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The Baptist World Congress.

LONDON, JULY 11-19, 1905.

AUTHORISED

Record of Proceedings.

WITH INTRODUCTION

BY THE

REV. J. H. SHAKESPEARE, M.A.

(Secretary of the Congress).

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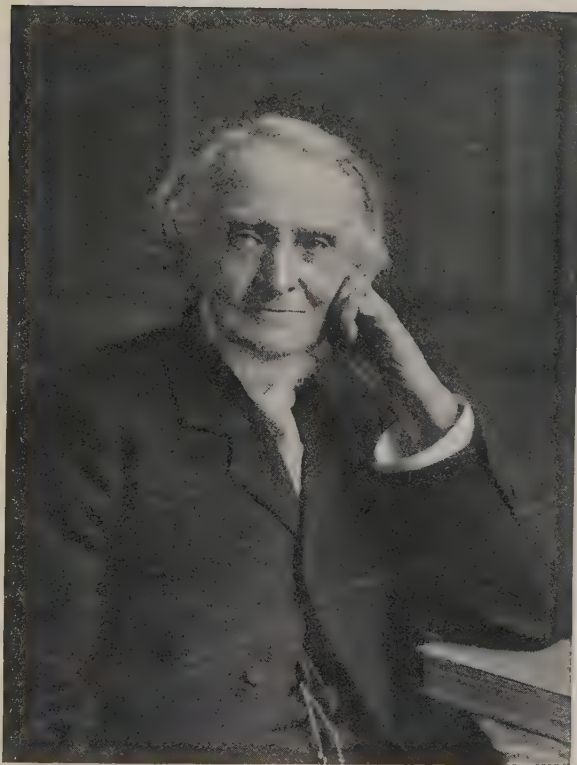
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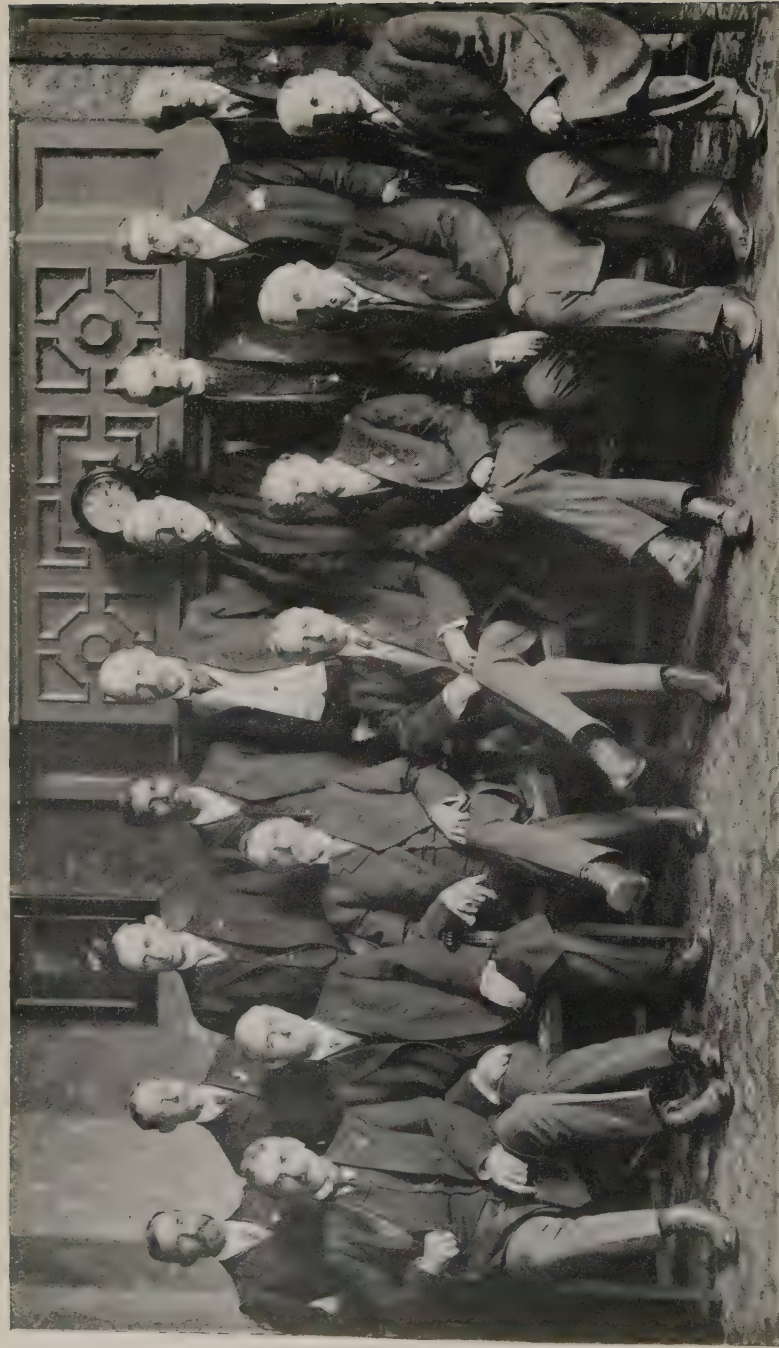


REV. J. H. SHAKESPEARE, M.A



MR. H. MARNHAM.

THE COMMITTEE APPOINTED TO FRAME THE CONSTITUTION OF THE BAPTIST WORLD ALLIANCE.



J. H. Farmer.	J. S. Dickerson.	A. T. Robertson.	E. C. Morris.	Baron Uixkiull.	T. Richard.	H. F. Richardson.	W. T. Whitley.	H. Knott.
S. B. Meeser.	E. W. Stephens.	H. L. Morehouse.	L. A. Crandall.	J. H. Shakespeare.	J. N. Prestridge.	W. C. Senior.		



STATUE OF THE REV. C. H. SPURGEON.

INTRODUCTION.

By Rev. J. H. SHAKESPEARE, M.A.

IN issuing the official report of the proceedings of the first Baptist World Congress, it seems fitting to put on record an introductory statement as to the origin of the Congress, the method of organisation adopted, and some general impressions of its value, influence and lessons.

The desire for a world gathering of Baptists has been expressed by several influential men within the last five years, but it was left to Dr. J. N. Prestridge, of Louisville, Kentucky, to give the necessary driving force to the suggestion. In an editorial in his paper, *The Baptist Argus*, two years ago, he pleaded for a meeting of the leading officers of the various Baptist Unions with a view to a Congress. Later, he appealed to Dr. Clifford and myself. We favoured the holding of the Congress itself at an early date. Dr. Prestridge obtained opinions from Baptists in different parts of the world, published them in his paper, and when it was found that the project would meet with universal acceptance, a resolution of invitation was adopted by the Baptist Union, assembled at Bristol, October, 1904, for the Congress to be held in London in July, 1905. A strong Baptist Union Committee was elected, representatives were added from the Committee of the Baptist Missionary Society, and the work of preparation began. Special Committees were formed to deal with the different sections of this great undertaking.

At this point a serious initial difficulty arose. It was clearly impossible, in the short time available, for me to carry through the details of the organisation without assistance of a very high order, unless I could be entirely liberated from the regular secretarial work of the Baptist Union. The unanimous choice of the Committee fell upon the Rev. W. T. Whitley, M.A., LL.D., the pastor of Fishergate Church, Preston, as my assistant secretary, and on Mr. Harold Knott, M.A., as assistant organising secretary. Dr. Whitley had the great advantage of being known in Australasia and America by most of the leaders of the Baptist Societies in the two continents. His Church freely liberated him for an average of three days a week, and during the last month for continuous service. His patience, courtesy, untiring industry and business-like method have been beyond praise. A pleasant

episode during the preparation for the Congress was that he won the Jay Gould prize of £200 for the best work on the Douay Version of the Bible. Mr. Harold Knott was able generously to give his whole time to the work of the Congress. Trained by Dr. Maclaren, he has been recognised among Baptists for some years as one of their finest characters and ablest workers. For three years he laboured as the secretary for Lancashire on behalf of the Twentieth Century Fund. Deeply imbued with the spirit of the Quakers, and disliking any recognition other than that of the Great Master, he might easily escape the tribute which is his due. As general secretary I have the happiness to record that, through a time of strain and tension, the harmony and good understanding between my assistant secretaries and myself have been absolute and complete.

The most important fact of the Congress is that it has been a World Congress in the sense that representatives came from almost every country upon earth. We scarcely expected that the representation would be so large or so varied. Of course, the largest contingent was from America. Canada, Germany and Sweden also contributed a great number of delegates. Considering the distance, Australia nobly supported the gathering. Never before had we realised the strength, determination and consecration of our brethren in the various countries of Europe. The Russian delegates, headed by Baron Uixkiull, who had suffered so much and who had most of them been imprisoned or fined, were undoubtedly the heroes of the Congress. One Baptist preacher came even from far Tiflis. The picturesque element was supplied by the negro brethren, of whom about fifty were present, and who were cheered and seen everywhere. Indeed, the cordiality of their reception was so marked that one American was heard to say, "Would you rather be the governor of your State or a negro delegate in London?"

The tone of the Congress has been marked pre-eminently in two directions. First, it has been distinctly evangelical. It was not only that from the simpler negro delegates there was the unqualified declaration of loyalty to the Gospel and the Bible, but the Congress sermon preached by Dr. Strong, one of the profoundest theologians of the United States of America, asserted with the utmost vehemence the essential doctrines of Christianity. From first to last there was no wavering note on any of the great realities of faith. The other note was that of optimism. The American host was naturally jubilant, but even from those countries where the Baptists are few in number, poor and, in some cases, persecuted, there was the same certainty that at the end of the day the Baptist propaganda would triumph, and that the Evangelical Church, under the pressure of sacramentarianism, would be led back to primitive doctrine and practice with regard to baptism.

The central figure of the Congress has been the President, the

Rev. Dr. Maclaren, venerable and venerated. With features stern and ascetic, sometimes melting into tenderness, or irradiated with a playful kindliness, he has stood out before the Congress like some prophet sent from the very presence chamber of God. Never has there been an act of such inspiration, or a moment so historical with us, as when at the first Session he called upon the Assembly to rise and repeat with him the Apostles' Creed. The Congress has looked upon its President with rapture, with holy thankfulness, and sometimes with eyes dimmed with tears.

The second great figure was undoubtedly Dr. Clifford, the hero of the world battle against priestly aggression, superstition and tyranny in every form. The Swedish leader, Dr. Broady, expressed the surprise in many hearts that this kindly, simple man with the dome-like brow, should be the relentless and tremendous fighter whose blows for freedom literally ring through the world. There have been two others who have been watched with continued interest and whose appearances have had a continued fascination for the Congress—Dr. Prestridge and the Baron Uixkiull. The calm face of Dr. Prestridge always suggests two qualities of strength and kindness. Baron Uixkiull has been the spiritual guide to hundreds in the dark Russian Empire. Two years after his conversion, in 1890, he joined the Baptists, and the local Baptist Church, near his castle in the Baltic Province of Esthonia, has elected him as its pastor. So many others have won golden opinions that it seems invidious to single out any individual, but reference should be made to the eloquent Pastor Saillens, to the paper by Dr. Mullins which received such extraordinary praise from Dr. Clifford, and to the opening exposition of "The Place of the Baptists in the Christian Church," by Rev. J. D. Freeman, M.A., of Toronto, which will rank as of enduring value. The Australian Vice-President, Mr. H. F. Richardson, always spoke with remarkable force, while the many and always perfect short speeches of Dr. Crandall at the social functions of the Congress were among its most delightful features.

Two parts of the Congress programme, carried into effect with some anxiety and labour, were extremely pleasant and useful. The first was the arrangement as to Congress Sunday, July 16th. Some hundreds of visiting ministers very kindly placed their services at our disposal as preachers for the day. Almost all our chief Churches received a Congress preacher, both in London and the provinces. Reports have reached me from every side of large and enthusiastic congregations, and of a delightful day under the ministry of the preachers from many lands. The other arrangement to which I would refer is that of the hospitality offered to the visitors. The Committee, chiefly through the labours of its chairman, Mr. H. E. Wood, and the Rev. F. A. Jones, of London, obtained beds for all delegates who had been intimated as desiring hospitality. It was inevitable that there should be some failures of guests to appear at the homes allotted to them, but on the whole

much pleasant intercourse was enjoyed and many friendships were formed.

It was only natural that the Congress should offer thanks to Dr. Whitley, Mr. Knott and myself, but it should be understood that a great body of workers have been labouring with the utmost devotion to make the gathering a success. Especially should be mentioned the chairmen of the various Committees :—Executive, Rev. J. R. Wood ; Finance, Mr. Herbert Marnham ; Credentials, Rev. A. F. Riley ; Hospitality, Mr. H. E. Wood ; Printing, Mr. Samuel Chick ; Music, Rev. Carey Bonner ; and the Rev. Charles Joseph, of Cambridge, for the admirable arrangements in connection with the Congress visit to Cambridge.

It was estimated, after inquiry as to the experience of similar gatherings, that the expenses of the Congress would amount to a little more than £1,000, and it seems probable that the forecast will prove approximately correct. All anxiety on this score was quickly set at rest by the generous contributions of the Churches and by the guarantee of a few friends, headed by our treasurer, Mr. Herbert Marnham. Each guarantor paid down 25 per cent. of the amount for which he made himself responsible, and I find it is unnecessary to call in the remainder. Each British lay delegate paid a fee of 2s. 6d. ; each British personal member, 5s. All the rest were free. Easier and more successful financing I never knew.

Many who have followed the proceedings of the Congress will have been surprised at the range and quality of the educational work of Baptists, especially in America. Indeed, in the New World, educationally, Baptists hold the field, but it is equally clear that the Baptists belong to the people, and that their destiny will become more glorious as the reign of the common people extends. Nothing could be a more striking illustration of this fact than the enthusiasm with which the name of Spurgeon was always received, of whom it may be written, as of his Master, without irreverence, that “ the common people heard him gladly.” It was very noticeable that the thought of the Congress was never far removed from the practical direction of life and the actual problems of to-day. The speakers had culture without superciliousness, and learning without pedantry. The Baptists do not aim at a ministry to a select and gifted few, but their mission is to save and uplift humanity everywhere.

The two chief results of the Congress are, first, the revelation of the place Baptists are taking in the religious life and struggles of the Continent of Europe. Again and again we found that movements, which had begun otherwise, were inevitably tending along Baptist lines. Our thought at home has been too insular, but we have now learnt that in almost every country in Europe there are groups of faithful men, who, in the face of persecution and difficulty, are gathering round them important Baptist communities. Probably the evangelical and spiritual life of the Continent of Europe will gravitate to Baptist teaching and fellowship.

Lastly, there has been the formation of the Baptist World Alliance, which is the instrument for carrying out the lessons we have learned and for promoting the advance of the Baptists everywhere throughout the coming years. We have travelled far when it has become possible to federate the great Baptist community for common purposes, and as a demonstration of the fact that there is now in existence, and to be reckoned with, a Baptist world consciousness.

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REV. ALEXANDER MACLAREN, D.D., Litt.D.

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HERR J. G. LEHMANN, Germany.
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W. C. SENIOR, Esq., Canada.
REV. CHARLES WILLIAMS, Baptist Missionary Society.
HIS HONOUR JUDGE WILLIS, K.C., Baptist Union.
REV. J. R. WOOD, London.

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REV. JOHN CLIFFORD, M.A., D.D.

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REV. J. H. SHAKESPEARE, M.A.

Assistant Secretary :

REV. W. T. WHITLEY, M.A., LL.D.

Assistant Organising Secretary :

HAROLD KNOTT, Esq., M.A.

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Secretary : REV. J. H. SHAKESPEARE, M.A.

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„ KERRY.	„ CHARLES BROWN.
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„ J. C. HORSFALL.	„ J. HASLAM.
„ HAROLD KNOTT.	„ E. HENDERSON.
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„ F. J. MARNHAM.	„ GEO. HILL.
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<i>man of the Finance Com-</i>	<i>Committee</i>).
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„ W. PAYNE.	„ J. OWEN.
„ T. S. PENNY.	„ W. PETTMAN.
„ W. R. RICKETT.	„ A. F. RILEY (<i>Chairman of the</i>
„ E. ROBINSON.	<i>Credentials, Reception and</i>
„ W. DALE SHAW.	<i>Excursion Committee</i>).
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„ GEO. WHITE.	„ W. R. SKERRY.
„ W. WILLIS.	„ T. G. TARN.
„ H. E. WOOD (<i>Chairman of</i>	„ H. V. THOMAS.
<i>the Hospitality and Congress</i>	„ C. W. VICK.
<i>Sunday Committee</i>).	„ S. VINCENT.
REV. J. H. ATKINSON.	„ W. T. WHITLEY.
„ W. J. AVERY.	„ C. WILLIAMS.
	„ J. WILSON.

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**Secretary :* J. N. PRESTRIDGE, KY.

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WALTER CALLEY, Ill.
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C. C. COLEMAN, D.C.
E. P. COLEMAN, Mass.
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C. V. EDWARDS, La.
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J. B. GAMBRELL, Tex.
D. G. GARABRANT, N.J.
B. D. GRAY, Ga.
C. R. HENDERSON, Ill.
C. M. HILL, Cal.
E. HOLYOKE, R.I.

*W. W. LANDRUM, Ga.
J. LEVERING, Ind.
B. G. LOWREY, Miss.
H. C. MABIE, A.B.M.U.
R. H. MARSH, N.C.
S. B. MEESER, Mich.
H. L. MOREHOUSE, A.B.H.M.
*E. C. MORRIS.
*R. H. PITT, Va.
*H. K. PORTER, Pa.
A. J. ROWLAND, A.B.P.S.
G. M. SAVAGE, Tenn.
E. W. STEPHENS, Mo.
A. P. STONE, Okl.
E. M. THRESHER, O.
L. B. WARREN, Fla.
H. L. WINBURNE, Ark.

**Executive.*

**THE COMMITTEE WHICH FRAMED THE CONSTITUTION
OF THE BAPTIST WORLD ALLIANCE.**

LATHAN A. CRANDALL
(Chairman).
J. S. DICKERSON.
J. H. FARMER.
HAROLD KNOTT.
S. B. MEESER.
H. L. MOREHOUSE.
E. C. MORRIS.
J. N. PRESTRIDGE.

TIMOTHY RICHARD.
H. F. RICHARDSON.
A. T. ROBERTSON.
W. C. SENIOR.
J. H. SHAKESPEARE.
E. W. STEPHENS.
W. T. WHITLEY.
WALDEMAR UIXKIULL.

MUSICAL LEADERS.

Conductors and Organists.

W. DEXTER MILLER, Maze Pond.
CHARLES EDWIN SMITH, Regent's Park.
EDGAR A. SMITH, North Finchley.

Choir Organizer.

MARTIN LUTHER CARTER, Upper Holloway.

STEWARDS.

Chief.

H. H. COLLIER. | W. W. PARKINSON.

Chief Platform.

EDWARD BARLOW, Hornsey. | S. H. WILKINSON, Frinton.

Chief Post Office.

F. W. BUTT-THOMPSON, Bow.

EMERGENCY COMMITTEE.

The Officers, together with

J. BRADFORD.	W. PAYNE.
S. CHICK.	A. F. RILEY.
J. B. MYERS.	H. E. WOOD.

UNIONS, CONVENTIONS, ASSOCIATIONS, SOCIETIES AND CHURCHES REPRESENTED AT THE BAPTIST WORLD CONGRESS, LONDON, 1905.

Alleghany Baptist Association of N.Y.
 America, Baptist Young People's Union of
 American Baptist Home Mission Society.
 " " Publication Mission Society.
 " " Missionary Union.
 Auburn, N.Y., First Baptist Church.
 Baptist Union of Great Britain and Ireland.
 " " of Ireland.
 " " of Scotland.
 " " of Wales.
 " Missionary Society.
 Billerica, Mass., Baptist Church.
 Boston, Mass., Roslindale Baptist Church.
 Braddock, Pa., First Baptist Church.
 British Columbia, Convention of
 Calvary, N.Y., Baptist Church.
 Cambridge, Mass., North Avenue Baptist Church.
 Chautauqua Association.
 Chicago, Ill., Immanuel.
 Cincinnati, First German Church.
 " Lincoln Park Baptist Church.
 " 9th Street Baptist Church.
 Cleveland, Ohio, Wilson Avenue Baptist Church.
 Colorado Baptist State Convention.
 Connecticut Baptist Convention.
 Copenhagen, Denmark, First Baptist Church.
 Coudersport, Pa., Baptist Church.
 Crozer Theological Seminary, Pa.
 Danish Baptist Conference.
 Dalles, Calvary Baptist Church, Oregon.
 Dayton, Ohio, First Baptist Church.
 " " Linden Avenue Baptist Church.
 Delavan, Wis., First Baptist Church.
 Delaware Baptist Union.
 Denmark, Soby Baptist Church.
 Dorchester, Mass., Temple Baptist Church.
 Dutch Baptist Union.
 Elyria, Ohio, First Baptist Church.
 Erie, Pa., First Baptist Church.
 Finland, National Conference.
 Franco-Belgian Baptist Association.
 Franklin, Mass., First Baptist Church.
 Franco-Swiss Baptist Association.
 German Atlantic Conference.
 Germantown, Pa., Third Baptist Church.
 Germany, Baptist Union of
 Hungarian Baptist Union.

Illinois Baptist General Association.
 Indiana State Convention.
 Iowa, Danish-Norwegian Conference of
 " State Convention.
 Italian Baptist Union.
 Jamaica Baptist Union.
 Janesville, Wis., First Baptist Church.
 Kansas Baptist Convention.
 " State Convention.
 Keokuk Baptist Association, Iowa.
 Long Island Baptist Association.
 Lorain Baptist Association of Ohio.
 Lott-Carey Baptist Home and Foreign Mission Convention.
 Lynn, Mass., Washington Street Baptist Church.
 Madison, Wis., First Baptist Church.
 Malmo Church, Sweden.
 Manitoba, Baptist Convention of
 Maritime Convention of Canada.
 Mansfield, Pa., Baptist Church.
 Mason City, Iowa, First Baptist Church.
 Medelpad Baptist Association, Sweden.
 Michigan Baptist Convention.
 Minnesota State Convention.
 Missouri General Baptist Association.
 Monghyr Baptist Church, India.
 Mount Morris, N.Y., Baptist Church.
 Mount Pleasant, Iowa, Baptist Church.
 National Baptist Convention.
 Nebraska Baptist State Convention.
 Nerke, Sweden, Baptist Association of
 New Brunswick Free Baptist Convention.
 " Jersey Baptist Missionary Convention.
 " " State Convention.
 " South Wales, Baptist Union of
 " York, Baptist Missionary Convention of the State of
 " " Fifth Avenue Baptist Church.
 " " Second Avenue Baptist Church.
 " " State Convention.
 " Zealand, Baptist Union of
 Newbury, N.Y., Moulton Memorial Baptist Church.
 Newton Center, Mass., Inman Square Baptist Church.
 Northampton, First Baptist Church.
 Northern California and Nevada Baptist State Convention.
 North-West Baptist Convention.
 Norway, Baptist Union of
 Ohio Baptist State Convention.
 Ontario and Quebec, Baptist Convention of
 Orebro-Filadelfia, Sweden, Baptist Church.
 Orebro, Sweden, Mission Society of
 Ossining, N.Y., First Baptist Church of
 Oswego, N.Y., Baptist Association.
 Pacific Coast, State Convention of
 Pennsylvania Baptist General Association.
 " Baptist Ministers' Union.
 " Baptist State Mission Society.
 " State Convention.
 Philadelphia, Pa., Passyunk Baptist Church.
 Pittsburgh, Pa., Baptist Association.
 " " Fourth Avenue Baptist Church.
 Porto Rico, Baptist Association of
 Queensland Baptist Union.

Rhode Island Baptist State Convention.
 Rochester, N.Y., Lake Avenue Baptist Church.
 " " Park Avenue Baptist Church.
 Rock Island, Ill., First Baptist Church.
 Russlands Baptisten Union.
 Scranton, Pa., First Baptist Church of
 " " First Welsh Baptist Church of
 " " Jackson Street Baptist Church.
 Skane, Sweden, Baptist Association of
 South African Baptist Union.
 " Australian Baptist Union.
 " Californian State Convention.
 " Dakota State Convention.
 " Norwalk, Conn., Baptist Church.
 Southern Baptist Convention, U.S.A.
 Springfield, Ohio, First Baptist Church.
 St. Louis, Mo., La Fayette Park Baptist Church.
 St. Mellosa, Sweden, Church of
 Stockholm, Baptist Church of
 " Mission Society of
 Strict Baptist Mission.
 Sweden, Gestrilands Baptist Association.
 Swedish Baptist Union.
 Uppsala, Sweden, Baptist Church.
 Utica, N.Y., Immanuel Baptist Church.
 Vermont State Convention.
 Vestmanland, Sweden, Association of
 Victoria, Baptist Union of
 Virginia, State Convention of
 " West, University.
 Wakefield, Mass., First Baptist Church.
 Washington, D.C., Calvary Baptist Church.
 " " First Baptist Church.
 Western Australia, Baptist Union of
 Woman's Baptist Foreign Missionary Society, Boston, Mass.
 Women's Baptist Home Mission Society, U.S.A.
 Woodbury, New Jersey, Central Baptist Church.

(Churches in the United Kingdom represented at the Congress are not included in this List.)

LIST OF FOREIGN DELEGATES TO THE CONGRESS.

Adams, Mr. W. M.	Brooklyn, New York.
Adams, Rev. H. F., M.A.	Wolfville, Nova Scotia, Canada.
Adey, Rev. Charles	Marion, Ind., U.S.A.
Ainslie, Mrs. M. F.	Drumbo, Ontario, Canada.
Ainslie, Miss Carrie B.	Toronto, Ontario, Canada.
Allen, Miss Meta	Lowndesville, S.C., U.S.A.
Allegrì, Giovanni	Prato, Italy.
Anderson, Miss Lena G.	Madison, Wisconsin, U.S.A.
Anderson, Rev. W. M.	St. Joseph, Mo., U.S.A.
Anderson, Rev. H. P.	Newell, Iowa, U.S.A.
Anderson, Mr. A. J.	Aylmer, Ontario, Canada.
Anderson, Mrs. A. J.	Aylmer, Ontario, Canada.
Andrew, Mr. G.	Toronto, Ontario, Canada.
Anthony, Rev. P. A.	So, Boston, Virginia.
Anthony, Dr. H. L.	Ontario, Canada
Armstrong, Rev. J. C.	St. Louis, U.S.A.
Armstrong, Mrs. J. C.	St. Louis, U.S.A.
Arthur, Rev. S. J., B.D.	Erie, Penn., U.S.A.
Austrand, Mr. Gottfrid	Uppsala, Sweden.
Backman, Rev. A. E.	Svartvik, Sweden.
Bacon, Miss Adaline	Louisville, Kentucky, U.S.A.
Baldy, Rev. E. V.	Manchester, Virginia, U.S.A.
Balogh, Rev. L.	H. Böszörmény, Hungary.
Barber, Dr. G. W.	St. George, Ontario, Canada.
Barbour, Rev. T. S., D.D.	Boston, Mass., U.S.A.
Barnett, T. H.	India (Missionary).
Barnett, Mrs.	India (Missionary).
Bateson, Rev. F. W.	Belvidere, Illinois, U.S.A.
Baylor, W. N.	Baltimore, Ind., U.S.A.
Bealer, Rev. A. W.	Thomasville, Ga., U.S.A.
Beddoe, Dr. B. G.	Scranton, Pa., U.S.A.
Bell, Rev. J.	China (Missionary).
Bennett, Rev. W. A.	Moultrie, Ga., U.S.A.
Bennett, Rev. J. J.	Griffin, Ga., U.S.A.
Bettenhauser, Mrs. and Miss	Germantown, Phil., Pa., U.S.A.
Billington, Rev. A.	Bwemba, S.-W. Africa.
Binga, Rev. A., jnr., D.D.	Manchester, Va., U.S.A.
Bitting, Rev. W. C., D.D.	New York, U.S.A.
Bitting, Mrs. A. M.	New York, U.S.A.
Björk, Rev. O. L.	St. Mellösa, Sweden.
Blackburn, Mrs. Alix	Salem, Mass., U.S.A.
Blackburn, Rev. A., D.D.	Salem, Mass., U.S.A.
Blackshear, Rev. J. J., A.M.	Houston, Texas, U.S.A.
Bodly, Miss A.	Toronto, Ontario, Canada.
Bodly, Miss Elizabeth	Toronto, Ontario, Canada.
Bolles, W. C.	Hartford, Conn., U.S.A.
Bolles, Mrs. W. C.	Hartford, Conn., U.S.A.
Bond, Miss Joy	Jefferson City, Penn., U.S.A.
Bosworth, Rev. E.	Tilsonburg, Ontario, Canada.

Bosworth, Mrs. E.	Tilsonburg, Ontario, Canada.
Bottoms, Mr. and Mrs.	St. Louis, Mo., U.S.A.
Bourne, Rev. A., D.D.	Auburn, New York.
Bowskill, Mrs.	Congo (Missionary).
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Brand, Mrs. E. P.	Normal, Ill., U.S.A.
Brand, Rev. E. P.	Normal, Ill., U.S.A.
Brangon, A. L.	Charleston, S.C.
Braun, Mr. G.	Altona, Germany.
Brawley, Rev. E. M., D.D.	Fernandina, Fla., U.S.A.
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Breaker, Rev. J.	Northampton, Mass., U.S.A.
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Brinstad, Rev. C. W.	Omaha, Neb., U.S.A.
Britt, Mr. H. B.	Louisville, Kentucky, U.S.A.
Broady, Rev. K. O., D.D.	Stockholm, Sweden.
Broda, Rev. Aug.	Gelsenkirchen, Germany.
Brogniez, Mrs.	Ougrée, Belgium.
Brogniez, Rev. A.	Ougrée, Belgium.
Broholm, Rev. Aug.	Copenhagen, Denmark.
Brooks, S. P.	Waco, Texas, U.S.A.
Brown, Rev. J. G., B.A., B.D.	Toronto, Ontario, Canada.
Brown, Rev. C. C., D.D.	Sumter, S.C., U.S.A.
Brown, Rev. J. A.	Due West, S.C., U.S.A.
Brown, Rev. C. S., D.D.	Winton, N.C., U.S.A.
Brown, Rev. C. B.	Marianna, Ark., U.S.A.
Brown, Miss C. K.	Perth, Western Australia.
Brown, Mrs. J.	Perth, Western Australia.
Brown, Miss A. W.	Cambria, Virginia, U.S.A.
Browning, Miss B. C.	Morgantown, W. Va., U.S.A.
Bruner, Rev. Weston, D.D.	Washington City, U.S.A.
Buchanan, Mrs. Abbie E.	Richmond, Virginia, U.S.A.
Buchanan, Rev. J.	Richmond, Virginia, U.S.A.
Buckingham, Mr. W.	Sydney, New South Wales.
Bungey, Rev. E.	S. Australia.
Burdette, Miss M. G.	Chicago, Ill., U.S.A.
Burke, Mrs. F. P.	Pembroke, Kentucky, U.S.A.
Burnett, Miss Margaret	Baltimore, Md., U.S.A.
Burrage, Champlin	Togus, Maine, U.S.A.
Burroughs, Miss N. H.	Louisville, Kentucky, U.S.A.
Busing, Miss	Bremerhaven, Germany.
Cadot, Rev. A.	Chauny (Aisne), France.
Cairns, Rev. G. R., D.D.	Seattle, Wash.
Caldwell, Miss J. M.	New York.
Calley, Rev. W., D.D.	Chester, Penn., U.S.A.
Calley, Mrs. W.	Philadelphia, America.
Cameron, Rev. P. C.	Paris, Ontario, Canada.
Cameron, Rev. C. J.	Toronto, Ontario, Canada.
Campbell, Rev. J. L., D.D.	Cambridge, Mass., U.S.A.
Capek, Rev. N.	Brunn, Austria.
Carey, Mr. and Mrs. A. F.	Christchurch, N.Z.
Carlson, Mr. V.	Stockholm, Sweden.
Carter, Rev. C. M., D.D.	Indianapolis, U.S.A.
Carter, Mrs.	Indianapolis, U.S.A.
Carter, Rev. E. R., D.D.	Atlanta, Ga., U.S.A.
Carver, Rev. W. O., Th.D., D.D.	Louisville, Kentucky, U.S.A.
Cassidy, Rev. G. W.	Wichita, Kansas, U.S.A.
Castleton, A. G.	c/o Mission House, London.
Cederholm, Miss Maria	Malmo, Sweden.
Chamberlin, Rev. Carey	Toledo, Ohio, U.S.A.

Chamberlin, Mr. and Mrs. C. I.	Toledo, Ohio, U.S.A.
Chamberlin, Mrs. Carey W.	Toledo, Ohio, U.S.A.
Chamberlin, Rev. H.	Rochester, New York, U.S.A.
Chandler, Rev. A. D.	New York, U.S.A.
Chantler, Miss A.	London, Ontario, Canada.
Chapman, Mr.	Mission House, London, E.C.
Chapman, Rev. H. R.	Saginaw, Michigan, U.S.A.
Charters, Dr.	c/o Mission House, London, E.C.
Cheesman, Mrs.	China (Missionary).
Cheney, Rev. J. L.	Cleveland, Ohio, U.S.A.
Chisnall, Mr. W.	London.
Christopher, Mr. S. F.	St. Louis, Mo., U.S.A.
Clandy, Miss A. B.	Hopkinsville, Kentucky, U.S.A.
Clark, Miss M.	Aylmer, Ontario, U.S.A.
Cole, Rev. E. C., D.D.	St. Louis, Mo., U.S.A.
Colley, Rev. W., D.D.	Chester, Penn., U.S.A.
Collier, Rev. B. W.	Marianna, Fla., U.S.A.
Collins, Prof. and Mrs. J. H.	Springfield, Illinois, U.S.A.
Colby, Mr. Joseph L.	Boston, Massachusetts, U.S.A.
Colpitts, Rev. R. J.	Petecodiac, New Brunswick, U.S.A.
Colson, Rev. Geo. F.	Billerica, Massachusetts, U.S.A.
Conley, Rev. Geo. L.	Blair, Nebraska, U.S.A.
Conley, Rev. J. W., D.D.	Omaha, Nebraska, U.S.A.
Converse, Dr. and Mrs. A. L.	Springfield, Illinois, U.S.A.
Cook, Rev. C. A., D.D., and Mrs.	Bloomfield, New Jersey, U.S.A.
Cook, Dr. and Mrs. F. W.	Hutchinson, Kansas, U.S.A.
Cooke, Rev. Chas. A.	East Rindge, N.H., U.S.A.
Coopjak, Attila	Budapest.
Cornish, Rev. J.	Mission House, London.
Cox, Mr. John	Kimberley.
Crandall, Rev. L. A., D.D.	Minneapolis.
Crook, Rev. Geo.	Leroy, Michigan, U.S.A.
Crook, Miss Lulu	Bear Lake, Michigan, U.S.A.
Culler, F. J.	Cameron, South Carolina, U.S.A.
Curtis, Rev. George T.	Springport, Michigan, U.S.A.
Dahl, Mr. G.	Tilsit.
Davidson, Rev. R. L.	3110, Cherry-street, Kansas City, Mo., U.S.A.
Davies, Rev. Abner J.	Conshohocken, Pennsylvania, U.S.A.
Davis, Rev. J. T.	McKeesport, Pennsylvania, U.S.A.
Davies, Rev. U. S.	Dayton, Ohio, U.S.A.
Dawes, Rev. B. A., D.D.	Louisville, Kentucky, U.S.A.
De Gruchy, Rev. Thomas, D.D.	Penn Yan, New York, U.S.A.
De Lano, Rev. J. H., D.D.	Eureka Springs, Arkansas, U.S.A.
Dewolf, Rev. D.	Newark, New Jersey, U.S.A.
Dickens, Miss Evelyn	Toronto, Ontario, Canada.
Dickens, Miss Rosa	Toronto, Ontario, Canada.
Dickerson, Mr. and Mrs. J. S.	Chicago, Illinois, U.S.A.
Dill, Rev. and Mrs. J. S., D.D.	Bowling Green, Kentucky, U.S.A.
Divelli, Rev. J. H.	Landsdowne, Pa., U.S.A.
Dixon, Rev. and Mrs. A. C., D.D.	Boston, Massachusetts, U.S.A.
Dohl, Rev. A. V.	Aberdeen, S. Dakota, U.S.A.
Dorset, Rev. W. S.	Hartsville, South Carolina, U.S.A.
Dougherty, Mr. D. A.	Atlanta, Georgia, U.S.A.
Drake, Rev. S. B.	China.
Dreiwitz, Rev. Oscar	Vesteras, Sweden.
Dubarry, Pastor R.	Nimes.
Dunaway, Rev. T. S., jnr.	Martinsburg, W., Virginia, U.S.A.
Dunaway, Rev. W. F., jnr.	Glen Allen, Virginia, U.S.A.
Duncan, Mrs.	Louisville, Kentucky, U.S.A.

LIST OF FOREIGN DELEGATES.

Dunlop, Rev. Walter	Waynesburg, Pa., U.S.A.
Dutcher, Mr. George G.	Brooklyn, N.Y., U.S.A.
Dyall, Rev. Thomas	Mount Pleasant, Iowa, U.S.A.
Eastwood, Rev. T. M.	Burlington, New Jersey, U.S.A.
Edmonds, Rev. Frederick	Ocho Rios, Jamaica.
Eede, Rev. C. W.	Ballston Spa, New York, U.S.A.
Eede, Mr. Jacob	Harrow, Ontario, Canada.
Ellett, Mr. T. H.	Richmond, Va., U.S.A.
Ellison, Rev. and Mrs. Joseph ..	Willows, California.
Elson, Rev. P. G.	Danville, Va., U.S.A.
Emhardt, Miss Amy	Philadelphia, U.S.A.
Etherington, Rev. B., B.A.	Ceylon.
Evan, Mr. James A.	Scranton, Pa., U.S.A.
Evans, Rev. Milton G., D.D. ..	Chester, Pa., U.S.A.
Ewbank, Miss L. K.	Baltimore, U.S.A.
Ewing, Rev. S. E.	St. Louis, Mo., U.S.A.
Fallaw, Rev. H. M.	St. Matthews, S.C., U.S.A.
Farley, Rev. E. J.	Oneonta, N.Y., U.S.A.
Farmer, Dr. J. H.	Toronto, Ont.
Farmer, Mr. and Mrs. William ..	Arnprior, Ont.
Farrant, Rev. and Mrs. A. A. ..	Cincinnati, Ohio, U.S.A.
Fetzer, Rev. J. G.	Wandsbek.
Fikes, Rev. M. P., D.D., and Mrs.	Franklin, Pa., U.S.A.
Fink, Rev. K.	Meuselwitz.
Finn, Mrs.	Thomasville, Pa., U.S.A.
First, Miss Georgia T., A.M. ..	Owatonna, Minnesota, U.S.A.
Forfeitt, Rev. and Mrs. W. Lawson	Congo.
Foster, Rev. J. H.	Anniston, Ala.
Fox, Mr. J. and Mrs.	Melbourne.
Fox, Prof. W. Sherwood, M.A. ..	Brandon, Man.
France, Rev. W. B.	Congo.
Frank, Rev. J. H., D.D.	Louisville, Ky., U.S.A.
Freeman, Rev. J. D., M.A.	Toronto, Ont.
Frey, Rev. P. L.	Brockton, N.Y., U.S.A.
Friederickson, Rev. P. A.	New Britain, Conn.
Fristbrook, Mr. and Mrs. John ..	Toronto, Ont.
Fryer, Mr. T.	Colesberg, Cape Colony.
Fuller, Rev. J. J.	Cameroons.
Fuller, Rev. W. H.	Elgin, Ill., U.S.A.
Gammon, Rev. R. E.	Trinidad.
Garabrant, Mr. D. G.	Bloomfield, New Jersey, U.S.A.
Garabrant, Miss Hattie M.	Bloomfield, New Jersey, U.S.A.
Garabrant, Mr. Joseph E.	Bloomfield, New Jersey, U.S.A.
Gardner, Rev. Chas. S., D.D.	Richmond, Va., U.S.A.
Garnier, Alberto	Torre Pellice.
Garrett, Rev. R. B., D.D.	Portsmouth, Va., U.S.A.
Garron, Miss Jennie L.	Woodbury, New Jersey, U.S.A.
Gatton, Miss Elizabeth	Campbellville, N.Y., U.S.A.
Gibbons, Rev. W. P.	Washington, D.C., U.S.A.
Gibson, Rev. Finley T.	Fort Smith, Ark., U.S.A.
Gilbert, Rev. M. W., D.D.	New York, U.S.A.
Giles, Miss H. E.	Boston, Mass., U.S.A.
Gillette, Miss M. E.	Philadelphia, U.S.A.
Gillham, Miss Virginia	Upper Alton, Illinois, U.S.A.
Gilmour, Rev. J. L.	Montreal, Quebec.
Givens, Mrs. J. E.	Louisville, Ky., U.S.A.
Gordon, Dr. J. A.	Montreal, Quebec, U.S.A.
Graham, Rev. B. J. W.	Atlanta, Georgia, U.S.A.

LIST OF FOREIGN DELEGATES.

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Grant, Rev. and Mrs. W. F. . .	Southbridge, Mass., U.S.A.
Graves, Rev. Ernest . . .	Cincinnati, Ohio, U.S.A.
Gray, Rev. B. D., D.D., LL.D. . .	Atlanta, Ga., U.S.A.
Graybiel, Rev. M. A. . . .	Coldwater, Michigan, U.S.A.
Green, Rev. George	Lawrenceburg, Ky., U.S.A.
Greensmith, Mr. and Mrs. Harry . .	Rochester, N.Y., U.S.A.
Greenwood, Miss Eliza M. . . .	Wakefield, Mass., U.S.A.
Griffin, Mr. A. C.	Mason City, Iowa.
Griffin, Mr. H. B.	St. Joseph, Mo., U.S.A.
Griggs, Rev. A. R.	Dallas, Tex., U.S.A.
Grimm, Mr. W.	Hamburg.
Gross, Pastor A.	Rouen, France.
Gross, Rev. J. L.	Selma, Ala., U.S.A.
Grossmann, Rev. H.	Gorlitz.
Haddon, Mr. and Mrs. T. L. . .	Due West, S.C., U.S.A.
Hale, Mrs. Lucy B.	Elyria, Ohio, U.S.A.
Halford, Mr. J. E.	Durban, Natal.
Hall, Rev. and Mrs. A.	Port Elizabeth.
Hall, Miss Alice	Minneapolis, Minnesota, U.S.A.
Hall, Mr. A. F.	Jonesville, Wis., U.S.A.
Hamilton, Miss	Rome, Ga., U.S.A.
Hamilton, Rev. W. W., Th.D. . .	Louisville, Ky., U.S.A.
Hammann, Rev. G.	Kassel.
Hamrick, Rev. G. P.	Gaffney, S.C., U.S.A.
Hanna, Rev. W. T. C., D.D. . .	Bradford, Pa., U.S.A.
Harrington, Mr. Frederick . . .	Delavan, Wisconsin, U.S.A.
Hayes, Mr. G. W., A.M. . . .	Lynchburg, Va., U.S.A.
Hegener, Rev. R. T.	Harlem, N.Y., U.S.A.
Hellwich, Rev. F.	Dresden.
Henderson, Rev. C. R., Ph.D., D.D. .	Chicago, Ill., U.S.A.
Henson, Rev. L. L., D.D., and Mrs. .	Providence, R.I., U.S.A.
Henson, Rev. P. S., D.D. . . .	Boston, U.S.A.
Herget, Rev. John J.	Cincinnati, Ohio, U.S.A.
Herrmann, Rev. Julius	Konigsberg.
Hiley, Rev. S. B.	Dover, Del., U.S.A.
Hobbs, Rev. C. A.	Delavan, Wisconsin, U.S.A.
Hoefs, Rev. A.	Kassel.
Hohn, Mr. Frederick	Copenhagen, Denmark.
Holt, Rev. G. F., D.D.	Minneapolis, Minn., U.S.A.
Hooper, Rev. E., M.D.	Toronto, Ont.
Hooper, Miss E. V.	Philadelphia, Pa., U.S.A.
Hopkins, Mrs. Samuel	South Norwalk, Conn., U.S.A.
Horr, Rev. George E., D.D. . . .	Newton Centre, Mass., U.S.A.
Hoyt, Rev. and Mrs. J. W., M.A. .	Chatham, Ont.
Hubbard, Mr. and Mrs. Harry . .	New York City.
Hudson, Rev. J. B., D.D. . . .	Richmond, Virginia, U.S.A.
Hudson, Rev. W. T.	West Pt., Miss., U.S.A.
Huggett, Alfred	Victoria, British Columbia.
Hunt, Rev. Granville	Mt. Vernon, N.Y., U.S.A.
Hunter, Rev. W. E.	Louisville, Ky., U.S.A.
Hutchinson, Rev. James M. . . .	Amsterdam, N.Y., U.S.A.
Hutson, Rev. J. B.	Richmond, Va., U.S.A.
Imrie, Rev. Andrew	Brantford, Ont.
Jaccard, Pastor B.	Cramelan, Suisse.
Jackson, Pres. C. H. S.	Forsyth, Ga., U.S.A.
Jackson, Rev. C. L.	Philadelphia, Pa. U.S.A.
Jackson, E. C.	Jackson, Ohio, U.S.A.
Jackson, J. W.	Portsmouth, Ohio, U.S.A.

James, Rev. Owen, D.D.	..	Johnstown, Penn., U.S.A.
James, Mr. and Mrs. James	..	Brandon, Manitoba.
James, Rev. and Mrs. W. R.	..	India.
Jameson, Dr. S. Y.	..	Atlanta, Ga., U.S.A.
Janssen, Mr. Julius	..	New Ruppin.
Jansson, Rev. E.	..	Finland.
Jenkins, Rev., M.A.	..	Dublin, Ga., U.S.A.
Jenkins, Mr. William V.	..	Scranton, Pa., U.S.A.
Jenner, Rev. J. Hugh	..	Halifax, N.S.
Jensen, Miss E. M.	..	Cincinnati, Ohio.
Johansson, Rev. John	..	Sundsvall, Sweden.
Johnson, Mr. Charles U.	..	Newburgh, N.Y., U.S.A.
Johnson, Rev. E. W.	..	Philadelphia, Pa., U.S.A.
Johnson, Rev. W. B., D.D., LL.D.	..	Washington, D.C., U.S.A.
Johnson, Rev. W. G.	..	Macon, Ga., U.S.A.
Johnson, Rev. W. T., D.D.	..	Richmond, Va., U.S.A.
Johnston, Judge D.	..	Blue Field, W.A.
Johnston, Rev. J. T. M., D.D., and Son	..	St. Louis, Mo.
Johnston, Rev. and Mrs R. P., D.D.	..	New York, N.Y.
Jones, Mr. Allan	..	Newport News, Va., U.S.A.
Jones, Rev. Emmanuel	..	Boston, Mass., U.S.A.
Jones, Miss Hannah	..	Pittsburg, Pa., U.S.A.
Jones, Mrs. J. W.	..	London, Ont.
Jones, Rev. William H.	..	Hammond, Indiana, U.S.A.
Jordan, Mr. and Mrs. J. T.	..	Paterson, New Jersey, U.S.A.
Jordan, Rev. L. G., D.D.	..	Louisville, Ky., U.S.A.
Jorgensen, Mr. J...	..	Soby, Denmark.
Kelsey, Mr. C. A.	..	Auckland, N.Z.
Kerry, Rev. George	..	India.
Kesler, Professor J. L.	..	Maco, Tex.
Kickstat, Rev. G.	..	Altona.
King, Rev. York...	..	Providence, R.I., U.S.A.
King, Mr. T. B., M.L.A.	..	Kingwilliamstown, Cape Colony.
Kirkham, Rev. A. G.	..	Savanna-la-Mar, Jamaica.
Kirkland, Rev. R. H.	..	Congo.
Knight, Rev. Ryland, Th.D.	..	Richmond, Va., U.S.A.
Kuss, Rev. M.	..	Leipzig.
Lake, Rev. E. M.	..	Lansing, Michigan, U.S.A.
Landels, Rev. W. K.	..	Turin, Italy.
Landrum, Dr. W. W.	..	Atlanta, Ga., U.S.A.
Lane, Rev. Edward G.	..	Boulder, Colorado.
Larsen, Rev. W. Marius...	..	Copenhagen, Denmark.
Laws, Rev. Curtis Lee, D.D., and Mrs.	..	Baltimore, Md., U.S.A.
Leavens, Miss Alma B.	..	Toronto, Ont.
Leavens, Mr. and Mrs. H. H.	..	Toronto, Ont.
Lee, Rev. George W., D.D.	..	Washington, D.C., U.S.A.
Lehmann, Mr. and Mrs. J. G.	..	Kassel.
L'Hommedieu, Rev. and Mrs. J. B.	..	Greenwich, N.Y., U.S.A.
Lights, Rev. F. L.	..	Houston, Tex., U.S.A.
Livezey, Miss Bertha	..	Germantown, Phil., U.S.A.
Long, Pastor A.	..	Nice, France.
Longanecker, Miss Nell.	..	Morgantown, W. Va., U.S.A.
Longton, Rev. John	..	Farmington, Iowa, U.S.A.
Lundin, Rev. C. G.	..	Stockholm, Sweden.
Lyell, Rev. and Mrs. John W.	..	Camden, N.J., U.S.A.
Lynne, Miss	..	India.

McCarthy, Mr. George E.	..	Auburn, N.Y., U.S.A.
McClaud, Charles S.	..	Shrewport, Ga., U.S.A.
McCormick, Rev. H. P.	..	San Juan, Porto Rico, W.I.
McDiarmid, Rev. A. P., D.D.	..	Brandon, Man.
McDonald, Rev. E. H.	..	Providence, R.I., U.S.A.
McDuffie, Rev. M. V.	..	Baltimore, U.S.A.
McEwing, Rev. A. N.	..	Mobile, Ala., U.S.A.
McGee, Miss Aileen	..	Greenville, S.C., U.S.A.
McGee, Miss Alpha	..	Greenville, S.C., U.S.A.
McGee, Mrs. H. P.	..	Greenville, S.C., U.S.A.
McGill, Miss	..	New York City, U.S.A.
McGill, Miss Margaret	..	New York City, U.S.A.
McIntosh, Mrs. Ida M.	..	The Dalles, Oregon.
McKinney, Rev. W. D.	..	Ansonia, Conn.
McLaurin, Mr. J. B.	..	Norwich, Ont.
McLemore, Rev. J. S.	..	Statesborough, Ga., U.S.A.
McLeod, Rev. Jos.	..	Fredericton, N.B., U.S.A.
McNally, Rev. Charles R.	..	Brooklyn, N.Y., U.S.A.
McNeill, Miss Annie	..	Winnipeg, Man.
McNeill, Rev. John, B.A., B.D.	..	Winnipeg, Man.
Mabie, Mr. C. H. Roe	..	Boston, Mass., U.S.A.
Mabie, Rev. and Mrs. H. C., D.D.	..	Boston, Mass., U.S.A.
Mabie, Miss Muriel K.	..	Boston, Mass., U.S.A.
Maillet, Pastor Ad.	..	Paris.
Maitland, Mr. T. H.	..	Dunedin, N.Z.
Malleson, Mrs. C.	..	Bear Lake, Michigan.
Mallison, Mrs. F.	..	Bear Lake, Mich.
Mann, Mr. G. W.	..	Bridgenorth, Ont.
Marble, Rev. F. E., Ph.D.	..	Cambridge, Mass., U.S.A.
Mare, Miss Eleanor	..	St. Louis, Mo., U.S.A.
Mare, Rev. John	..	St. Louis, Mo., U.S.A.
Mare, Miss M. M.	..	St. Louis, Mo., U.S.A.
Marsh, Rev. R. T.	..	Madison, Fla., U.S.A.
Marshall, Miss Jessie	..	Washington, D.C., U.S.A.
Martell, Rev. and Mrs. G. A.	..	Willimansett, Mass., U.S.A.
Martin, Rev. William	..	Philadelphia, Pa., U.S.A.
Mascher, Rev. Fr.	..	Bremerhaven.
Mathoit, Miss Caroline	..	Morgantown W., Va., U.S.A.
Matthews, Mr. George	..	Lindsay, Ont.
Matthewson, Miss M. L.	..	London, Ont.
Maxwell, Rev. and Mrs. J. A.	..	McKeesport, Penn., U.S.A.
Mayo, Mrs.	..	Congo.
Mead, Rev. S., M.A., LL.B.	..	Perth, W. Australia.
Meeking, Isaac M.	..	Elizabeth City, N.C., U.S.A.
Meeser, Miss Carrie C.	..	Detroit, Michigan, U.S.A.
Meeser, Mrs. Lillian B.	..	Detroit, Michigan, U.S.A.
Meeser, Rev. Spencer B., D.D.	..	Detroit, Michigan, U.S.A.
Mellor, Mr. F. R.	..	Moonee Ponds, Victoria.
Merrill, Rev. and Mrs. B. W.	..	Ottawa, Ont.
Meyer, Rev. Arthur	..	Danzig.
Meyer, Rev. and Mrs. H.	..	Budapest, Hungary.
Miles, Rev. O. P.	..	Rochester, Indiana, U.S.A.
Miller, Rev. Alexander	..	James River, Va., U.S.A.
Miller, Rev. A. H.	..	Helena, Ark., U.S.A.
Miller, Miss Sara	..	Baltimore, Mo., U.S.A.
Miner, Rev. G. H.	..	Newburyport, Mass., U.S.A.
Moden, Rev. K. A.	..	Stockholm, Sweden.
Moore, A. Lincoln, D.D.	..	New York, U.S.A.
Moore, Rev. John R.	..	Westminster, S.C., U.S.A.
Morehouse, Rev. Henry L., D.D.	..	New York, N.Y., U.S.A.
Morris, Rev. E. C.	..	Helena, Ark., U.S.A.

Morris, Rev. Frank R.	..	Bennington, Vermont, U.S.A.
Moss, Rev. A. W.	..	Tyler, Tex., U.S.A.
Mullvaney, Mr. H. S.	..	Brandon, Man.
Mundhenk, Mr. H.	..	Hamburg.
Munro, Rev. D.D.	..	East Orange, Essex Co., N.Y., U.S.A.
Murch, Rev. C. Henry	..	Utica, N.Y., U.S.A.
Nash, Rev. C. H., D.D.	..	Hopkinsville, Ky.
Naylor, Rev. John	..	Williamsville, N.Y.
Nelson, Mr. and Mrs. S. R.	..	Onancock, Va.
Newell, Rev. and Mrs. C. X.	..	Coudersport, Pa.
Newman, Prof. and Mrs. A. H., LL.D.		Waco, Texas.
Nichols, Rev. C. E.	..	Albany, N.Y.
Nickalls, Rev. E. C.	..	China.
Nicol, Judge C. E.	..	Manassas, Virginia, U.S.A.
Nielsen, Mr. A. P.	..	Soby, Denmark.
Nimdale, Miss C.	..	Mission House, London.
Norbury, Mr. John	..	Osnabruck Centre, Ont.
Nordenström, Mrs. J.	..	Stockholm, Sweden.
Nordenström, Mr. L. J.	..	Stockholm, Sweden.
Norton, Mrs. W. E.	..	Toronto, Ont.
Norton, Rev. W. E., A.M.	..	Toronto, Ont.
Novotny, Rev. H.	..	Prag, Bohemia.
Nuveen, Mrs. J.	..	Chicago, Illinois.
Nuveen, Mr. J.	..	Chicago, Illinois.
Oldrieve, Mr. F.	..	Mission House, England.
Oliver, Mrs. A.	..	Perth, Western Australia.
Olney, Mrs. S.	..	Pawtucket, R.I.
Olney, Mrs. C. O.	..	Pawtucket, R.I.
Olsen, Rev. P.	..	Gistrip, Denmark.
Ongman, Rev. J.	..	Orebro, Sweden.
Orrick, Mrs. P. R.	..	Boston.
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Russell, Rev. J. F.	Franklin, Mass.
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Silliman, Miss A.	..	Winfield, Kansas.
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Waterhouse, Mrs. J. J.	Germantown, Phil.
Waterhouse, Miss J. J.	Germantown, Phil.

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Webb, Mrs. J. R.	Montreal, Quebec.
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Williams, Miss M.	St. Louis, Mo.
Williamson, Rev. W. J., D.D. ..	St. Louis, Mo.
Williamson, Mrs. W. J.	St. Louis, Mo.
Williamson, Mrs. J. L.	Bristol, Virginia.
Wilson, Mr. D. E. J.	Bluefield, W.A.
Winbigler, Mrs. Dilla	Washington, D.C.
Winbigler, Rev. C. F.	Washington, D.C.
Winter, Mr. Paul	Newell, Iowa.
Winter, Mrs. Paul	Newell, Iowa.
Witt, Rev. Stephen	Port Simon, Costa Rica.
Wood, Miss S. A.	Aylmer, Ontario.
Woody, Mr. McIver	Louisville, Ky.
Woody, Rev. C. A., D.D.	Portland, Oregon.
Wootten, Mr. B.	Queensland.
Yates, Miss	Italy.
Zachert, Mr. Edward	Louisville, Ky.
Zahn, Mr. W.	Hamburg, Germany.

THE MESSENGERS FROM BRITISH CHURCHES.

It is impossible within the compass of this volume to give the names of the ministers and delegates attending the Congress from Churches within the British Isles. No gathering of Baptists, however, has ever excited such general interest in the Denomination. Upwards of 2,500 delegates were duly accredited from British Baptist Churches, and with but few exceptions were present during the meetings of the Congress. These delegates included nearly all the leading ministers and a large proportion of the chief laymen connected with our Churches in all parts of the United Kingdom.

METROPOLITAN TABERNACLE.*Chairman :*

Mr. W. S. ONCKEN, Lincoln.

Speakers :

Pastor THOMAS SPURGFON, London.
 Professor G. FETZER, Hamburg.
 Herr JOHANNES G. LEHMANN,
 Kassel.
 Pastor MAZAJEFF, Russian Baptist
 Union.

Interpreter :

Mr. FETLER.

PADDINGTON, Westbourne Park.*Chairman :*

Rev. J. CLIFFORD, M.A., D.D.

Speakers :

Professor A. T. ROBERTSON, D.D.,
 Kentucky.
 Rev. JOHN J. BLACKSHEAR, D.D.,
 Texas.
 Baron UIXKIULL, Russia.

PECKHAM, Rye Lane.*Chairman :*

Rev. J. W. EWING, M.A., B.D.

Speakers :

Rev. SOLOMON L. GINSBURG, Brazil.
 Rev. J. ANDERSON TAYLOR, D.D.,
 Washington.
 Rev. W. T. JOHNSON, D.D., Rich-
 mond.

REGENT'S PARK.*Chairman :*

Rev. J. R. WALKER.

Speakers :

Hon. E. W. STEPHENS, Missouri.
 Rev. J. T. M. JOHNSTON, D.D.,
 St. Louis.
 Rev. L. G. JORDAN, D.D., Kentucky
 Signor PASCHETTO, Turin.
 Rev. R. A. THOMSON, Japan.

Singer :

Mr. H. B. BRITT.

SHOREDITCH TABERNACLE.*Chairman :*

Rev. W. CUFF.

Speakers :

Rev. S. J. WASHINGTON, Jamaica.
 Rev. A. F. WILLIAMSON, D.D.,
 Philadelphia.
 Rev. R. H. BOYD, D.D., Tennessee.

WOOLWICH TABERNACLE.*Chairman :*

Rev. JOHN WILSON.

Speakers :

Rev. P. S. HENSON, D.D., Boston.
 Rev. J. L. GILMOUR, B.D., Montreal.
 Rev. ALEXANDER TREVINO, Mexico.
 Rev. A. N. McEWING, D.D.,
 Alabama.

SUMMARY OF THE PROCEEDINGS.

(GIVING THE PROGRAMME OF THE CONGRESS.)

TUESDAY, JULY 11th.

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COLONIAL CONFERENCE.

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RECEPTION by Alderman BELSEY, J.P.

Westminster Abbey, 2.30.

RECEPTION by Dean ARMITAGE ROBINSON.

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PROCEEDINGS.

INAUGURAL MEETING.

TUESDAY, JULY 11, 1905.

THE Inaugural Meeting of the first Baptist World Congress was held at Exeter Hall, on Tuesday, July 11, 1905. His Honour Judge Willis, K.C., President of the Baptist Union of Great Britain and Ireland, occupied the chair, and the hall was crowded with the delegates, numbering nearly 3,000.

The meeting opened with the hymn—

From distant climes, from every land,
Behold us, Lord, before Thee stand.

Rev. James Owen, of Swansea, conducted the Devotional Service.

Rev. J. H. Shakespeare, M.A., made the following statement :—

Mr. President and fellow-Baptists,—This is a dream which has come true. We can scarcely realise that the great thought which entered into the heart of Dr. Prestridge about two years ago can have found form and expression in this gathering to-night, in which I believe almost every land upon earth is represented by members of the Baptist community. It is an achievement of faith which must be added to the eleventh chapter of the Epistle to the Hebrews. We represent about six millions of baptized believers. Beyond this there is the large proportion of those who are called "Disciples of Christ," of whom probably one million correspond with us in faith and practice; if we add the adherents who attend our Churches, support our ministry and are engaged in our work, but who have not followed the ordinance of baptism; if we add the children in our Sunday-schools; if we add that vast number who are called "Baptists at heart" and sometimes "Baptists of the Dispersion," we must number a community of at least twenty millions throughout the world. We are probably, on such a basis of reckoning, the greatest Protestant evangelical community on earth, as we certainly are in the influence we have on Christian thought and activity. (Applause.) It will be an awakening to many to see the immense representation we have from the United States, and how strong we are in the New World. This is a dream which even Bunyan never had in Bedford Gaol. A friend of mine has just returned from America, and he tells me that he passed through a township in which he came to a magnificent building. He asked, "What is that?" and was told, "The Second Baptist Church." He went on a little further and came to another. "What is that?" he asked. "That is the First Baptist Church." Further on he came to another ecclesiastical building. "What is this?" was his question. "This," they said, "is the Congregational Church." Again the same question was asked, when they came to another building, and the answer was: "This is the Episcopal Church, but it is shut up because there are not enough people to run it." This is a parable. This occurred not in a land where the Church is supported by the arm of the State, but in a land where every man has to pay for his own religion. But,

numerous as we are, what would the Baptist Church have been if the early Separatists and Pilgrim Fathers had followed their contention to its logical issue? To-day there would have been one vast evangelical Church with the primitive faith and practice, if Robert Brown, Barrow, Greenwood and Robinson had been consistent in their avowed determination to follow the Word of God alone. The Brownists justly laid themselves open to the sneer of Bishop Hall:—"As to argument from Scripture, show you me when the Apostles baptized in a basin." The Puritan ought to have seen what Cardinal Manning once admitted: "From the New Testament you have as much right to baptize a horse as to baptize a baby." But now, by the grace of God, we have come together here, the representatives of a vast community, trying to keep in their simplicity both the symbolic ordinances of Christ, and to do whatsoever He has commanded, until He come.

The President: Before I undertake the pleasing duty which has been allotted to me, I must read a telegram which Mr. Shakespeare has just received:—"Overwhelmed with the kindness and honour conferred on me. Will do my best by God's help.—MEYER." May I say that my heart is cheered by the thought that when I retire from office, I shall leave a noble successor to enter on its duties?

ADDRESS OF WELCOME.

By His Honour JUDGE WILLIS.

Brethren in the Lord, Members of Baptist Churches in other lands,—Having heard of your faith in the Lord Jesus, I have been requested, as President of the Baptist Union, to give you, in the name of the members of the Churches represented in that Union, a most hearty welcome, and to offer to each of you, most sincerely and affectionately, the right hand of Christian fellowship. For the love which has brought you to us, we give thanks to the Father of all mercies.

Be assured, my dear brethren, we have not invited you to take part in any scenic display, nor, by counting the members of the Churches you represent, to claim a momentary triumph over any other Christian community. We have assembled, I trust, to secure high moral purposes, and chiefly to recognise the grace of God exhibited in each other. Whilst each member of the body of Christ is conscious only of his own spiritual life, his faith may be weak. It is, undoubtedly, strengthened by seeing the spiritual life of other believers, and seeing how it exhibits the same appearances in all. Privileged to visit many of the Churches in my native land, I have noticed that all the members enjoy the same spiritual life, and so impressed by the fact have I been that, at the close of my visitation, I have said, "O, Saviour, Thy words are true; Thou didst come to give spiritual life, and Thou hast given it more abundantly." Be assured that the spiritual life which Christ awakens and sustains is seen best in fellowship with other minds and hearts. Such a proof of Christ's power as that I see to-night I never expected to behold. Ye, my brethren, are to us Christ's witnesses. The Holy Ghost hath indeed shed forth this which we now see. Our faith in Christ is strengthened by your presence, and without asking for any confession of faith, I am sure we are, as the Pentecostal brethren were, all of one heart and soul.

Let us pray for, and endeavour to secure, the presence of the Holy Spirit at all our assemblies, that they may all tend to our mutual edification, and that through the Spirit we may hold constant communion with our Lord.

This is, indeed, a Pentecostal gathering. Our numbers are nearly the same as the converts on the Day of Pentecost, and through the wide diffusion of our noble English language, men from many lands do in their own tongue hear the wonderful works of God. May the Holy Spirit guide and prompt each speaker, so that a direct influence for good may result.

Let us, in all our supplications, remember all the members of other Churches, and ask that the choicest blessings may rest upon them. We believe, and our fathers have believed, in the Holy Catholic Church. The Church of Rome is right in affirming that the Church of Christ is catholic. The



HIS HONOUR JUDGE WILLIS,
President of the Baptist Union.

catholicity of the Church of Christ is not, however, a doctrine of Rome : it is an essential consequence resulting from the principles on which Christ's Church is founded. It is clearly written : " There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

To attain, however, to any external union, we cannot, we must not, compromise any vital truth. Freedom to think and act according to conscience has exalted and blessed our nation, and we must maintain allegiance to Christ at all cost.

Until recently the Baptist Churches in this country, together with the other Free Churches, suffered from no direct action of the Legislature. All the civil disabilities which pressed hardly upon our fathers had disappeared, and Church rates were unknown. But the recent Education Act, which compels us to provide money for teaching the Catechism of the Church of England, is the most afflictive action of the Legislature which the brethren of the Baptist Churches have ever known. The Catechism of the Church of England substitutes infant sprinkling for regeneration, a doctrine the members of our Churches could not recognise or acquiesce in, without betraying the teaching of their Lord. We believe that the only baptism approved by Christ, and known to His apostles, was baptism by immersion, the prerequisites to which are personal faith and repentance.

Another doctrine we cannot surrender is, that all authority of magistrates should be removed from the Church of God. We believe that the Church of God is formed in Christ, and that it willingly submits only to God in Christ, and accepts of no earthly support which is not willingly offered for its use. This doctrine has been held by our fathers from the earliest period. Bishop Hooper, writing in 1551, declares that this doctrine is one of the very pernicious and damnable doctrines of the Anabaptists. This damnable doctrine has been making steady way. It has been applied to the Church of Ireland, to the State Churches of Virginia and Massachusetts ; it is in application in nearly all our colonies, and will soon be applied, I hope, to the Church of Scotland, and to the Church of England. We must teach the all-important doctrine that the Church of Christ is subject to Christ only, and depends entirely upon His protection and power. We will teach it with modesty and gentleness. We cannot compromise what we believe to be truth, but we will endeavour to hold the truth in love.

You will permit me, dear brethren, to refer to the present condition and numbers of our English Churches. The Churches of our order and constitution have never been so numerous as to-day. They have an amount of moral energy never enjoyed before. By the Divine blessing, the operations of our Churches have been extended ; and to-day blessings are descending on the labours of our pastors and teachers. The ordinance of baptism by immersion is increasingly esteemed ; and the character and discipline of our Churches have been greatly advanced. The growth and extension of our Churches during the last century were immense. Our fathers in the sixteenth century were met with intense and bitter scorn. Baptists and Anabaptists were terms of bitter reproach ; by men in every way estimable, our fathers were called "murderers of infants." The Baptist brethren then could scarcely appear in public action, and one of the earliest of our Churches is so recent as 1633. Although we had distinguished teachers, not a Baptist sat in the Westminster Assembly of Divines. After the Restoration, Denne, Bunyan, Keach and Kyffin, Hercules Collins and others formed many Baptist communities. In the eighteenth century our opinions were spread, and our Denomination made illustrious, by the labours of Gill, Abraham Booth, Robert Hall of Arnsby, Ryland of Northampton, and his son, Dr. Ryland of Bristol, Sutcliffe of Olney, and Andrew Fuller of Kettering. The first thirty years of the nineteenth century were lighted up by the eloquence, logic, piety of Robert Hall of Leicester. John Foster's essays made a thoughtful generation. In the middle of the nineteenth century John Howard Hinton, Dr. Angus, William Brock, Charles Stovel, Charles Vince of Birmingham, Birrell.

and Hugh Stowell Brown of Liverpool, Landels of London, laboured in the Baptist ministry for the cause of God and truth. In the latter half of the nineteenth century the greatest evangelical preacher appeared in a Baptist pulpit, and Charles Haddon Spurgeon gained numerous victories for Christ. It would be invidious to mention the names of any of the pastors who are here to-day to greet you. Some of them are not a whit behind the greatest of their predecessors, and all are men of competent ability and gracious lives. The deacons and members of our Churches to-day are for the most part full of faith and power. In the name of these members of our Churches, and surrounded by them, I receive you in the Lord.

ROLL CALL.

The Secretary: The method adopted for the Roll-Call is as follows:—On calling the name of the representative, he will come forward and make a brief speech. At the end of three minutes, the bell—which must be obeyed—will ring. Then his compatriots will rise, and they will sing together in their own language a verse of a hymn. The President will give to the representative the right hand of fellowship.

AUSTRIA-HUNGARY.

Pastor N. CAPEK.

My ability to speak English is very little, but my love of the English people, of English liberty, and of the English language is very great. When I came into the hall I did not expect to speak, and so you will excuse my mistakes. Austria-Hungary has 37 Churches and 9,783 members. I want also to speak about the Slavonian Mission, which has five Churches with 500 members. There are twenty-five million people in the Slavonian tribes; and who will deny that we need a Gospel Church as much as the Chinese or Japanese? It cannot be the will of God that these nations shall be doomed to hear nothing about the sacrifice offered in Christ. In particular, I want to mention Moravia. Four centuries ago, it was the most Baptist country on the Continent, but it lies to-day in dark religious night. The pagan character of the Roman Catholic Church is much more apparent in Austria-Hungary than in England. It has quite a different aspect there. If our work were carried on in these countries as in other countries, I am sure it would yield rich fruit. This year, during my journeys of evangelisation, 100 men were converted, and 62 were baptized. This was in one year, and if there were more workers it would happen that Moravia, which was Baptist four centuries ago, would also remain a Baptist land in the future. The fields of Austria-Hungary are white unto harvest. Come over and help us. (Applause.)

DENMARK.

Pastor AUGUSTUS BROHOLM, Copenhagen.

Mine is a very little country, and we have only a few representatives—some five or six—at this Congress. I was not going to speak, but Pastor Marius Larsen asked me at the last moment to take his place. I consented for two reasons. First because I was not willing that the voice of Denmark should be silent. As a Dane I have only one thing to boast of, and that is that England got her Queen from Denmark. As a Danish Baptist, I have one thing to boast of, and that is that we have the same Lord as you have, and the same faith and the same baptism. I speak for another reason; because of the opportunity which I now have of bringing greetings from my little country. There are 4,000 Baptists there. Sixty-five years ago Baptists

came from Hamburg, and they were persecuted. Then the Baptists sent to Great Britain to ask them to request the King of Denmark not to be so hard upon the Baptists and to release them from prison. The King did so, and I want on this occasion to bring the thanks of my countrymen to the Baptists of England for what they did for us at that time. I bring to you all greetings from the little country of Denmark and from those little Churches. (Applause.)

FINLAND.

Pastor E. JANSSON.

I am not qualified at all to speak here, but I am glad to see so many faces before me and glad to say that I also believe in Jesus Christ. It is a great privilege to me to be here and to be among so many who have the same faith in Christ as we have. We have gone through many persecutions, and we are but a little flock of Baptists who believe in Christ, but we are going to go forward by the help of God. We do not mean to cease whatever may come in the way. (Applause.) We have had great troubles, but the light is shining brighter than ever, and we have better days in front of us than those that are behind us. I bring the greetings of the Baptists of Finland to the Baptists of the world. God bless you all. (Applause.)

FRANCE.

Rev. AIMÉ CADOT, Paris.

I am exceedingly thankful to God to be able to shake the hand of this dear brother, the President. I am so happy to see him again. I did not know he was here, and when I came yesterday and saw him, I was ready to jump anywhere for joy. I was ready to give everybody the French salutation and kiss them, because I was so happy. But if there is anyone I would kiss it is the President. I shall not ask you to listen long to me. I have many things to say, but I cannot tell them all. I can only tell you that God has blessed us this year. Hundreds have been converted and are beginning to work for God. We have some big Churches, and they are being blessed in their work. You will not all be kissed, but as a greeting I have asked all the representatives from France to sing. Before he left the platform, the representative saluted the Chairman with a kiss.

GERMANY.

Pastor J. HERRMANN, Königsberg.

It is with great pleasure that I rise to address such a distinguished gathering. I bring you greetings from the German Baptists, of whom there are thirty or forty representatives present. The German Baptists love the Lord Jesus Christ, their Founder, and they love His word. They are heartily glad to take part in this Assembly of the Baptists of the world, and therefore they have sent me and my friends as delegates, and we have come to see and hear the great and wonderful things the Lord has done by our Denomination in all parts of the world. The German Baptists extend the hand of good fellowship to the English Baptists, and their feelings are those of gratitude and thankfulness towards England for the way in which you have helped them in the early and stormy days of Germany. I have seen the faces of my brethren here and I realise that they are assembled for the one great purpose of spreading our creed throughout the world. I feel inspired and look out into the future with great confidence, knowing that our Mission work will go on increasing even more than in the past. One of England's greatest men, whose ashes lie in Westminster Abbey, once said, "Let us believe and

know that Christianity is advancing all the time, and though men's hearts may fail for fear, there is a great and irresistible movement." This observation by Mr. Gladstone is appropriate to our Denomination. May God bless it and bless this Congress and all the Baptists of the earth. (Applause.)

ITALY.

Signor PASCHETTO.

I have the privilege and pleasure to bring to you the greetings of the Italian Baptist people—a little people, for their number does not go beyond 1,400 baptized believers. But good seed has been scattered throughout Italy and a promising harvest is shown by the new doors opening and the new stations started. When I was baptized thirty years ago, by that venerable missionary, Dr. G. B. Taylor, of the Southern Baptist Convention, and joined the Baptist Mission in Italy, almost nothing was known about Baptist principles or the Baptist Denomination. There were not more than eight or ten very small stations, but now there are fifty-three missionary stations, and we have an organised Church. We have a Baptist Union, a journal, a publication department, a fund for the widows and orphans of ministers, and a theological school for the training of our ministers, for which we are indebted to the Southern Baptist Convention, and which are of great help to our work. All this may seem very little, if compared with the progress made in other fields, where the work is carried on under different circumstances, but it is not little if we remember the special difficulties of the Italian field. We are, therefore, profoundly grateful to our Heavenly Father for the privilege of being present at this first Baptist World Congress, of which we certainly had never dreamed. But while we are thankful to God for His blessings on our work, we do not forget that these blessings have come to us through our English and American brethren, and I am happy to have this splendid opportunity of expressing our gratitude for all the interest our English and American brethren are taking in the evangelisation of Italy. Especially are we thankful to the London Baptist Missionary Society and the Southern Baptist Convention, which as soon as Italy had been rescued from political tyranny, hastened to send to rescue us from superstition and deliver us from the Pope's yoke and make us all the children of God. For the interest you take in the spiritual welfare of our 33,000 countrymen we thank you in their name and in the name especially of those who are every day being saved and added to our Churches. Let me ask you in the name of our Italian Baptist Churches and ministers to receive our greetings and love and thanks for all your Churches and missionary societies. (Applause.)

NETHERLANDS.

Pastor N. VAN BEEK.

I am here to-day to tell you something about our work. I am glad to be here. I come from a small country and represent about 1,500 members. We are a very small number, but we worship the same Almighty Redeemer and Saviour. Our Baptist Church gives greetings to all the Baptists here. Christianity is practically international. We are glad to shake hands with so many who are redeemed through Jesus Christ and are walking in the way indicated by the Word of God. It is the fulfilment of a long-cherished wish that I have the privilege of being in England at this time, in answer to the kind invitation of the English Baptists. The speaker, who had found great difficulty in expressing himself, attempted to describe the history of the Baptist Church in the Netherlands, but it was not possible to follow him with anything like completeness. His closing words, however, were received with great applause, for he appealed to the audience "to renew the covenant and to love each other so that we may daily meet in spirit at the throne of God."

NORWAY.

Pastor OHRN (Kristiania).

Brethren and sisters in Christ,—If I ever felt proud in my life I am proud to-day, when I stand and look at so many Baptist believers. And they are all good-looking—(laughter)—and very happy, as they ought to be. We have every reason to be. We have only 3,000 Baptists in Norway, but we send four representatives. And one of them is from the Far North. We have a Baptist Church in the most northern city of the world and a Baptist Sunday-school there, and we have a teacher here from a day school who represents this northern part where we take the ice off the water to immerse the believer—and it is never too cold. (Laughter and applause.) Four representatives from 3,000 members! That will be more than the great Americans can produce to-day, I think. We have had our trials in Norway as well as others. But we have learned to know from the Word of God that the truth is with Christ Jesus and that He always wins the battle. He will always win; and our trials are but common with those of our brethren and sisters in other countries. We have had brethren in prison, but now we preach everywhere—in the streets and wherever we want to. And the State Church is taking on our methods in defence of themselves. The kind of preaching we have is different from most other Churches; it is what is called the testimony of the laymen. We have only fifteen men in Norway giving their whole time to preaching, but all the 3,000 members are Baptist preachers, or are trying to be so. (Hear, hear.) We must have more preachers. We must have a theological school; we must have more power from on high resting on the whole world. In the olden time our forefathers built cairns on the high mountain peaks and by fire from them they signalled the approach of enemies to the shore. We want every hill and valley, mountain and shore to resound with the name of Christ. I ask you to come and help us. A good many of you have been over. We will interpret for you and you shall have an opportunity of preaching in the streets and everywhere else. (Applause.)

RUSSIA.

GOSPODIN PAVLOFF (Tiflis).

I am very glad to see you, but I must tell you that I have never before tried to speak English publicly. I am not prepared to speak, but what I do say I want to say without a translator. If I speak brokenly I hope you will forgive me. I am working now at Tiflis, in Transcaucasia, in Asia. Our work in Asia began thirty years ago. I and these brethren (pointing to the representatives who stood with him on the platform) began preaching the Gospel and working. We built Churches now and then, but the persecution came, and I and many others were sent to Siberia. I came back and the police demanded from me a pledge that I would no more preach the Gospel. I said, "I will not give you that. Do you think I am frightened? I *will* preach." (Loud applause.) My conscience would not permit me to do what the police demanded, and I was again banished for four years to Siberia. Altogether I was banished for eight years, and when I came back I went to Roumania and was preaching there. When the time came I went back to Russia, and now I am working in Tiflis. We have much suffering for the Gospel's sake. It is as if we killed a man; we are banished and have no rights. But we are back again, and it is now better in Russia. There is more freedom. (Applause.) But we have not full freedom. The old laws have not yet been abolished. We count about 20,000 Baptists in Russia, and we have the same faith and the same Biblical Baptism. (Loud applause.)

The President said: Baron Uixkiull is here from his castle in Russia and we should like to have a few words from him.

The Baron: We Russian brethren are very glad and thankful to have the

privilege of uniting here with you all. Our brethren from the south of Russia and I from the north thank you for your welcome, and we hope and know that the Lord will bless us all. (Applause.)

SWEDEN.

Dr. K. O. BROADY (Stockholm).

It is an inspiration to be here, because the Spirit of the Lord Jesus Christ has inspired us all. When I sit here looking at all these faces, I praise God in my heart, because He has raised up so many witnesses to the truth through His beloved Son. The Baptists are the greatest peacemakers in the world, and the Swedish Baptists are not a whit behind the others in that respect. We hear much of what you are doing in this country, you beloved British brethren, and we admire what you are doing. We admire the great efforts you are putting forth to establish peace in the world. How often we read in your papers about Dr. Clifford. We have all—and I not the least—a desire to see this marvellous and great peacemaker. And what happens? The Lord in His good providence puts him right by the side of me on this platform. (Laughter and applause.) I wonder who is this little, grey-haired old gentleman. I asked my neighbour to the left of me, "Who is it?" "It is Dr. Clifford," he says. "What! Dr. Clifford? Why, I thought to see a giant in body." But I make a mistake. Still, small in body though he is, he is a giant in mind. Of the work in Sweden there will be another opportunity to speak.

The President: Will you tell us about the work there?

Dr. Broady: The learned judge who puts this question—(laughter)—was quite a boy when the first Baptist was created by the Spirit of God in Sweden. But now we had a few years ago a meeting of Baptists in Sweden and we reckoned over 4,000 communicants. You see how the child grows. (Applause.) Yet it is not a man that grows but Christ, who is coming to life and power in Sweden. This week that little country, so insignificant on the map, has given you a very good man, and you English people have given him a noble young lady. We are grateful for that fact, and we are grateful for what the Lord is doing among our Royal Family. We are very grateful too for the invitation given to us and for the great hospitality shown to us. (Applause.)

The Secretary: Dr. Broady mentions a meeting of 4,000 Baptists in Sweden. Altogether there is a Baptist membership of 43,000. (Applause.)

THE UNITED KINGDOM.

Rev. JOHN CLIFFORD, M.A., D.D.

Rev. John Clifford, M.A., D.D., was called upon in place of Rev. F. B. Meyer, B.A., who was unable to be present. He said: I feel this is an interposition which is scarcely right. I am taking up the time of those who have come from a distance, and I do not like to do that. But I must respond and say a few words. I would like to talk for a long time, but I am thankful to know there is a bell that will stop me if I go over the time. There are some five or six things forced on my mind to which I would like to give expression: first, we have had displayed in the most effective way the place which Jesus Christ occupies in the Baptist faith and in Baptist life. He has been exalted here to-night again and again by speakers from the different parts of the world. His place is supreme in the life of the individual, supreme in the life of the Christian Church, and supreme also and ultimately in the life of the world. And if there is one thing that has been forced with greater strength than another upon my mind it is, in the second place, the love which these Baptist people have for one another. What a joy it is, not simply to grasp hands, but to feel there is one common heart throughout. Those words of Paul come

again and again when listening to those speakers : " The love of Christ constraineth me, because we thus judge, that One died for all, and therefore all died, and He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." The third thing is this invincible fidelity to conviction which is the mark of the Baptist people. I have heard it here again and again. Some of these brethren have been in prison. Did they falter ? Not for a moment ; they were ready to go into prison. No thought of surrender by them. The sufferings that have been gone through in Russia and other parts of the world, as told here to-day, would remind one of the seventeenth century of our own country, and yet these men show the same pluck, heroism, and devotion ; " they endure as seeing One who is invisible," loyal to the Christ who is leading us to victory. The fourth thing is the note of liberty which Roger Williams sounded when he laid the foundation of Rhode Island. We are subject to Jesus Christ ; He is the one absolute Authority in the religious life, and we are free from everybody else. And that soul liberty is leading on to political liberty. You Russians shall yet have it. It is the indefeasible right of men, and our fathers have handed on much to us. We have not all that we are going to have, but much has been handed on to us. Our duty is to secure those rights for all men on earth, and one of the effects of this Congress will be to stimulate the passion to achieve that. One other note concerning what Dr. Broady said. I am a peacemaker. He is right. (Laughter.) I am subject to misrepresentation and misconception, but I am essentially a peacemaker, and one of my convictions is that this Congress will make for peace all over the earth. Gathering together as we do, we shall secure a deepened passion for the settlement of all disputes by the arbitrament of reason as against the use of the sword, and more fully strengthened we shall go back to our several countries to hasten the day when the Prince of Peace shall rule " from the rivers to the ends of the earth." My heart is full ; I rejoice to see you and I praise the Christ who has redeemed us for the great and victorious hope expressed again and again to-night. I have heard no note of despair. We are not going back ; we are going forward, and we know our feet are on the solid rock. We stand on eternal truth, and the principles we hold are not for ourselves only, but for all the world ; and I have not heard from anyone of these men a single sentence indicative of want of faith in our principles. We know that we shall be " more than conquerors through Him that hath loved us." (Applause.)

The United Kingdom delegates then led the Congress in the singing of the National Anthem.

CHINA.

Rev. TIMOTHY RICHARD, Litt.D., of Shanghai.

If China were here, it would say something like this : " I thank the chairman for his kind welcome. I am the oldest sister of the nations of the earth. I was a thousand years old when, like the antediluvians, I begat many sons and daughters, kingdoms more numerous than the provinces of my Empire at present. I had neighbours. They sought my daughters in marriage. I gave them and sent with them my best as dowries—my civilisation—to Manchuria, Mongolia, Turkey, Tibet, to Burmah, to Korea and Annam. My neighbours from Japan, too, who are so apt to learn, came over, and I let them return with some specimens of my civilisation. But a dark day came over us ten years ago. My sister Japan had been round the world and had picked out the best material development, the best intellectual development, the best military development, and some of the best religious movements of the world. But I was humiliated before the world. The oldest sister had no place and no face before the nations of the world. Then a wonderful thing happened. Members of an unknown kingdom to many came to us when we were in despair and said, ' There is a Kingdom of Heaven ; that Kingdom can save you.' Then it was that hope dawned from heaven and we tried to learn

some of the lessons of the Kingdom of Heaven. Now, our friend and neighbour, Japan, seeing our new perplexity, has come to help us. We thank God for that, but there is one thing we must have, and we appeal to all Christendom. You have many kingdoms, but you keep up enormous standing armies instead of living in peace. I have kept my provinces in peace without an immense standing army. I believe that all nations should live in peace. Let not East and West hereafter be arming against one another. I want my brother nations from the West to join hands as one family. Let us lay down our arms and live in the House of God as members of one family and serve Him as Lord of All." (Applause.)

INDIA.

Rev. M. C. MASON, of Tura.

I am much embarrassed to see my name on the programme at this hour, and the more so to see that I am to represent India. The responsibility of representing to you the great nation of India bears down upon me. It is impossible; I will not attempt it. There are others who will tell you about that country hereafter, I think; but I may say that I have dwelt for the last thirty years in a part of India which one of the secretaries tells me is the most out-of-the-way place he ever heard of. But it is not so far away that it has not felt that the Baptist Congress is extending its sympathy; and certainly it is not so far away as to be beyond the arm of the Lord. Jesus Christ is there. I had the privilege only a few weeks ago of visiting the stations, and I am here now straight from the Province of Assam, the North-Eastern province of India. The stations are few and scattered, and as I turned my back on them my heart was going down because of their burdens. But I lifted my heart to God in prayer and praise, and they were lifting up the banner of love. The native communicants I represent number 8,000, and I doubt if there are a score now living who were there when I went there. Sir Charles Eliot says in the last Census that the Baptists in Assam have increased 300 per cent. in the last decade. The brethren there wish me to extend to you their greetings. I would tell you that they are praying for us. Those 8,000 native people have set aside this week for a week of prayer. I hope and believe that we shall go from here to every part of the world to work shoulder to shoulder, and that the Kingdom of God will be hastened more than ever before. Nothing pained me more than on my way home last week from India to see the tremendous work to be done for Jesus among the white people. I had thought that down there in the dark corners of India the work was to be done, but I must say my sympathies were drawn out towards the work you have to do. May God bless every part of the world in this work. (Applause.)

Accompanying Mr. Mason was a black lad, who sang a hymn in his native language.

JAPAN.

Rev. A. THOMPSON, of Kobe.

I have the honour to represent the Baptists of Japan, and I think you will agree with me when I say that the Japanese people are the brightest, bravest, and kindest people in the East to-day. They stand to-day for the very same principles that England and America stand for—the open door policy and freedom for all, and if there is one thing that has helped the Japanese people more than another in the great conflict in which they are engaged, it is the alliance with Great Britain. It helps them because they feel that we stand behind them in their great struggle. I want to say just a word in regard to Baptist work in Japan. We have 2,500 Baptists there as loyal as any you can find in England or America. The Japanese stand for freedom; and you will do well to keep your eye on that streak of yellow on the map, because the day is coming when it



MR. T BURNHAM KING, M.L.A.

will be red, and it will be that because the Japanese people will become Christian. I have faith in a Government that is not afraid to do away with heathen customs, and declare the Sabbath as a day of rest for all in the Government departments. Fifty years ago edicts hung in every village threatening death to every man who became a Christian. Now there is no position that is not open to a Christian. The Japanese have a Diet that is not afraid to pass laws that might be good for America and England. For instance, no young man in Japan under the age of twenty is allowed to smoke cigarettes. (Hear, hear.) As a Baptist Mission we have the finest theological seminary in Japan, sending forth consecrated young men as preachers, who are not afraid to stand up and preach Christ all over the Empire. The Mission extends from the extreme north to the south, and we are noted for our evangelistic work, having among other agencies a Mission vessel that is carrying the Gospel to thousands who would not otherwise have heard the story. (Applause.)

As there were no other representatives from Japan, Mr. Thompson asked Mrs. Thompson to sing, and she rendered a verse of a Japanese song called, "The Spirit of Japan."

THE CONGO.

NLEMYO

was the native representative of the Congo, and he read the following address:—As it happens that I am in England to help Dr. Bentley in translation work on the Old Testament, and in time for the great Baptist Congress, it gives me much pleasure to respond for the Congo Churches. In the name of our Churches I ask the Christian people of the home countries to accept our hearty thanks for sending us the light of the Gospel. God is working, and is blessing the work. The Baptists of England are working in all the country and also the Baptists of America are doing all they can to spread the Gospel among the people. We are thankful to have the Gospel of our Lord Jesus Christ preached to us. The people in the Congo are trying to work, and are trying very hard to have the Gospel preached in all the villages before the Roman priests get to them. I am glad to tell you that there are now a large number of Christians, and that the number is continually increasing. There are between 9,000 and 10,000 who were once in darkness and are now members of Christian Churches; and there are many, too, who have been called into the presence of Christ. I am very happy to respond for the Churches of the Congo. (Applause.)

SOUTH AFRICA.

Mr. T. BURNHAM KING, M.L.A.

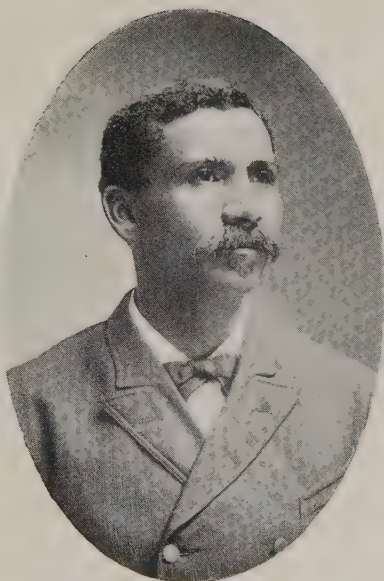
I would like, on behalf of the Churches of the Colonies of South Africa, to take this opportunity of thanking you for the words of kindly welcome. When the invitation reached us to be represented at this World's Congress, the Baptist Assembly, which was meeting, promptly and unanimously agreed that the Assembly should be represented. The feeling was universal that this great Congress would be epoch-making, that it was just the inspiration that the Denomination required, and I believe it will be a stimulus to the Baptist Churches throughout the world. You know so much of South Africa that it seems almost an impertinence that it should be represented on this platform, but I would like to say that our Churches out there are composite Churches—not merely with British members, but with Dutch, French, German and Kaffir—and yet we have no dissensions. We are united there as really and truly as you are united here to-night. Although our Church, numerically, is not powerful, yet we are a power in the country. It was the Baptists there, though they numbered but a few, who secured the disendowment of the Church. There were many who wanted to force through an Act in support of the Church, but times were bad, and after a fight the Church was disendowed, and we have now a fair field and no favour. And I should like

to say, for the encouragement of Dr. Clifford, that although the educational victory has not been won, yet his example, and the example of those who are fighting with him have been an inspiration to us out there, and in the last session of the Legislative Assembly we passed an Education Bill that is purely undenominational, and have denied the right of entry to Anglican clergy. (Applause.) And if I could voice the wish of every Baptist and Congregationalist, it would be just this: that you go on and win the victory, as I am sure you will win it. (Applause.) As to our work, there are 200 millions of natives in Africa, and they weigh upon us, and though you have your workers at the Congo and the Cameroons, yet there are not more than two per cent. of that vast population who have yet heard the name of Christ, and I do hope these meetings will not only inspire the Churches of this land, but the Churches of America also. We will give you a hearty welcome if you will come over and help us. There are six millions of natives south of the Zambesi, and there are very few of these who have heard the Gospel. Come and help us. America is not represented sufficiently in Africa; but we hope they will come there. There is a reproach on Africa. It was in the North that the mode and subject of baptism were first interfered with, and we desire to wipe out that reproach, and hasten the time when all those who name the name of Christ will again accept the primitive mode and subject of baptism. (Applause.)

NATIONAL BAPTIST CONVENTION, AMERICA.

Rev. E. C. MORRIS, D.D.

There courses through my veins at this time the same thrill of patriotism that filled the hearts of the disciples 1,900 years ago. I feel this is the beginning of a great forward movement among Baptists of the world, and that it will exceed in glorious results any forward movement since the days of the Apostles; and in accepting this welcome on behalf of one wing of the great Baptist family, I recognise how far I shall fall short of doing justice to the classical utterances of those gentlemen who have welcomed us to this city as your guests. I am glad to assure you that we come among you not with the sword and spear, but with the sword of the Spirit and in the name of Christ. I remember that this was the home of the great Mr. Spurgeon, whose burning eloquence and flood of Gospel truth set two continents aflame. I am here as the representative of the youngest Convention of the Baptist world. Nearly 300 years ago a number of negroes were sold into slavery in America, and they remained slaves for 240 years. They were liberated by proclamation during the Civil War, and out of the four millions of them there were—noting the fact that they were all slaves—nearly 4,000 members of the Baptist Church. That fact is a tribute to the white Baptists in that part of the country in which the slaves were captives. Most of them were members in the white Baptist Churches and were baptized by white Baptist ministers. The Baptists of the North and the South helped them; they were advised to call pastors and open Churches, and they had the aid of their more fortunate brethren, who taught them how to read and write, until now we are glad to say we have in America, devoted entirely to these people, 546 District Associations, 60 Church and Sunday-school State Conventions, 17,000 Churches, and 2,110,000 members. At least 1,000 of the ministers of these people are graduates of good schools, and 500 have had good theological training in the best theological seminaries in the country. Their progress to freedom along the material and religious line stands without parallel. Their devotion to Biblical truth is remarkable—and it doubtless accounts for the fact that they are Baptists. (Hear, hear.) We have learned that theology is not the Bible, any more than astronomy is a star. We count it a real privilege to take part with our brethren in this great World Congress of Baptists. It is a privilege to take part in an honour withheld from angels and committed to men—that of carrying on God's work—and I make a special plea in this great Congress that we make one strong appeal to unite all the Baptists of the



REV. E. C. MORRIS, D.D.



REV. CURTIS LEE LAWS, D.D.



REV. L. A. CRANDALL, D.D.

whole world and emphasize the fact that poor bleeding Africa is the most neglected of all. (Applause.)

Mr. Britt, who accompanied Dr. Morris on the platform, sang a negro hymn, several other coloured representatives helping with the chorus.

SOUTHERN BAPTIST CONVENTION.

Rev. CURTIS LEE LAWS, D.D.

In the southern part of the United States there live two million Baptists. They are gathered into the Southern Baptist Convention, and they have sent more than 200 representatives to this Congress. If you are as glad to have us as we are to be here, there ought to be congratulations all round. We expect great profit from this gathering and we are just as sure our hosts will have great profit. A friend of mine was being entertained at dinner, and with characteristic modesty he turned and said to his host, "I have not had such a good dinner as this for many a day." The irrepressible small boy added, "Neither have we." (Laughter.) There is at least that compensation in your generous hospitality. (Laughter.) I cannot tell you how glad we are to touch hands and hearts with the English Baptists. As a people we do not go on pilgrimages and we have no calendar of saints, but it is an unspeakable benefit to all of us to follow in the steps of our fathers. As an expression of love and pure devotion, I am sure this splendid assembly of men and women is an acceptable offering to our God. But we have come, brethren, for another purpose—to catch a vision of God that we may be inspired to nobler things in the days to come. The Apostle Paul had such a vision, and ever afterwards, from the beetling crags which he scaled and from the gathering depths he sounded and from the broad plains of his endeavour, he shouted: "The love of Christ constraineth me." Our Lord took three of His apostles up the snow-clad heights of Hermon. As night came on, there stood before them Christ in His transfigured glory with the holy angels. Peter, overwhelmed with his vision of celestial glory, said: "Lord, it is good for us to be here; let us build three tabernacles—one for Moses, one for Elias, and one for us." Without answering him the Master led him away down the rocky side of the mountain, where he found the other disciples struggling to cast out an evil spirit. Ah! Peter, you made a monumental mistake when you desired to remain on that glory-smitten mountain. If you had had your own way, you would have lost the unspeakable privilege of sacrificial labour and Pentecostal power; you would have remained a raw recruit instead of a battle-scarred hero. We, too, have gathered here in this Transfiguration place. Here, during the coming days, our Lord will manifest Himself in Divine radiance and warmth and winsomeness, and when the last song shall have been sung we shall be loth to leave this place. But we remember that we are not come here to abide, but to gain a vision; and as the Master leads us away, let us follow with buoyant footsteps and go forth to the fields white unto the harvest and to the world that lies in darkness, strengthened with the vision and conscious that victory shall ultimately be ours. On behalf of the Southern Convention, I thank you for the courtesy extended to the delegates, and we unite in praying that this Congress may be a great inspiration to our hearts. (Applause.)

REGULAR BAPTISTS, NORTH.

Rev. LATHAN A. CRANDALL, D.D., Chairman of the United Committee of North and South America.

We of the North have never prided ourselves on our beauty, but you will notice by the programme that we are "regular." And I commiserate my friends who had to speak for the "irregular" Baptists in response to the felicitous and gracious words of welcome to which we have listened from

the chairman, who extended the royal greeting which has been ours since we landed on the shores of your beautiful island. On behalf of the Baptists of the North, I would express our appreciation of the constant, thoughtful, and abundant courtesy which has so far crowned our visit. We have come from the North to claim our patrimony. We have come to claim our patrimony in the vast heritage of gracious words and righteous deeds with which your life has been so full; for the men of the British Islands have ever been in the habit of speaking good words and doing good deeds by which the world has been blessed; and they are ours as well as yours. Righteousness has no nationality. (Applause.) As the earthly life of Jesus Christ was for all men, so the righteous life holds in itself a universal ministry, and because of this we are here to claim a part of that which is not only yours but ours:

“Our home be one, wherever we abide—
Ours, yours; yours, ours.”

—lately sang England's Poet Laureate in his welcome to the American Ambassador, and we claim a part in this goodly heritage for the reason that we are your children. Many of us who have come over have come to wander among the valleys of Wales, among the hills of England and among the braes of Scotland, because our fathers lived and died there. (Applause.) Our fathers went to found the new nation, but our fathers' fathers fought with yours for the Magna Charta and to make England what she is to-day; and I think I am safe in saying that the heart of Christian America beats in perfect unity with the heart of England in its prayer for peace for all the world. We are here as Baptists, and we hold to the traditions for which our fathers suffered. We believe in a Church of holy men. We believe faith comes by Divine tuition and cannot be obtained in any other way, and that no rite has any place which is not sanctioned by Jesus Christ. We believe in liberty of conscience and absolute separation of Church and State. (Hear, hear.) This was our fathers' faith, and from it we have not departed. Liberty of conscience and separation of the Church and State: towards this we push our way, reaching out the hand of fellowship and brotherly love to every man, whatever his name, who loves God and his fellow man, and who works for God. In yonder beautiful Abbey, the mausoleum of England's immortal dead, there are words which I would make my own and my compatriots' to-night:—“May the rich blessing of God rest on everyone—be he English, American, or Turk—who will help to heal the open sore of the world.” (Applause.)

At this point, and on the invitation of Dr. Crandall, all Americans present rose and sang the following verse:—

“My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside
Let freedom sing.”

LOTT-CAREY CONVENTION.

REV. C. S. BROWN, D.D.

As the representative of 300,000 negro Baptists, I accept your most cordial welcome. I am proud to-night because I am an American citizen and because there are so many of our fellow-citizens present. My heart thrilled with patriotic emotion when our distinguished brother said just now, “Let all Americans rise. I am exceedingly glad to be here.” I am a Congressman for the first time in my life. (Applause and laughter.) I come to represent a

part of the great host that our distinguished friend, Dr. Morris, spoke of. Now, the religion of the coloured people has been criticised somewhat, but it has never been criticised along one line: our fidelity to the Baptist Church has never been questioned. I am here to join with you in doing what we can to lift up this grand old flag, the Baptist flag, until that grand old banner shall be unfurled throughout the world and shall float in triumph in every and on every isle. We believe in the grand old principles of the Church. Many gentlemen have spoken of that, and I need not repeat the desire to emphasize our loyalty and devotion to those principles, but I trust that such emphasis will be laid on them in this Congress that it shall shake the world. I admire the principles of the Baptist Church so much that I am reminded of the story of a little boy whose teacher questioned him about his street and number. "Sonny," she said, "what's the number of your house?" The boy said, "I don't know." "Well," she said, "to-morrow you bring me that number, and don't you come to school without it." On the next day the boy went to school—because his parents said he must. By-and-by the teacher said, "What's your number, Johnny?" Johnny said nothing, but his lip began to quiver, and presently he said, "Ma'am, the number was fastened on so tight that I couldn't get it off." (Laughter.) We want to impress on the nations of the world the grand old principles of the Baptist Church so strongly and so firmly that nothing but death itself can get them off. (Applause.) We believe that the coloured people of America are strongly grounded in the faith. We believe in "one Lord, one faith, and one baptism," and we believe in the Fatherhood of God and the brotherhood of man. Let us labour and pray and toil and suffer until the religion of the Lord Jesus Christ, as propagated by our grand old Church, shall cover the earth as the waters cover the channels of the great deep. (Applause.)

CANADA.

Mr. DANIEL E. THOMPSON, K.C., LL.D.

The Baptists of Canada salute their brethren of the Mother Land, and of all lands represented here. Our field in extent is approximately equal to the whole of the Continent of Europe, and coinciding with it, therefore, the southern province occupies the same latitude—a fact which seems to be overlooked by some, who appear to imagine that we occupy a strip of territory around the North Pole. It has been well said that the land is destined to see quite as marvellous a development during the century on which we have entered, as the great Republic in the South has witnessed during the century just closed. If anybody doubts the substantial character of the progress made, inquiry will satisfy him. The growth of the savings-bank deposits is usually taken as an evidence of material prosperity. In seventeen years—up to the end of 1893—these deposits had grown from 93 million dollars to over 466 million dollars, and I doubt whether anywhere that progress can be equalled. We believe that a high destiny awaits us in the mighty democracy of the North that is to be. By great achievements and by united steps we are seeking to hold strategic positions; and we have also schools of our own, including colleges for training in our distinctive work. Brethren, we salute you in the service of our common Master, the Lord Jesus Christ. (Applause.)

MEXICO.

Rev. ALEXANDER TREVINO, Mexican Baptist Union.

I regret that I cannot speak to you plainly in English, but I am here to represent the Mexican Baptists. I belong to a country that has fifteen millions of inhabitants, and we have in that country about 60 organised Baptist Churches and about 2,000 Baptists. I am sorry I cannot call for any other delegates; I am the only one from Mexico, but I have a friend who came with

me. Mexico is a Roman Catholic country, but the Gospel has been preached there since 1862. The first man who preached the Gospel in Mexico belonged to England and was of Irish descent. The Baptists of Mexico salute you, and wish that the abundant blessings of God may be upon the Baptist Congress. (Applause.)

WEST INDIES.

Rev. S. J. WASHINGTON.

I have come for rest and change and the enlargement of my experience, and I hope to gain a little more health and strength. I have been for twenty-six years in the ministry, without a week's rest, and when the brethren met, and it was known that I would be coming, they asked me to stand by another brother who would also be coming. I am sorry he is not here now. The Churches of the Jamaica Baptist Union belong to you. It was here that one of the greatest blessings came to Jamaica. Here it commenced. It was in Exeter Hall that William Knibb championed emancipation and advocated that the terrible slavery system should be brought to an end. (Applause.) He gained the victory and made the people free, and I am happy to say that they leaned towards Mr. Knibb's religious principles and practices, and to-day we have a large number of the community who are truly Baptist. Many Churches have been organised in that beautiful island, and many pastors have come from this country and have served the people there. In process of time not only did the Baptists send ministers, but they gave a theological seminary, and in that more than 100 men have been educated and sent forth to preach the Gospel. Some are in Jamaica, and some in America, and a few in the islands round about. These men completely laid hold of the theological truths presented to them, and when they left the Institution they did so with very great regret. Jonathan East—the loving, tender-hearted Englishman—was my tutor. I think of him, helping us on like a nurse leading a child, until we went out to preach the Gospel of our Lord and Saviour. Not only did you give us a theological seminary; you also gave us a normal school, and for a long time masters went out to that country and did much good. I shall have much pleasure in telling my people what God has been doing here, and many will be glad to know about this gathering. (Applause.)

AUSTRALIA.

Mr. H. F. RICHARDSON.

I had the pleasure to-day of listening to an address in Bloomsbury Chapel from our Chairman, and I am glad to know that one holding such an honoured position in public life should be presiding now. It has fallen to my lot, as President of the Baptist Union of Victoria, to have the honour at this great Assembly of returning our warmest thanks for the words of welcome expressed from the Chair. It is especially gratifying to me to be here this evening. It is the first time I have had the honour of visiting the Mother Land. I believe great good is coming from this Congress. I believe when we return to our homes we shall feel bound together by strong links that will never be broken. The hour is late and I would like to say more. But I must say that we in Australia cannot talk of millions. We have not made the progress that the Americans have made. But we are progressing, and we are determined to progress. (Applause.) I am proud to be here as a representative. We want the help of the American and English Baptists. We have had visits from Dr. Maclaren, from Dr. Clifford (the modern John Knox), and from Revs. Greenhough, Williams and Cuff. We want more of such men of ability to visit us and enliven us with new life in our Churches. I would again express, on behalf of the Commonwealth of Australia, my warmest thanks for your kind welcome, and I believe when we return we shall be determined to make a great, strong, forward movement for the advancement of our Lord's Kingdom in all parts of the world. (Applause.)

NEW ZEALAND.

Mr. A. F. CAREY.

I count it a great honour and privilege to be allowed to address this important and unique Congress. I come charged to convey an assurance of the unfailing love and loyalty of the New Zealand Baptist Churches to those principles which make us one. Although we are living at the Antipodes, we watch with closest interest and prayers all your movements and your success. We rejoice in the stand you are making in the great education struggle—(applause)—and the fight for liberty and equality. Our hearts have been stirred to their depths, and we have looked with great love and admiration on those who are taking the spoiling of their goods and the reproach of men joyfully for conscience' sake. We thank God that there is no State Church to trammel us, but we also are engaged in a fight—the fight against the liquor traffic. Our ministers and our people, with undivided front, have fought for this great reform, and the weapons given by our Parliament enable us, by the vote at the ballot-box, to fight for the total abolition of the traffic in strong drink, and we are going to do it! (Applause.) Partial success has already been achieved, and we are confident of complete victory. The first Church was formed in 1851, and a Baptist Union was initiated in 1882. It comprised 25 Churches and 2,013 members. Last year there were 39 Churches and 3,983 members. That was an increase at a ratio exceeding that of the increase of the population by 33 per cent. In 1885 the New Zealand Baptist Missionary Society was formed, and we have a tract of land in the East Bengal Province of India consisting of 1,350 square miles. In this vast field we are the only workers. There are some 1,500 to 1,600 converts. We have also an educational establishment in connection with our Church. Our ministers are all devoted men of God, and in their name and in the name of the lay members, I beg to thank you for your kind welcome, and assure you of our very highest appreciation and warmest gratitude for the kind sentiment so lovingly expressed. (Applause.)

SOUTH AMERICA.

Rev. SOLOMON GINSBURG, of Brazil.

South America, which comprises one-fifth of the habitable land of the globe, has been called the neglected continent. On the map you see it coloured red. I wish it were coloured black, because the Roman Catholicism in Brazil is worse than Paganism. Our brother from Japan, who is supposed to be a missionary to a heathen country, said he could go to any part of Japan and preach the Gospel without hindrance. It is most difficult—I might say dangerous—to preach the Gospel in some of the cities of South America to-day, because they are in the grip of the Roman priests, and we Baptists are denied the right. It is our duty to preach the Gospel to Roman Catholic nations, for with Romanism there is no evangel. And I want to bring you a little message of cheer and love from Brazil. The work there was begun by the Southern Baptist Convention in 1882. Twenty-three years ago the first little Church was organised, with two missionary families and one native convert. To-day there are nearly 4,000 Baptists. We have about 100 Churches, most of them self-supporting. There are two theological seminaries, and schools are being organised and established by the converts themselves for the education of their children. In regard to our work I want to read two little paragraphs from a letter received to-day from the missionary who has charge of the field where I have worked for the last five years. The letter is written from Pernambuco, and says: "Our work is receiving rich and abundant blessing. Another priest is about ready to leave the Jesuit College, and perhaps there may be two more. Let us pray mightily that they may be led into the light. One is already giving evidence of faith in Christ. He

only needs to make the final step." He also says : " But perhaps the greatest blessing we have received from our heavenly Father has been in the almost miraculous opening of two new fields. We have a very promising work in both these places. . . . I have no time to explain the marvellous opening of these two places ; it must wait until you come back, because there is so much . It would take me all night to represent half. Great and wonderful is the power of God. His ways are above finding out. The Revival is in Brazil ; praise the Lord ! " (Applause.)

The gathering closed with the Benediction, pronounced by Rev. Dr. PRESTRIDGE.

WEDNESDAY, JULY 12, 1905.

MORNING SESSION.—EXETER HALL.

THE devotional service on Wednesday morning began at 9.47 a.m., and was conducted by the President. The opening hymn was, "All hail the power of Jesus' name." Then, after reading and prayer, he proceeded to deliver the following address to a crowded assembly :—

PRESIDENT'S ADDRESS.

Rev. ALEXANDER MACLAREN, D.D., Litt.D.

DEAR BRETHREN, my first word cannot but be the expression of my deepest gratitude for the great honour done me by placing me in this chair. I thank my fellow-countrymen, the Baptists of England, amongst whom it has been my pride and my pleasure to work all my life. There is no honour to be compared with the honour of living in the hearts and the confidence of the people who know you best and have known you longest. (Applause.) And whilst I have had drops of that benediction all my life, it has come upon me in a full flood now at the end. And I thank no less our brethren beyond the seas, who, with less knowledge, of course, have shown even greater faith—(laughter)—and have confirmed the choice of my brethren who know me best. I thank you with all my heart, and I shall do my best to prove myself not altogether unworthy of your confidence and your affection. (Applause.) But if you chose to elect to the office of President a man who has entered upon the sixtieth year of his pastorate—(applause)—you must have him with the defects of his qualities ; and one of these—I do not know whether it comes under the category of quality or defect—is the incapacity to deliver a long inaugural address. I have therefore asked the committee to allow me so far to forego the privileges and responsibilities of the Presidency as to content myself with a few words that I venture to speak this morning. I am sure you will understand that if it had been with me as in days and years gone by, nothing would have given me greater pleasure than to have dilated at unreasonable length—(laughter and applause)—upon some of the many topics that force themselves upon our minds in connection with this Congress.

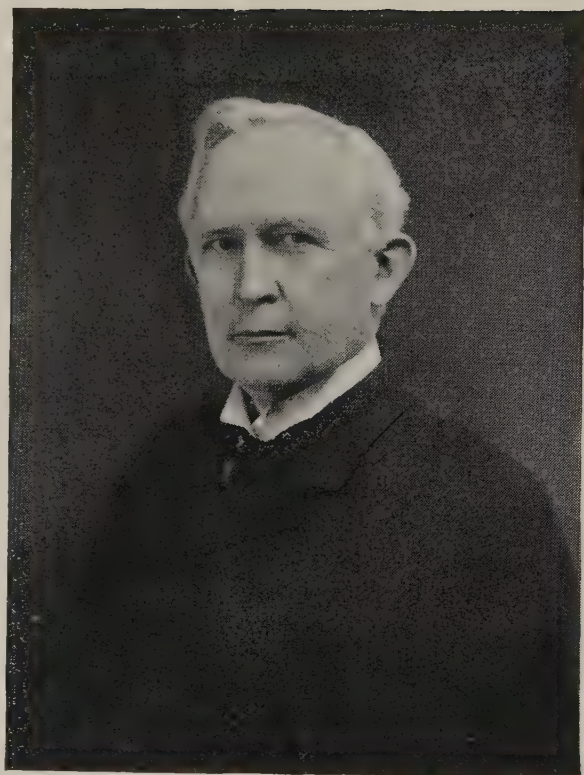
WHAT ARE WE HERE FOR ?

To glory in our own denominational strength ? To rejoice in looking one another in the face and asking each other of our welfare ? To demonstrate to the world what we are, and what we stand for ? Yes, all these things ; they are all good, all necessary, and much good in these aspects will no doubt come from this Congress. To compare methods ? To learn from one another ? Yes. But, dear brethren, when a man comes near to the end of his ministry, near to the beginning of his rest, the perspective has a way of altering, and some things that had hitherto looked very large dwindle, and some things that were perhaps not sufficiently prominent in one's ministry or one's experience begin to stand out with strange clearness and greatness. And so I want to touch, if I can, on the deepest thing of all in the two or three

words that I venture to offer to you. And I beseech you to remember the two crystal phrases which carry everything I want to say—"In the name of Christ," "By the power of the Spirit." There we touch the bed-rock, the bottom of everything, and all will be right if we are right in these two relations—the relation to the living Christ, the relation to the indwelling Spirit; and all will be wrong, however orthodox or earnest or eloquent or learned or up-to-date or wise in methods our Churches may be, if these things fail. "These are commonplaces." Yes. And everything that is great and true is commonplace; and there is not a threadbare commonplace of Christian teaching and experience but would start up into power—power very inconvenient to some of us—and would grip us with teeth of iron if we once honestly tried to make it the basis of our lives and to put it into practice. So during the few moments I have to speak to you I make no apology for giving you a threadbare message; for it is the message that lies at the bottom of all our organisation, and that alone will give strength and efficiency to all our work. "In the name of Christ." Thinking over this meeting last evening, a thought occurred to me which I have ventured to impart to my brethren, the various vice-presidents of this Congress. And I am thankful to say that they have all heartily concurred in it. And I want to submit it to you. I should like that there should be no misunderstanding on the part of the English public, or the American public either—before whom we are taking a prominent position, for a day at any rate—as to where we stand in the continuity of the historic Church. And I should like the first act of this Congress to be the audible and unanimous acknowledgment of our Faith. So I have suggested that, given your consent, it would be an impressive and a right thing, and would clear away a good many misunderstandings and stop the mouth of a good deal of slander—if we here and now, in the face of the world, not as a piece of coercion or discipline, but as a simple acknowledgment of where we stand and what we believe, would rise to our feet and, following the lead of your President, would repeat the Apostles' Creed. Will you?

The whole gathering then instantly rose and repeated, slowly and deliberately, after Dr. Maclaren the whole of the Apostles' Creed.

And now, brethren, continued the Doctor, one word more. As to the second of the two crystallised crystals that I quoted, "By the power of the Spirit." Revival is in the air. Thank God for it. The Christian Church of to-day is more fully possessed with a longing for the experience of that higher life which comes from the indwelling Spirit than ever it was before, and Christian theology is following the leadings of Christian experience. And having in the ages of the Fathers and the Greek Church directed all its strength and subtlety to the evolving of the doctrine of the Father and the relations to the Son, and in the Mediæval and Reformation and Puritan periods having directed its main strength to the thought and to the realisation of the experience of the Person and work of the Atoning Christ—we have come now, in the natural evolution (for there is a Divine evolution) of doctrine—and I believe all sections of the Christian Church are beginning to feel that we *have* come more and more—to that last great thought, "The spirit of life in Christ Jesus hath made me free from the law of sin and death." And I look forward to a time when, both in reference to what I have called the evolution of Christian doctrine and in reference to the experiences of the Christian life, there will be far more prominence given to the indwelling of the Spirit of life and holiness and power than ever before. And my prayer is that this Conference may do something to bring all our brethren nearer to the only Source of life and power and peace and ability of character—the touch of the fiery Spirit, the Spirit of burning, and the Spirit of Holiness. We are crying out for revival. Dear friends, the revival must begin with each of us by ourselves. Power for service is second, power for holiness and character being first. And only the man who has let the Spirit of God work its will upon him and come into him, and do what it will with him: only he has a right to expect that he will be clothed and invested with the Holy Ghost and with fire. Do not get on the wrong tack. Your revival, Christian minister, must begin in your study and on your knees. Your revival must be for yourselves—with no thought of service. But if once



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we have learned where our strength is, we shall never, never be so foolish as to go forth in our own strength, or we shall be beaten—as we deserve to be. How long would it take to pick the ore out of the matrix with a hammer and with a chisel? Ah! but pitch it into the burning furnace, and by night you will be able to draw it out in a few seconds—molten, radiant, flashing. And if we will only plunge ourselves into that blessed baptism of fire, then we shall burn like the bush and not be consumed. There is no other secret of power and no other source of strength for a Christian Church. Congresses may be multiplied a million-fold, and all our instruments may be in perfect order, but unless the fire comes the sacrifice will be unconsumed. Dear brethren, it was in my heart to say these few plain words to you this morning. I beseech you to take them as they are meant to be spoken—as a message of love from an old man, who will never probably have again such an opportunity as this, and as a witness that, looking back upon a ministry longer than God's Providence has granted to many—though I may be conscious of many imperfections and faults—yet there are two things that I still maintain, and would press upon you as being the pillars of our Churches and the secrets of our success, “In the name of Christ,” “By the power of the Spirit.” (Loud applause.)

The Chairman proposed that the following telegram be sent to the King:—
“To His Majesty King Edward VII.—May it please your Majesty, we, ministers and delegates of the Baptist Churches in the United Kingdom and the British Colonies and various other lands, assembled in the Baptist World Congress, representing over seven millions of communicants, desire to express our joy at meeting in this land so dear to all lovers of religion and freedom; and we wish to express our deep appreciation of your Majesty's labours in the cause of peace—the prime condition of prosperity and progress. And we desire to commend your Majesties to the grace of God, earnestly praying that your reign may be long and full of blessing to yourself, to Her Majesty the Queen, to the Royal Family, and to every part of your extended Empire.—Alexander Maclaren, President, Exeter Hall, London.”

This was seconded by Rev. Dr. PRESTRIDGE, whom the President introduced as the “Father of the World's Congress.” He said: I feel free to say that I speak from the heart of America in expressing our growing honour for His Majesty King Edward VII. (Applause.)

The audience signified their approval of the resolution by singing the National Anthem and giving cheers for the King and Queen and for the President of the United States.

Dr. MACLAREN: Now that you are all in so loyal and effervescent a mood, I may perhaps make an announcement about myself. I shall be unable to discharge my duties as President of this Congress to-morrow or on Friday, because I am obliged to return to Manchester in order to be present at the reception of His Majesty there. (Applause.) I do not purpose to take the telegram with me, but I have no doubt that some of the lustre that shines from it will envelop my presence with a halo.

Rev. F. B. MEYER, B.A. (who was heartily received): I cannot advance to the resolution which I am asked to move without thanking you again for the unprecedented honour you have conferred upon me. I have said to my friends that the prodigal son always comes in for the fatted calf. (Laughter.) But I will say that through all these years there is no man who has been truer to our great principles than myself—(applause)—and though you will always know that I am a Baptist first, yet it is a proud thing to know that at this time I am following the traditions of my family, for my grandfather was a deacon in Dr. Cox's Church at Hackney, and I have close associations with the ministries of Dr. Brock, of Bloomsbury, and Mr. Birrell, of Liverpool; and all these reasons make me thankful to accept the great honour conferred by your vote. (Applause.) When we opened our papers this morning, there was no one who did not experience a shock of horror and sorrow at the terrible accident which has overtaken so many families in Wales. We Baptists are men of the people

and everything that touches the life of the people touches us to the quick. We remember, too, that it was only recently those valleys in Wales were visited by many of us in order that we might participate in the great revival spirit. We realise now that God has been preparing the people for this great sorrow, and our heart goes out to those who are bereaved. I move that there be sent from this great representative assembly, from the men of all tongues and countries, and particularly from the English brethren, a message of profound sympathy with those bereaved by the recent accident.

SIR HUGH GILZEAN REID : I cannot utter even two sentences without saying, from the bottom of my heart, how grateful we are to God to see here our grand old trusted chief, and to hear from him this morning that great truth. In regard to the terrible accident in Wales, one little incident moved me more than any other. The little school where some of the children were being taught was for a moment held in silence, and the teacher, when the full and terrible facts came to her, gently, and with the love and pity of a Christian and of Christ, broke the story to the young and sobbing hearts. Let me say one word about this matter, it is this : sympathy will be abundant ; sympathy is natural ; but our sympathy must have a practical outcome. (Hear, hear). Dare I tell you a story ? You have heard of the "Three Men in a Boat" and of their adventures. You will remember that they were endeavouring to make some preparation for the latter end. One suggested a hymn, another a prayer ; but they knew neither, and so they said, "Let us make a collection." That is what we shall have to do. (Hear, hear.) Seven to nine hundred children will be destitute, and when the time comes the pocket as well as the heart must generously respond.

The resolution was then put and adopted by the assembly.

A paper was then read by Rev. J. D. FREEMAN, M.A., of Toronto, on "The Place of Baptists in the Christian Church."

THE PLACE OF BAPTISTS IN THE CHRISTIAN CHURCH.

By Rev. J. D. FREEMAN, M.A.,

Pastor of the Bloor Street Baptist Church, Toronto, Canada.

The place of the Baptist people in the Christian Church is to be determined by the potency of the Baptist principle for Christian service. The Baptist people are what their essential principle has made them. What they have wrought has been accomplished under its impulse. If they have helped to somewhat clarify the thinking and spiritualise the life of the Christian Church, if they have rendered a distinguished service in setting wide the bounds of civil and religious liberty, if they have been path-finders in evangelism and file-leaders in missionary activity, it is because, as a people, they have been dominated by one grand and overmastering religious idea. In that they have lived their life ; from that they have received their character ; by that they have obtained their place.

The Baptist denomination is not an accident, nor an incident, nor an experiment ; it is the normal development and permanent embodiment of a great Christian principle.

The essential Baptist principle, as I apprehend it, is this : *An acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of His personal, direct and undelimited authority over the souls of men.*

This, for us, is the master-fact of religious experience. It is the nerve centre of our denominational sensibility. It is the spinal column of our theology. It is the bed-rock of our Church polity. It is the mainspring of our missionary



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activity. It is the sheet-anchor of our hope. It is the crown of our rejoicing. "For to this end Christ both died and lived again, that He might be Lord both of the dead and the living." From this germinant conception all our distinctive denominational principles emerge. As the oak springs from the acorn, so our many-branched Baptist life is developed from this seed of thought. Baptist Christianity lives and moves and has its being in the realm of the doctrine of the sovereignty of Christ.

In the terms of this conception we express our root idea of Christianity. In its last analysis Christianity means to us the union of a human life with Jesus Christ; this union, involving on the one hand a relation of personal saviourhood and sovereignty, and on the other a relation of personal trust and love and loyalty. This is Christianity stated in terms of its irreducible minimum.

Now, this conception is one that carries with it, inseparably, the *radical and far-reaching Baptist doctrine of individualism*. To Christ, and to Christ alone, the individual must stand or fall. There can be no proxy in the matter. There can be no sponsorial performance of religious obligations. It is no more possible for one person to believe or disbelieve in another's behalf than to go to heaven or hell for him. There must be personal repentance, personal faith, personal confession of Christ's name.

This doctrine of individualism has found conspicuous expression and application along two bright and indelible lines of Baptist witness-bearing. In the first place it has made us always and everywhere

AN ANTI-RITUALISTIC PEOPLE.

From first to last we have uttered our steady protestation against all soul reliance upon ceremonial observances. We could do no other. Our fundamental principle lays the axe at the root of all sacramentalism and sacerdotalism. The undelegated sovereignty of Christ renders it for ever impossible that His saving grace should be manipulated by any system of man mediation. That union with Christ which is the soul of Christianity is a union effected by the sovereign operation of the Holy Ghost in the immediate bestowment of Divine grace. Any interposition of ecclesiastical machinery, whether sacraments or priesthoods, or discipline or ritual, is a manifest impertinence. It is necessarily and always a usurpation and a wrong. "There is one God; one Mediator also between God and man, Himself man, Christ Jesus." It is not by way of consecrated water or oil, or bread or wine, that grace comes to man. Salvation is not by magic. It is by the direct impact of the Christ-life upon the human soul. Wherever man puts out the dry fleece of an appealing faith it is soaked by the direct descent of the dew of grace. In the light of the mediatorial Lordship of Christ, all doctrines of baptismal regeneration and priestly absolution become not merely meaningless fictions, but unconscious defamations of the crown rights of the Son of God. That has been our Baptist testimony throughout the ages. Hierarchies there have been and are, whose colossal pretensions obscure this truth, and whose far-flung shadows fall dark upon the paths of men. As long as the last shade of a shadow of the doctrine of man-mediated grace lingers on the earth, our Baptist mission remains unfulfilled.

In the second place, our doctrine of individualism, under the sovereignty of Christ, has made us the unswerving and strenuous, if sometimes lonely,

CHAMPIONS OF SOUL-LIBERTY.

In our postulate of soul-liberty we affirm the right of every human being to exemption in matters of faith and conscience from all coercion or intimidation by any earthly authority whatsoever. Our demand has been not simply for religious toleration, but religious liberty; not sufferance merely, but freedom; and that not for ourselves alone, but for all men. We did not stumble upon the doctrine. It inheres in the very essence of our belief. Christ is Lord of all. Every attempt to put the conscience in thrall to human authority is *Lèse-*

Maies'é to the King of kings, and a negation of the privileges and responsibilities conferred by Him upon the individual soul.

The conscience is the servant only of God, and is not subject to the will of man. This truth has indestructible life. Crucify it and the third day it will rise again. Bury it in a sepulchre and the stone will be rolled away, while the keepers become as dead men.

With reference to this great principle we can clearly claim a thoroughgoing consistency. Steadfastly refusing to bend our own necks under the yoke of bondage, we have scrupulously withheld our hands from imposing that yoke upon others. Baptists are the one considerable religious body in the world, with three centuries of history behind them, who can claim to have been a non-persecuting people from first to last. Of martyr blood our hands are clean. We have never invoked the sword of temporal power to aid the sword of the Spirit. We have never passed an ordinance inflicting a civic disability on any man because of his religious views, be he Protestant or Papist, Jew or Turk or infidel. In this regard there is no blot on our escutcheon.

It has been in behalf of soul-liberty, primarily, that we have ever stood for

SEPARATION OF CHURCH AND STATE.

In our deep conviction, the union of these two institutions represents the most baneful misalliance of the ages. Whether the State be grafted upon the Church or the Church upon the State, the fruit therefrom is alike "Ate with imprisonment and stung with fire."

"One of the anomalies of history is that Protestants, coming out of the Roman Catholic Church, with loud complaints against her tyrannies, so speedily and so greedily copied and emulated her repressive measures." Over the whole field swept by the Reformation movement Protestant State Churchism soon reigned supreme. Luther and Melancthon imposed it upon Germany; Zwingli and Calvin riveted it upon Switzerland; Knox and his associates fastened it upon Scotland; Thomas Cromwell and Henry the Eighth bound the accursed incubus upon the life of England, to which it clings relentlessly and oppressively until this day. At this very moment minions of the State Church, booted and spurred, are endeavouring to ride the Nonconformist conscience of England under the saddle of an unrighteous school law, in the hope of driving the lambs of Nonconformity into the fold of the Establishment. True, they do not find it easy going. Already they are pounding hard in the saddle. Unless all signs fail, saddle and riders will soon be in the ditch, while Nonconformity, a little sore perhaps, but still sturdy and fit, will be found keeping the middle of the road.

We who are delegates to this Congress from over the seas, desire to express the deep satisfaction we feel, in that, at this crisis, it has fallen to the English Baptists to give to Nonconformity its outstanding champion and acknowledged leader in the person of their own hero, prophet, and patriot, Dr. John Clifford. No cause could ask a more gallant and intrepid leader. No leader could command a more intense and absolute love-loyalty. In the year of grace 1905 John Clifford is the Prime Minister of England.

And what could be more fitting than that a Baptist should lead in such a cause as this? Baptists created the conscience of this country on the subject of soul-liberty. They wrought in advance of their age. As far back as 1611 they formulated the doctrine of non-magisterial interference in religious matters. The earliest work on soul-liberty published in the English language was issued by them in 1614.¹ During the next fifty years so numerous were their publications on this subject that one of their bitterest opponents said, "The presses groan and sweat under the load." And all the while they fought a lonely fight. Their doctrine was sneered at as "a religious paradox" and "a raving delirium." It was execrated as "a pestilent error" and "a damnable heresy." But they faltered not. The constant Baptist witnessing

¹ "Religious Peace, or a Plea for Liberty of Conscience."

fell like a steady rain upon the iron hills of State Church pride, and upon the rich wild tracts of a partially developed Nonconformity. Decade after decade, century after century, it has soaked this soil, until to-day a mighty river of intelligent, passionate, popular conviction in favour of absolute religious liberty rolls through this land. Upon that river all our ships some day shall ride, and by it all our fields be fertilised.

The brightest chapter of Baptist achievement has, however, been enacted, not in the Old World, but in the New. The old spirit of religious intolerance crossed the Atlantic in the *Mayflower*. The Pilgrim Fathers were no lambs fleeing from the slaughter. With them it was a question of whose ox was being gored. Their own ox had been gored long enough. They would provide him with a new pasture and an exclusive stamping-ground. But they had no thought of dehorning him in the interest of universal soul-liberty. The Puritans who settled the Massachusetts Bay colony in 1628 were another people, but of a similar spirit, and the two soon blended. Together they established, not a State Church so much as a Church State, in which citizenship was conditioned upon Church membership. There, then, for a season, was the spectacle of Congregationalism established by law, coercing all into conformity therewith, forbidding all dissent, and enforcing its prohibitions by penalties of disfranchisement, fine, imprisonment, scourging and banishment. But the monstrosity was short-lived. The mixture of iron and clay soon crumbled. By nothing was its downfall hastened so much as by the "passive resistance" of Baptists within the colony, and their constructive work beyond its bounds. In 1636 Roger Williams, fleeing from oppression in Massachusetts, settled Providence, and obtained a charter which provided that no person was to be in any wise molested, punished, or called in question for any religious opinion.

It may be remembered that Lord Baltimore, a Roman Catholic, under charter from Charles I., had in 1635 settled a colony in what is now known as Maryland, on what purported to be a basis of religious liberty, but it was liberty with a string to it, and a short string at that. It provided liberty for Christians only. In granting the charter Charles had expressly provided that members of the Church of England should be protected in the exercise of their religion. In 1649, at the instance of Lord Baltimore, to his credit be it said, equal security was guaranteed "to all believers in Jesus Christ." This was a great advance upon the Massachusetts situation, but how far it was from liberty of conscience may be seen by the proviso that "Whatsoever person shall blaspheme God, or shall deny, or shall reproach the Holy Trinity, or any of the three Persons thereof, shall be punished by death." In the Rhode Island Colony; however, there were no restrictions, and there, for the first time in the history of the world, was a civil government whose corner stone was absolute soul-liberty.

Bancroft, speaking of the part played by Roger Williams in the cause of liberty, writes thus: 'At the time when Germany was desolated by the implacable wars of religion; when even Holland could not pacify vengeful sects; when France was still to go through the fearful struggle of bigotry; when England was gasping under the despotism of intolerance, almost half a century before William Penn became an American proprietary; and while Descartes was constructing modern philosophy on the method of free reflection, Roger Williams asserted the great doctrine of intellectual liberty and made it the corner-stone of a political institution. . . . The principles which he first asserted amid the bickerings of a colonial parish, next sustained in the general Court of Massachusetts, and then introduced into the wilds of Narragansett Bay, he found occasion in 1644 to publish in England and to defend as the basis of the religious freedom of mankind; so that borrowing the language employed by his antagonists in derision, we may compare him to the lark, the pleasant bird of the peaceful summer, that, 'affecting to soar aloft, springs upward from the ground, takes his rise from pale to tree, and at last utters his clear carols through the skies of the morning.' He was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality

of opinions before the law ; and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor."

The time allotted to this paper will not permit me to further trace in detail the story of the struggle in the New World. Suffice it to say that owing to the lynx-eyed vigilance with which the Baptist people watched against the possibility of a State connection with the Church, the Constitution of the United States, as adopted in 1787, declared : "No religious test shall ever be required as a qualification to any office in the United States." Lest this should prove inadequate as a safeguard of liberty, it was amended, upon the petition of the Virginia Baptists, to read : "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That is America's chiefest contribution to the art of government and the science of politics. It is, to a very large extent, a Baptist achievement.

The world must not be permitted to forget what the Baptist doctrine of soul-liberty, broadening into the conception of personal liberty and finding expression in the ordinances of civil liberty, has wrought for the political emancipation of mankind. "Individuality in relation to God and Christ and salvation, the Scriptures and judgment and eternity, conducts by an irresistible sequence to freedom of thought and speech and Press, to popular government, to unfettered scientific investigation, to universal education. Soul-liberty cannot be dis severed from civil freedom." All modern reforms in government, broadening from the few to the many, can be traced to the recognition more or less of this great principle.

No man ever appreciated this fact more fully than William Knibb, the Apostle of Jamaica, who carried the fiery cross of freedom through these British Islands, who applied the torch of his burning enthusiasm to the train which had been laid by Wilberforce, Clarkson, Buxton and Sharpe, that galaxy of British liberty-lovers, and blew up the whole abominable institution of slavery, making true the saying that is written, "Slaves cannot breathe the air of England."

The moment Knibb heard that the Reform Bill had passed the British House of Commons he exclaimed : "Now I will have slavery down'd ; I will never rest day or night till I see it destroyed root and branch." As evidence that his opposition to slavery was the outcome of his interpretation of the great Commission, take this extract from his first speech in England after his return from Jamaica : "I daily and hourly feel that the questions of colonial slavery and of missions are now inseparably connected ; that British Christians must either join with me in an attempt to break the chains with which the African is bound, or leave the work of mercy and the triumphs of the Redeemer unfinished, and abandon the simple and oppressed Christian slave to those whose tender mercies are cruelty." During this impassioned speech one of the cautious officials of the Baptist Missionary Society is stated to have pulled the tail of Knibb's coat by way of admonition, but Knibb went on : "Believing as I do that the African and Creole slave will never again enjoy the blessings of religious instruction or hear of the benefits of the Gospel, which Christ commanded to be preached among all nations, unless slavery be overthrown, I now stand forth as the unflinching and undaunted advocate of immediate emancipation, and if the friends of missions will not hear me, I hope the God of missions will. Having in His strength entered on this contest, I will never cease to plead for the people I love, till aided by British Christians and Afric's God, we wave the flag of liberty over departed colonial slavery, shout with melodious harmony its funeral dirge, and proclaim as we leave the spot in which we have entombed the greatest curse that has ever stained the annals of nations : 'Glory to God in the highest, and on earth peace, good-will towards men.' " This vow, registered in such dramatic fashion, was literally fulfilled in that memorable midnight celebration, when Knibb, attended by a multitude of emancipated blacks, dug a grave, flung into it the manacles and other symbols of hated slavery, now driven out for ever from under the British flag, and concluded the burial rite by singing the Gloria and Doxology, whose triumphant tones swept through the island with "melodious harmony."

That is but one example of the fruit which has ripened on the branches of our Baptist tree. The taste of it to-day is sweet on every tongue. Stanzas from a little poem by Tennyson seem appropriate here.

"Once in a golden hour
I cast to earth a seed,
Up there came a flower,
The people said, a weed.

"To and fro they went
Through my garden bower,
And muttering discontent,
Cursed me and my flower.

"Then it grew so tall
It wore a crown of light,
But thieves from o'er the wall
Stole the seed by night.

"Sowed it far and wide,
By every town and tower,
Till all the people cried,
'Splendid is the flower.'

"Read my little fable:
He who runs may read,
Most can grow the flowers now,
For all have got the seed."

We are glad they've got it. We rejoice to see the splendid passion flower of soul-liberty blossoming far and wide in the fields of modern thought, but we think our brethren of the sister denominations can afford to acknowledge that they found the seed in our Baptist garden.

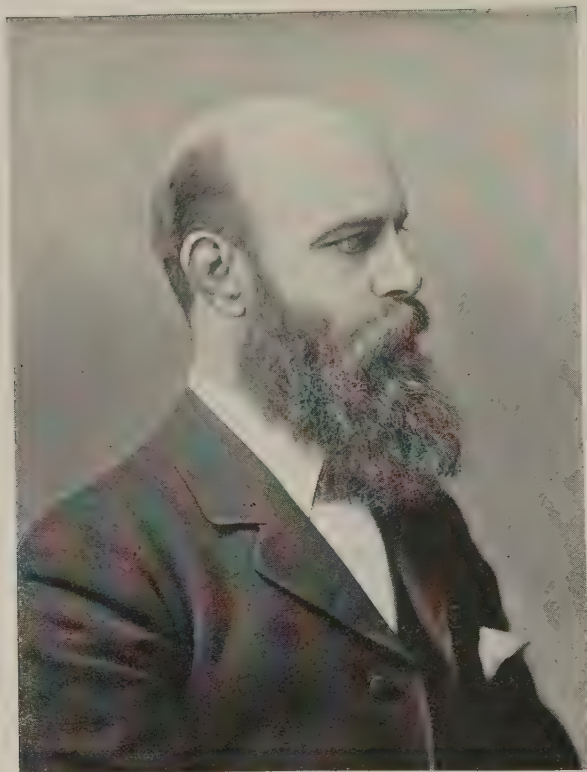
I must hasten now to point out how our essential Baptist principle has made our place a place of witnessing in behalf of

A SPIRITUAL CHURCH.

By a "spiritual Church" we mean a Church responsive in all its members to the mind of Christ, and yielding personal, loyal obedience to His sovereign will.

Since the Church is Christ's body, membership in the Church should depend upon, follow and express a previous personal relation to Him as the incorporating and directing Head. To admit to the body those who are not joined to the Head by a living faith, is to commit a mischievous incongruity. Hence we cannot permit the State to say who shall be members in the Church. Cæsar must not determine what belongs to God. Hence we dare not say with the Westminster Confession, that "the Church consists of all those throughout the world, who profess the true religion, *together with their children*." We dare not baptize those who can give no sign that they have been born again. Baptism is the symbol of regeneration, and must be reserved for those who, in personal confession of His name, put on the Lord Jesus Christ.

This principle of a regenerated Church membership, more than anything else, marks our distinctiveness in the Christian world to-day. It is a matter of amazement to us to find ourselves noticed, not so much for insistence on the spirituality of the Church, as for the scrupulous observance of an appointed form. The latter is but incidental to our position; the former is of its very essence. If we stand for believers' baptism and no other, it is not simply because we think we have the better of our Pædobaptist brethren in a matter of exegesis, but because both logic and experience teach its importance as a safeguard to the Church from the intrusion of unregenerate



PRINCIPAL W. EDWARDS, B.A., PH.D.

corrects the Christian consciousness and progressively justifies itself therein. Hence it is and ever must remain for us the word of final authority. It is the imperial sceptre of the Son of God. It has been said that the chiefest contribution of the Baptist people to the Christian Church has been her succession of great preachers. That would not be strange if true. The Baptist principle has continually driven our preachers in upon the Scriptures. Standing there they have felt the Rock of Ages beneath their feet. Standing there they have beheld the glory of the Lord. They have gazed upon the cross red with the blood of redemption. They have beheld the throne of God with the Lamb in the midst thereof. The Baptist preacher has never needed to go peeping cautiously about to see what other men were doing, or to put his ear to the ground to listen for the Word from human lips. It has been for him to hear what God the Lord would say and to speak the Word from His mouth. Hence through all the messages of our great preachers there has ever throbbed the deep, awful, gracious note of Calvary. Their testimony has been sown with the fire of the Holy Gospel, and it has filled all the Church with light.

With humble thankfulness we claim as ours John Bunyan, the immortal dreamer of Bedford Gaol; Christmas Evans, "the one-eyed man of Anglesea," and a prophet sent from God; Andrew Fuller, who held the rope with a giant's grip while Carey went down into the well; Charles Haddon Spurgeon, who in this city exercised the most fruitful ministry since apostolic times; and Alexander Maclaren, the prince of all expository preachers of any age or country, the incomparable stylist of the nineteenth-century pulpit, who has left a scroll of light about every text which he has touched, a poet in the garden of whose imagination the flowers have never ceased to bloom or the birds to sing, and who presides over this Congress to-day, a benediction to us all, honoured and beloved as the grand old man of the Baptist Brotherhood of the world.

Fathers and brethren, the place of Baptists in the Church of the future is destined to be a larger place than we have yet achieved. The world has not outgrown the need of Baptist principles. It was never in greater need of them than it is to-day. Our principles have not yet manifested the full force that is in them. New light and power are to break forth from them in the days to come. Loose them and let them go. They have in them, through the quickening of the sense of personal answerableness to Christ, the power to sanctify the family and make the home a place of richer spiritual culture. They have in them the power to secure for the Church a more intelligent, comprehensive, and universal consecration of her members. They have in them the power to mitigate the antagonisms of commercial life. Setting before capitalist and tradesman alike the higher standards that necessarily accompany the sense of personal responsibility to Christ, they will go far to break the tyranny of both combined capital and organised labour. They have in them the promise of succour and deliverance for millions who now groan under the oppressions of the autocratic Governments of the world. In a word, they bid each man who lives under the blue sky to stand upon his feet and hearken to his Lord and Master, Jesus Christ, and go with Him up to the heights of noblest manhood.

May God make us worthy of the trust committed to our hands. May we prove the divinity of our principles by the increasing splendour of our achievements. May we be good soldiers of Jesus Christ and strong helpers of mankind. Then, when the day is done, we shall have a royal diadem to cast at Jesus' feet. Our principles with our achievements we shall weave into a crown. As jewels for that crown we shall gather all the names that have shone starlike and clear in the galaxy of Baptist history, and with a joy unspeakable and full of glory we shall raise all our voices to "Hail the power of Jesus' name" and lift all our hands to "Crown Him Lord of All."

The discussion was opened by Principal EDWARDS, B.A., Ph.D., of Cardiff, who said: Venerable and venerated President, I have come to your rescue by putting my watch upon the desk, for we were very much troubled with that

bell last night, and some friends were inclined to rebel against it. I think that our friends from America were quite prepared to go in for another Independence Day last night. However, I will try to keep within the allotted time. Let me thank you all, as one coming from the neighbourhood of the catastrophe in Wales, for the vote of sympathy which has been passed by the Congress. Many friends of ours will be among the sufferers, and there were many among those who have been killed who were most useful members of our Baptist Churches. And now you will allow me, as coming from that country which is sometimes called "gallant little Wales," to offer you representatives of the world our heartiest greetings. It is true that our little country is one of the smallest of the Princes of Judah, but God has greatly blessed it. We are rejoicing there in the outburst of the religious spirit of the past months, and in the fact that tens of thousands have been brought from the lowest depths of degradation. They have stood well so far, and we thank God for it. Our own Denomination has reaped a larger harvest than any other, though that is not a matter for boasting, but for deepest humility and intense gratitude. During the last six months the growth of our membership in the Principality has been from 117,000 to about 157,000, an increase of about 40,000 in that short space of time. I see before me many earnest men and women from other lands, and I would assure you that a great prayer has ascended from ten thousand hearts for the baptism of the Holy Spirit not only on our own land, but on the whole of the world; and I hope this week that this great city, which is sometimes called the "Modern Babylon," will be changed into the ancient Jerusalem of Pentecostal power, and that we shall all go back inspired with a holy enthusiasm to carry the Gospel to every part of the world. With regard to the great subject that our friend discussed in his paper, I would like to thank him for his very full treatment of it; and for myself I want to mention some of the great outstanding principles that the Baptists have held to during the last three hundred years, and which have been held to by His true disciples during the last nineteen hundred years, up till the present time. Need I dwell first of all on the supremacy of the Scripture? The Bible, and the Bible alone, is the religion of Protestantism. That has been our motto and will be the standard of truth during all ages. With regard to spiritual work, it is quite different from that of many other Churches, and especially from that of all priestly forms, in that we go to the Church through Christ and not to Christ through the Church. (Applause.) That is the teaching of God's Word, and our adherence to it is firm. I should like to say, moreover, that the Baptists, and the Baptists alone, have remained true to the due observance of the teaching of the New Testament in regard to the two great ordinances of Christ; and if the Church had remained true to those two, it would have remained true to the teaching of the New Testament in almost every particular case. Those two ordinances sum up in themselves the grand doctrine, the essential truth, of the Gospel; but as there was early apostasy in regard to those two, that has opened the door to a thousand other heresies. Well, now, what of our position to-day. It is our duty to adhere to the old landmarks—(applause)—not merely against the world, but against the Church if need be, and to avoid every compromise that would violate the law of Jesus Christ. What about the past, and what about the present? It is our duty to look into these things. We find that in the past the Baptists, by whatever name they were called, adhered to the old landmarks, and we find that they were true and that they had to pay the penalty of that adherence. The Baptists throughout the ages have been persecuted very often, because of their adherence to believers' baptism, but they have remained true throughout all. (Applause.) In the spirit of the Cross they have passed through Gethsemane and have not even stopped there, but have gone to Calvary, and, as the reader of the paper said, "Notwithstanding the persecutions that they have endured, in the annals of history there is no record of a single act of persecution." And we find that in William Carey the Baptists are the pioneers of the modern missions; that it was a Baptist who began the Sunday-school movement—viz., Robert Raikes; that Joseph Hughes, of Battersea, gave

expression to the motto of the British and Foreign Bible Society ; that a Baptist in Wales led the way to the first university that the country had ; and that a Baptist minister was the founder of the Band of Hope for England. (Applause.) Surely we have reason to be faithful to the old standard. And let me say here that we are grateful to our friends abroad for the votes of sympathy that they have passed with us in these great crises through which English and Welsh Nonconformity are passing. We have been greatly heartened by your messages from across the sea, and I want to tell you that we are going to win. (Applause.) There is no such word as "retreat" in our vocabulary. And the Baptists are still to the front. (Hear, hear.) The avalanche—or should I use a hotter figure and say the burning lava ?—of Dr. Clifford's eloquence and the redoubtable championship of my own countryman, Lloyd George, will yet overwhelm the foes. We have been in the van, we are in the van, and by God's help we will be true to our principles and keep in the van. (Cheers.) Let me quote to you the words of the late Hugh Price Hughes who, speaking on one occasion, said, "I accept the full sense of responsibility when I say, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society, in full possession of the authority of the Roman Catholic Church, and the individual human conscience. And when, like Oliver Cromwell, I look round to see where the Ironsides are to be found who will vindicate the rights of the human conscience, my eyes fall on the Baptists." And, he adds, "The anvil upon which the Jesuit hammer will break in pieces is the Baptist conscience." (Applause.) Again, when speaking at the meeting of the Baptist Missionary Society, he said, "I believe the Baptist Missionary Society has no more urgent duty to perform than to create a Baptist conscience all over the world." Yes ; that is true ; and, Dr. Maclaren, let me tell you : "We shall be true." The other day I went to the neighbourhood of the oldest of our Churches in South-Western Wales—the place from which my friend Thomas Phillips, of Bloomsbury, hails. (Applause.) There, near the little conventicle that we built so many years ago, with thoughts of the present struggle in my mind, I wended my way along the stream until at last I stood where at midnight they baptized their converts, with the stars of God above them, close by the old barren rock which was their only Communion table. There, with no white cloth upon it, but when in the winter season the virgin snow descended, it seemed like the shedding of the guardian angel's wings. There it was I heard, as from the past, the whisper : "Will you be true ?" And to-day, in the name of the Baptists of England and America, and the Baptists of the world, I venture to say "Yes, we shall be true to the noblest and the best." (Applause.)

The Chairman : I think it will be a greater compliment to the two gentlemen who have sent up their names, not to offer to share between them the two minutes that remain for discussion. They will understand the exigencies that compel us to curtail this part of the programme in order to give the brethren from the Free Churches the welcome they deserve.

DEPUTATION FROM THE NATIONAL FREE CHURCH COUNCIL.

After the singing of a hymn, the Chairman said : I have the greatest pleasure in introducing the deputation from the National Free Church Council, representative of substantially all the Free Churches of England, and if I may be allowed to say so, the pleasure with which I greet it is increased by the fact that the deputation is headed by our dear friend and brother, Dr. Horton.

The following address was then read by Rev. THOMAS LAW, secretary of the Free Church Council :—

Dear Brethren in Christ,—We gladly avail ourselves of the privilege which you have accorded to us in receiving a deputation from our Council and in permitting us to address you in terms of fraternal greeting. We feel that the Evangelical Free Churches would be doing injustice to you, and a graver injustice to themselves, if they did not recognise with profound interest the

exceptional importance of your gathering, and attempt some expression of their gratitude to God for all the moral and spiritual forces which it represents.

It would be almost superfluous to emphasize our sentiments of affectionate regard and brotherhood towards the Baptists of our own land. They form part of our Federation. They have been among the most energetic in furthering its works and aims; three notable Baptists—Revs. Dr. Clifford, F. B. Meyer and J. G. Greenhough—have filled with conspicuous ability our presidential chair, and the whole body of the Denomination with its leaders is linked with us in the friendship and confidence which come of labour together and conflicts for a common end. But we are eager to join them in giving welcome to the visitors from other climes, who are not strangers and foreigners, since they speak the same spiritual language and share our sympathies and hopes. Many of them we know by name. We admire them for their mental gifts and spiritual fervour, we are indebted to them for their manifold contributions to the commonwealth of saints, and we honour them for their work's sake. We rejoice that now we see them face to face, and pray that in coming to us they may have come in the fulness of the blessing of the Gospel of Christ.

We are not unmindful that in offering hands of love to you we are giving them through you to the members of a great community, so great that this assembly, however imposing, does but feebly represent it. We rejoice to think that the Baptists of the Homeland, though not inconsiderable in numbers, are now but a small battalion of the great army which marches under your common name and flag. Once despised, because they were a feeble folk, and hated of all men, because they dared to stand alone, they have now become one of the leading Protestant Christian communities. In numbers they rank among the foremost; in moral weight, spiritual energy, civil and political influence, they are a force which everywhere commands the respect of the good and which is a terror to evil-doers.

Your people have found in the great Republic across the Atlantic a congenial soil for their witness and fruit bearing. In the free air of that new land, where thought has never been trammelled by the fetters of ecclesiasticism, where the State has given equal rights to every creed and special favour to none and where sufferers for conscience' sake found the liberty which was denied them at home, your community has taken the second place in numerical strength, whilst in intellectual force, spiritual zeal, and the gifts of teaching it has no superior. It has established notable Universities, multiplied seats of learning, and added largely to the wealth of Christendom by its contributions to religious literature. The grain of mustard seed planted by the Puritan Fathers has grown into one of the greatest of trees.

Nor has your faith failed to assert itself in other lands over the sea where people of British race are still under the old flag. The English Mother Church has daughters all over the world, of which she is justly proud. In every British Colony Baptists are found in imposing strength. By their loyalty to truth and their sterling rectitude they have won everywhere for themselves respect and honour; not a few of them have won distinction in posts of the highest honour and importance in the service of the Empire.

We do not forget the Baptists scattered over foreign lands on the Continent of Europe. For every land has a devoted band of them stoutly defending the faith. Few in numbers, but valiant for truth and strong in the power of God, they have suffered many things for the Master's sake, proved their constancy through manifold sufferings and opposition, and kept the light unquenched and undimmed which they receive from God.

To all these, in every place, through their representatives in this Congress, we send the tribute of affectionate and prayerful regard. Moreover, we eagerly embrace this opportunity of acknowledging our great indebtedness to your Denomination for its heroic and persistent defence of the principles which are equally dear to all Free Churchmen. You were among the first to grasp the Divine idea of a Free Church in a free State, and to understand that Christ's Kingdom, being not of this world, was only weakened and corrupted by secular support; your fathers were among the pioneers who cleared a way through

the jungles of superstition and tyranny by which a freer race of men could march to nobler things; they were in the van of those who fought for liberty of speech and conscience, for the deliverance of captive minds from the fetters of priestcraft and the yoke of despotic kings, for the people's enfranchisement and equal human rights; and you still contend as they did, with persistent courage and unflinching voice, for the sacred obligation to obey God rather than man, and to uphold the supreme and unique authority of Scripture, and to refuse recognition to sacerdotal inventions and the vain traditions of the Fathers.

Time will not permit us to make more than passing reference to the services of other kinds, political, social and philanthropic, which you have rendered to the Church and the world. We gratefully record that they have been manifold and beyond count. In reforming and purifying efforts you have not been a whit behind the most apostolic of the Churches. And we can only make scant mention of the illustrious names which have been associated with your history, names famous in all departments of religious and civil life. You can claim the greatest of allegorists and inspired dreamers in John Bunyan; you have on your roll of writers John Foster, the prince of essayists, and Andrew Fuller, equally notable as a theologian, evangelist, and pioneer of Foreign Missions. Though you are men of peace, you have reason to be proud of the noble soldier Havelock, one of the saviours of India; you have had soul-winning preachers who have won the homage of Christendom—Robert Hall, C. H. Spurgeon and Alexander Maclaren, who happily is still with us. Your missionaries have opened new worlds for the Redeemer; their names are familiar as household words—William Carey, of India; Judson, of Burma; Comber and Grenfell, of the Congo; Timothy Richard and Ashmore, of China; some of whom are still carrying on their work in a manner worthy of the great traditions they inherit. Indeed, you have been, and still are, rich in men whom the whole Church claims as its property.

Remembering these things, we know of no better prayer to offer, and no kindlier wish to express, than that the future of your Denomination may be entirely in accord with its honourable and heroic past, and that the good hand of God which has been so manifestly upon you may still be your sufficient guide in the broader paths which await you.

Your witness is still urgently needed; the work which you have accomplished is but the preface, we trust, of ampler chapters in your story. May the Spirit of Christ's power and grace be in all your hearts and all your Churches, making you wise to understand the signs of the times and enabling you, amid the new conditions and the new needs, to win still greater victories for God's truth and the uplifting of man than your fathers knew.

(Signed)

R. F. HORTON, President.
THOMAS LAW, Secretary.

Rev. R. F. HORTON, D.D., heartily received, said: My dear Dr. Maclaren, and my dear brethren,—It is my great privilege this morning to bring to you the greetings and congratulations and encouragement of the Free Churches of this country, represented by the Free Church Council. I venture—I hope I am not presumptuous—to bring to you the greetings and congratulations not only of the Free Churches, but of all the Churches of Christ in this country. As those of you know who are acquainted with our life in England, the Episcopal Church of this country is a little hampered in expressing its friendly feelings towards us. But I know well, and I should like to say it with the utmost emphasis, that I am informally commissioned by the Established Church, as well as by the Free Churches, to bring you greetings of Christian love. All that is best and wisest in the Established Church of England to-day is yearning to express its sympathy with Christians outside its borders, and they as well as we are quite capable of appreciating the great Denomination that has given us here in England in the last half-century the Nonconformist preachers best known,

perhaps, in the Established Church, as well as in the Free Churches—Mr. Spurgeon and Dr. Maclaren. And, brethren, I want to say that this is a grand moment at which you are assembling, when the Churches are flowing together in a way we have never seen before and hardly hoped for. The Free Church Council of England, of which I have the honour to be President, represents the union, for many practical purposes, of the great bulk of the Nonconformists of this country. New life and new joy have been poured into all our work as Churches by this glorious union in Jesus Christ, and I understand that in the month of November our friends in America are taking a step which may be as significant for America as this has been for England. I understand that in the Carnegie Hall in New York there will be assembled the representatives of the seventeen great denominations of America, and they will practically represent twenty millions of American Christians uniting for the purpose of Christian service. I do not in this great denominational assembly venture to think that all the denominational barriers are levelled or even lowered, but I do say they are transcended as we rise to the conception that if ever we are to win the world we must have godly unity and concord among ourselves. (Applause.) In giving a specific message to the Baptist Denomination from the Christians of this country, I should like to emphasize three of the great things for which we are grateful to you. The first thing—and it was hinted at in the address—is this: You, as a great Denomination, have been from the first the great advocates of the spiritual purity of the Church. I came across in my study the other day a book by one of the great historians, in which some account is given of those great men in Germany who anticipated the Baptists in the sixteenth century, and I found to my great delight that this historian said these early Baptists stood, among other things, for these two great principles: (1) The principle of spiritual purity; and (2) the abolition of war. Now, whether this great assembly has followed that principle in regard to the abolition of war I will not venture to say, but I will say that one of the great Baptists of this country has endeared himself to England perhaps more than any other living man by the extraordinary courage with which he faced opposition and derision, and dared to advocate, in the heat of war, the sovereign principle of peace. (Applause.) The historian to whom I refer also mentions that these early Baptists had another principle, which, I think, they expressed in this form. They regarded human *titles* as “vain and pernicious.” If that was the principle of the early Baptists I fear my friend Dr. Clifford has departed from the faith—(laughter)—because, as you know, there are attached to his name as many titles of civic dignity as of theology and other knowledge, for Baptists in this country have long ceased to regard as vanity all human titles. Another thing for which we are indebted to the Baptists is for the initiation of the great modern missionary movement. The names of Carey and Fuller are precious to us, and we feel that in the great missionary movement, where the pioneers are pressing on to the conquest of the heathen, we are all Baptists. (Applause.) I want, therefore, on this platform, to express to you our intense gratitude for the missionary idea which has now become the common property of the Church. Then there is another point in which we feel we are indebted to you, to which the address has referred, though not quite adequately, perhaps. We feel we owe to you a very remarkable set of men, and if a Church is to be tested by the manhood and the character which it produces we cannot help acknowledging that the Baptists can “speak well with the enemy at the gates.” The address referred to the great soldier Havelock. It is rather curious that the Denomination that supports the abolition of war should be the only evangelical denomination, so far as I know, to produce a great soldier. There is another name I would like to mention, and that is one that shone in my early memories with peculiar lustre—I mean Baptist Noel. (Hear, hear.) It is a singular fact again that the Baptist Denomination is the only one in recent years that has attracted and enlisted in its service members of a great aristocratic house in England. No one will forget the sermons he preached, the books he wrote, and the life he lived. The Denomination that has had such a man as Noel can never be one to which the country will be indifferent. I venture also to mention a name that has been referred to, the name of Mr.

Spurgeon. (Applause.) A man who, of all men living in my time, with the possible exception of John Bright, was the most typical Englishman to represent the greatness and strength of England, morally, spiritually, and in some respects even physically. As I stand on this platform I remember the last time I heard him speak. He was denouncing the "down-grade," and I believe I was on the "down-grade" myself—(laughter)—and I am not sure he was not denouncing me. But it didn't matter. If he didn't understand me, I understood him, and would to God that voice were with us still. He had a voice whose sound was like the sea, and like the sea it girdled the whole earth, and still, in the silence of the grave, that voice is girdling the whole earth and preaching the everlasting Gospel to the millions of the earth. If you wish to secure the hospitality and love of England, mention the name of Spurgeon. We did not all agree with him in everything, but we all loved and honoured him as one of the truest Englishmen, one of the greatest saints, and one of the greatest preachers in England in the nineteenth century. These are a few of our debts; we can but offer our gratitude for what you have done, and our hope and prayer is that your bow may abide in strength, and that in this great assembly you may acquire new grace and power for the work you are doing, giving new impulse to the great missionary enterprise for the conquest of the world, and contributing a little more to that which we are all longing and praying for—the concrete unity of Christendom, "one body, one Spirit, one Lord, one faith, one baptism, one God and Father of us all, who is above all, and in all, and through all." May you contribute to that great consummation, and earn the blessing of posterity for your achievement. (Loud applause.)

The CHAIRMAN: It devolves on me to be the mouthpiece of this great Congress and to reciprocate the feelings of fraternal love and true fellowship which have found such graceful expression from the lips of our dear friend. Adequately to do this demands more strength, both of voice and mind, than I at the present moment command, but I am sure that I bring you the heart's affection of this multitude when in their name I ask you, as leader of the deputation, to accept the cordial grasp of a brother's hand. (Applause.) There is a hymn which is often sung in England, I do not know if it has circumnavigated the globe yet, one line of which was, I fear—noting Dr. Horton's beautifully expressed sentiments regarding the Anglican Church—intended, to speak familiarly, as a "slap at us Free Churchmen." But it often happens that a nickname or an abusive epithet has a truth in it which only needs to be accepted to become a crown of glory. The hymn I speak of is a great favourite with processional clergymen, who declare in ringing, jubilant tones, "We are not divided, all one body we," leaving you to imply the antithesis in whatever direction you may think fit. (Laughter.) But, brethren, the words are truer of the unity of the Free Churches of England than they are of the body which aims at monopolising the words to itself. (Hear, hear.) Under the sub-denominational units of the Free Churches the strata are uniform and continual. High above, the spurs of rock may stand out across the valley in contrast to each other, but the strata underground are the same. And we Free Churchmen are beginning not only to find that out, but to live upon it, and this Free Church Council is the expression, or one of the expressions, of the essential unity, not only in matters of doctrine, but in the matter of the appropriation of the Christian experience which is based upon it, of the whole of the Free Churches of England and Wales. With this as a sacramental pledge of our essential unity, and with the profound recognition that we need neither hide our differences nor allow them to obscure our unity, I thank these brethren who have come to us and invoke on them and the whole Israel of God, grace, mercy and peace. (Applause.) It will add to the pleasure of the deputation—for I am sure my English voice must have become stale and unprofitable—(laughter)—if I ask Dr. Prestridge, as the representative of the over-sea contingent, to join in this response.

Rev. Dr. PRESTRIDGE: It is my joy to speak for the other half of the Anglo-Saxon nation. (Applause.) There is a charm and a definite inspiration in the term "Free Church"; and I speak on behalf of a nation of Free Churches. From the Free Churches of America I greet the Free Churches of Great Britain. There is one fundamental division of the human family—the free and the not

free. (Hear, hear, and laughter.) The unceasing purpose of the Almighty, writ in letters of gold and blood in all revelation, is that man shall be free. The drift of all the ages is towards that great climax in which I see the foundation of all law and the corner-stone of all rights. It was this freedom which the people of this great and glorious land, our Fatherland, claimed from King John, and this right found fitting expression in the Bill of Rights of the Constitution of America. From this fundamental freedom grow all the choicest flowers of civilisation, in it blooms all that is best in science and in art, and out of it has come all that is most beautiful in the wife, mother and sister of Christian womanhood—those who teach us something of the beings who minister about the throne of God. In this spirit, believing that all the great principles of the human race are to grow from this freedom, and profoundly rejoicing in it, I pass back to you our heartiest greetings and the profoundest love and appreciation of the Free Churches of America. (Applause.)

The CHAIRMAN : There is one little ceremonial to perform. It seems fitting that I should have the opportunity of shaking hands with each brother who forms one of the deputation, and that you should have the opportunity of knowing the names of the esteemed friends who have come to us. I will therefore ask Mr. Law to read the list of the members of the deputation, each one of whom will kindly come to the front of the platform, have the honour of shaking hands with the President and pass beyond him on the right into— (Loud laughter.)

Rev. Thomas Law then read the following names, stating that, owing to many circumstances, a number of the members of the committee who would have been glad to be present were unable to come: Several Wesleyans, Mr. Law said, were among those who regretted that they were unable to be present. The following were the gentlemen who, with the secretary, composed the deputation:—Mr. Compton Rickett, M.P. (Treasurer), and Revs. Dr. Clifford, Dr. Glover, J. G. Greenhough, J. M. G. Owen, J. E. Roberts (Dr. Maclaren's successor), J. H. Shakespeare, F. B. Meyer, Mr. G. Pickard, C.C. (Leicester), Ald. George White, Rev. C. A. Fellowes, Mrs. Caine; *Congregationalists*—Revs. Dr. Goodrich, J. Hirst Hollowell, C. Silvester Horne; *Wesleyans*—Rev. J. Scott-Lidgett, Mr. P. W. Bunting, and Mr. Norval Helme, M.P.; *Primitive Methodists*—Revs. A. T. Guttery, J. Pickett and Mr. H. R. Mansfield, M.P.; *Calvinistic Methodists*—Rev. E. J. Wheldon and Mr. Herbert Lewis, M.P.; *Methodist New Connexion*—Mr. Epworth, J.P.; and *Bible Christians*—Rev. S. B. Lane and Mr. W. E. Luke.

When Mrs. Caine was introduced, the audience stood, and the Chairman remarked: Mrs. Caine bears an honoured name. She exchanged for it a name which to some of us is dearer than even that which she bears now. The daughter of Stowell Brown and the wife of William Caine (the life-long friend of Alexander Maclaren) needs no welcome on a public platform. (Applause.)

After the deputation had withdrawn, the Secretary read a telegram from the Lettish Baptist Union, as follows:—"God bless the Baptist World Congress that it may hold high the Baptist torch to lighten the way of salvation." He also announced that they had been unable to arrange a collection for the Welsh sufferers, but that those who desired to contribute could forward sums direct to him. Sir Hugh Gilzean Reid had headed the list with a considerable sum. (Applause.)

The CHAIRMAN : I move that the President is hereby authorised to nominate a committee on future Congresses, with Dr. Prestidge and Mr. Shakespeare as conveners, which shall report at the session on Monday, July 17.

Mr. H. MARNHAM seconded, and it was carried.

The Congress then adjourned.



MR. D. LLOYD-GEORGE, M.P.

WEDNESDAY, JULY 12th.

AFTERNOON SESSION—EXETER HALL.

ON the re-assembling of the Congress on Wednesday afternoon the devotional service was conducted by Rev. J. H. Atkinson, of Liverpool. The hymn,

“Fight the good fight with all thy might ;
Christ is thy strength and Christ thy right,”

was sung.

Mr. D. LLOYD-GEORGE, M.P. (Chairman), was received with tremendous cheering when he rose to deliver his address, the audience rising to their feet to greet him. He said : The topic we have to discuss this afternoon is that of national primary education—a really gigantic subject. It took us four months to discuss it in the House of Commons, and we have only two hours this afternoon. Even then we had to be closed by compartments, and in the end we made a very bad job of it. But the success with which you deal with a topic does not depend entirely upon the time you take ; rather upon your attitude of mind ; and I think in any Baptist assembly I could give a guarantee that the frame of mind would be a perfectly healthy one. I need hardly tell you that we are not here to discuss national primary education in all its branches ; but there is one branch which would naturally appeal to Baptists at this juncture. There is no community which has had a cleaner or more consistent record of devotion and of suffering for the great principles of freedom of conscience ; and when those are assailed it is meet that Baptists should take counsel together as to how they are to be defended. There is no movement in our time which demands greater vigilance than the effort of the priesthood in all countries to secure control over the education of the young. It is not confined to one land. The priesthood always moves along a wide front ; it always has a great power of adaptability to circumstances. In the old days, when the vast multitude of the people were children in knowledge from the cradle to the tomb, they did not worry much about the education of the young. But now, when it is regarded as one of the primary functions of every civilised community to inform and train the mind of its youth, then the priest thinks it is time for him to step in and inculcate his ideas into the minds of the young before the process of enlightenment begins. Mr. John Morley once said : “We know the age at which a child ought to begin to read, or draw, or begin Latin or geometry ; it is only in religion that we take no account of its capacity.” That is exactly the reason why. Capacity involves an intelligent apprehension, and it is not that the priest wants, he wants acceptance. This is a movement, as I have said, not confined to England. He did his worst in France, and through the priesthood precipitated a great crisis. The priest devoted himself there to securing the control of the nation by securing the command of education there. The French nation were warned by Gambetta that clericalism was their enemy. But nations rarely pay any heed to warnings until they are enforced by catastrophes. And this is what happened in France—the army was corrupted. France then woke up—luckily in time, before its Government was destroyed. It is now our turn, and we have had our warnings that should have wakened us up. But all disasters passed unheeded, until this disaster, which has placed the education of two or three millions of the children of this land under the control of the priesthood, has given a shock to the people of this land—and they are awake now. Whether they woke up in time, we can tell in a few months hence. (Laughter and applause.) You gentlemen who come from other countries, you have no such Education Act up to the present, and you probably think you are perfectly safe from the machinations of the priest. You probably think our trouble is like a fire in an adjoining city. It is not a fire ; it is a pestilence that may be carried on the wings of the morning. That is what priestcraft is. I want to emphasise that. You think at the present moment the trouble is ours, but you cannot

isolate reaction by international barriers ; it spreads, and therefore it is not merely a matter of interest to you as humanitarians, but it also ought to be a matter of concern to you as patriots, that this priestism shall be defeated in England as it was overthrown in France.

What is it, then, that we have to deal with in England, and, I am sorry to say, in Wales, too, through no fault of our own? (Applause.) It is you Englishmen who have done it. Why, the clergy of the Established Church have developed a great propensity for mediævalism. They want to take this country back three and a half centuries, to the days when the priest controlled the consciences of the nation. They do it with truly priestly cunning—gradually, slowly, subtly, step by step, until at last they repudiate the honoured name of Protestant ; they throw it off as if it were a dishonoured garb, and they take pride in the name of Catholic. They seek union with Rome ; and already a political alliance is established with them, and the rest will follow when they dare. There is only one thing that prevents them from establishing a complete alliance—the title-deeds to the rich pastures upon which they browse. These are Protestant. How long will they remain Protestant ? We cannot say ; for the Government that will pass such an Education Bill is capable of anything, and don't you forget that *now* they are laying their plans. What are they doing ? They are not going to bring in a Bill to abolish the Protestant succession or to alter the Prayer Book, but they are going to introduce an Act of Parliament to give the clergy the right to settle their own affairs. They are doing it this afternoon ; doing it for Scotland. That is the old method of the priesthood, they march on Edinburgh, but their real objective is Westminster. (Hear, hear.) It is what they call a great turning movement. Let us, therefore, be up in time. Look at the way they secured control of education. They started by asking the House of Commons for a few thousands a year. Then they said : " Make it scores of thousands while you are about it." Then, " Would you mind making it hundreds of thousands now that you have started ?" Afterwards they said : " Make it a million " ; and they added million after million, until now they have got a large endowment of anything between eight and ten millions a year for their training colleges and for their system of elementary education, and they have two-thirds of the schools of the land under their control, and three-fifths of the colleges for training teachers in this country. That is the way they have done it. And now take what the Roman Catholics are teaching in London, and Dr. Clifford and I pay for it. (Laughter.) At least Dr. Clifford's furniture does. (Renewed laughter.) Let me tell you the doctrines Dr. Clifford's sideboard is teaching in London now. This is what that piece of furniture asks the children in the elementary schools maintained by the State—State schools : First of all, " Is the Pope infallible ?" And then answers : " The Pope is infallible." Then it asks, " What do you mean by saying that the Pope is infallible ?" And answers it by saying that the Pope cannot err when, as the shepherd of the Church, he defines the doctrine of faith and morals to be held by the Church. Then, again, there are offensive attacks on Wycliffe and Martin Luther, and all this is taught in State schools at our expense. And what is taught in the Anglican schools ? Well, they are not quite so straightforward ; they don't publish catechisms, and it is only an occasional indiscreet priest who lets us know what happens. How lucky that there are a few of them ! We cannot tell exactly what is taught in the Anglican schools, but we know something of the doctrine pervading them. It is time to be doing something. There are 14,000 schools in England and Wales where Nonconformist teachers are excluded as if they were lepers. They are on the same footing as lepers or lunatics. They are in the same category in this respect, and have the same disqualification by the law of the land. Yet, what is there England owes more to than to its Nonconformity ? It is really sad that Nonconformity should be insulted by Parliament. There might have been no Parliament at all if it had not been for Nonconformity. I often wonder if people realise how near a thing it was that England was not governed as Russia is governed to-day. It was prevented largely by a small band of Dissenters—and Dissenters are proscribed to-day !



PROF. W. SHERWOOD FOX, M.A.



REV. W. H. WHITSITT, D.D., LL.D.

There you had Anglicans and Catholics fighting for absolutism, and Nonconformity overthrowing both for conscience' sake. And yet these privileges to which I have referred are conferred in State schools on behalf of the denominations that fought against liberty, and the Nonconformity that saved England is proscribed in 14,000 schools. I wonder why we stand it. I marvel at that. Englishmen stand a good many things. There is one answer, and I hope you will let me give it. It is because, out of the thirty-two millions of people affected by this Act only two millions are Welshmen. (Laughter and applause.) You have taken that better than I thought you would. And I will give you another reason. It is because you have too few men of Dr. Clifford's sort. (Applause.) Dr. Clifford instead of leading a brave army of 60,000 Passive Resisters, as he now is, ought to be leading 600,000. (Applause.) I wonder how you would stand it in America. Supposing at the end of the Spanish War the President in the House of Representatives elected to finish that war, and elected for that purpose alone, were suddenly to say: "They cannot turn us out for four years, let us feather our nest. We are Catholics and Anglicans, let us pass a Bill to hand over two-thirds of the schools of America to Anglican and Catholic priests. Let us bar the Baptists, Congregationalists, and Methodists and people of that sort. Let us bar them from the teacherships; let us levy a rate—a poll tax—throughout America. There is only one thing a Dissenter is qualified for, and that is to pay a rate." I'll tell you what would happen. I have never been in America—that is a pleasure in store for me, I hope. (Applause.) But I have read something of the history of that country, and I think that when the rate collector went round Boston to collect that rate, unless I am mistaken, he would be sent in quest of those missing chests of tea. (Laughter.) That would be the American method of Passive Resistance. (Cheers.) No high-spirited race would tolerate it. And yet I am talking to thousands of Englishmen here. I marvel what has become of the race that beheaded a king, and trampled upon the proudest aristocrats and monarchs of the world for the sake of freedom of conscience. And here they are not only tolerating this Act, but electing Councils to carry it out! Here they are meekly doing it. Meekness may sometimes be fortitude in face of what you cannot avoid, but surely it does not go to the length of persecuting yourself, though that is what is happening?

Well, there is a great struggle for England. Only those who have watched the priesthood grow into power in this land can realise what it means. Step by step they get hold of the young, and you can find traces which indicate the gradual breaking in of the spirit of the Englishman by teaching him to be "humble and obey his superiors"—which means those who are more wealthy than yourself. Well, these doctrines to which I have referred are the doctrines that are being inculcated, and this is the fight that is going to settle the matter. There is a legend in Greece that when the liberties of that land were menaced, any one visiting the plains of Marathon at night might hear the clash of arms and the voice of Miltiades calling to do battle for the country. If we visited Naseby and Marston Moor should we not hear the charge of the Ironsides and the stern voice of Cromwell calling to the Puritans to fight for conscience? Why not? I tell you we are menaced by a conspiracy as subtle, powerful, and far-reaching as the priest ever knit in the whole story of his long struggle for the enslavement of the human soul. (Loud cheers.)

NATIONAL PRIMARY EDUCATION.

By Rev. W. H. WHITSITT, D.D., LL.D.,
of Virginia.

In the longest and one of the finest of his odes, the poet Horace exclaims: "I shall visit without peril the Britons, though they are cruel to strangers." This well-known verse lifts the curtain upon a different world from that in which we have our being.

The safety which he promised himself in this country was to be procured through the protection of the Nine Muses. In the brighter, and sometimes glaring light, of the modern world, men seldom venture into peril under auspices of that kind. We have all set our hopes upon the protection of a Divinity different from any of the Nine Muses, who made heaven and earth, and all that in them is; and some of us have come to visit the Britons under His auspices and favour.

Not only do we possess another Divinity; the Britons themselves have become another people. In those slow moving centuries, what tremendous struggles and sorrows have been among the Britons. Yet their hearts have been stout and calm, and they have followed all the way, "the light that never was on land or sea."

Though they have travelled far they have not yet come to the millennium of their peace. Storm and stress are in the path of every living thing. We who are strangers, from a land that Horace never knew, have come to visit the Britons, and do homage to our Mother Country. We stand among them without any fear, and also with pride in their glorious past, of which our fathers were a part, and with sincere hopes that they may enjoy a still more glorious future.

National primary education is instruction and training, conveyed in the vernacular language, in certain elementary branches, which the civil State provides gratuitously for all the children of its people between the ages of six and fourteen years. It is one of the chief items of the educational revolution, which took its beginning at about the same time as the current industrial revolution. It is of the nation, for the nation, and by the nation. It has already, to a large extent, superseded ecclesiastical education, which for ages was almost the only sort of primary education in vogue, and yearly tends to supersede it more and more. National primary education is one of the leading forces in our modern life.

The deepest roots of this educational revolution, as do so many other things, reach back to Luther, who laid the chief emphasis upon the doctrine of justification by faith. That doctrine removes the responsibility for personal salvation from the Holy Church to the individual subject, and Luther was solicitous that the individual subject might be prepared to meet his responsibility. It would be out of his power to meet it without instruction in the Bible and the Catechism, and therefore the German Reformer encouraged schools.

But Luther's scheme did not require the vernacular language alone in the school. Comenius, who lived and taught in the succeeding century, was the first to separate the Latin school from the Primary school. The idea of Comenius made its way but slowly in the world. He was a poor and persecuted man, and belonged to a poor and persecuted people. He passed away in the year 1671, with little thought of the fame and usefulness that awaited him. But after almost a century Rousseau, and the French philosophers of his day, took up the scheme. It subsequently became popular in the Assemblies and the Convention of the French Revolution. Here much progress of thought was achieved, and national primary education was for a season a burning question. Efforts were even made towards the organisation of a wide system of public education by the civil State, but the times were full of confusion and cataclysm, and these could not be carried to completion.

In 1806 Prussia met a great defeat at Jena, from which she lost half her territory, and more than half her glory. In that dark and cloudy day the kingdom turned towards national primary education. Having been robbed of her earthly possessions, she concluded to rouse her energies and conquer a kingdom in the air, and forthwith she laid hold of the Republic of Letters, whose boundaries may not be traced upon any earthly map.

The Prussian statute providing for national primary education was passed in the year 1816, and fifty years later, in 1866, a new light dawned at Sadowa, upon the ancient Empire of Austria, regarding the importance of educational

training for the man behind the gun. In the year 1870 the Emperor Napoleon III. was given to behold that same light at Sedan. Both of these great Powers quailed and trembled under the hand of the little child, whom Prussia had taken and set in the midst of them, and it has been said that old Comenius turned over in his grave.

England then first apprehended the peril of the situation, and in that same year organised for herself, and not a moment too soon, a system of national primary education. The Empire of Japan also took warning, and followed the example of England in the year 1872. The Republic of France forgot her prejudice and her pain, and in the year 1881 likewise introduced the new fashion in State-craft. But neither Russia nor China had skill to interpret the handwriting on the wall, and the former has lately been given to behold the fateful light of Sedan and Sadowa above the heights of Port Arthur, and the tombs of Mukden, and the Straits of Korea.

The advent of national primary education has made a new world alike in the industrial arts, in commerce, and in the art of war. In the ancient days it was conceived that if all the people should be educated, it would be impossible to rule them; but the decree seems now to have gone forth that the nations must educate, or they will die. That lesson has been conveyed so often and so clearly that it appears to be a part of the constitution and course of Nature. Whatsoever State shall hereafter ignore it, seems thereby to invite destruction. The time has arrived when we may all sing with Heine:—

“It is an old, old story,
And yet 'tis always new,
And to whom it has just now chanced,
His heart will break in two.”

Under modern conditions no State, of whatsoever type of government, will be able to exist securely without an adequate citizenship; no adequate citizenship can exist without adequate education of all the people, and no adequate education of all the people can exist unless the State herself shall confer it. Therefore, the modern State asserts an indefeasible title in every child, a title which, in her opinion, transcends that of the Church, or of the family, or of any other institution. This is the scope and tenor of the educational revolution, and the education which the State conveys usually possesses these four cardinal features, namely universality, gratuity compulsion and State control.

In the United States of America there existed from the earliest period an amount of good education, but it was mainly of the voluntary type. It was not State education in the modern sense, since none of it possessed the four cardinal qualities of the system that now prevails. That system first appeared during the year 1836, in our Western world, two decades after it had been introduced into the Kingdom of Prussia. An educational statesman, the Hon. Horace Mann, of Massachusetts, had the imperishable distinction of conferring this boon upon his country. From the earliest centre in Massachusetts, it shortly spread into every other commonwealth of the Union, and at present supplies perhaps the largest and steadiest enthusiasm that exists among the American people.

In the year 1901-2 there were enrolled in our public Primary Schools 15,375,276 pupils, and in the private (mainly denominational) schools of the same grade, about 1,103,901 pupils. These latter schools have no connection with the State, and draw no support from its exchequer. Early in the history of the Union, religious liberty and the separation of the Church from the State were enacted by means of the First Amendment to the Constitution, and no kind of formal religious instruction can be conveyed in any public school. Much discussion has been had about certain religious exercises held during the opening hour of the day. The reading of the Bible is legally required in these religious exercises in nine of the States; in twelve others no legal provision exists, but the custom has a quasi-legal status, through deci-

sions of courts or superintendents; in sixteen States the custom has no legal status of any sort, but it is supported by usage and public sentiment; in three States and one territory the Bible is not read in these exercises, and public sentiment forbids it to be read; in five States decisions of superintendents and other competent authorities are adverse to the reading of the Bible.

Statistics of the year 1904, for 1,098 American cities of more than 4,000 population, show that religious exercises are conducted during the opening hour in the schools of 830, and are not conducted in those of 268 of them. They are formally prohibited in 162 cities, and are not formally prohibited in 936. In 536 cities comment on the Bible-reading is strictly prohibited. In 827 prayers (generally the Lord's Prayer) are said. Discussions of sectarian issues and of partisan politics are everywhere forbidden in the schools. No restrictions exist upon the choice of teachers, except that they must belong to the laity and shall not be members of any religious order.

For fifteen hundred years, down to the opening of the nineteenth century, the elementary education of Christendom was practically controlled by the Church. To be robbed of this great privilege and power is indeed a heavy loss. But the very existence of the State is at stake, and she cannot consider the wishes of any other body. The State must see to it that all the people are educated for citizenship. President Roosevelt recently remarked: "Education is not everything in the prosperity of the Republic, but to neglect education would be the ruin of the Republic."

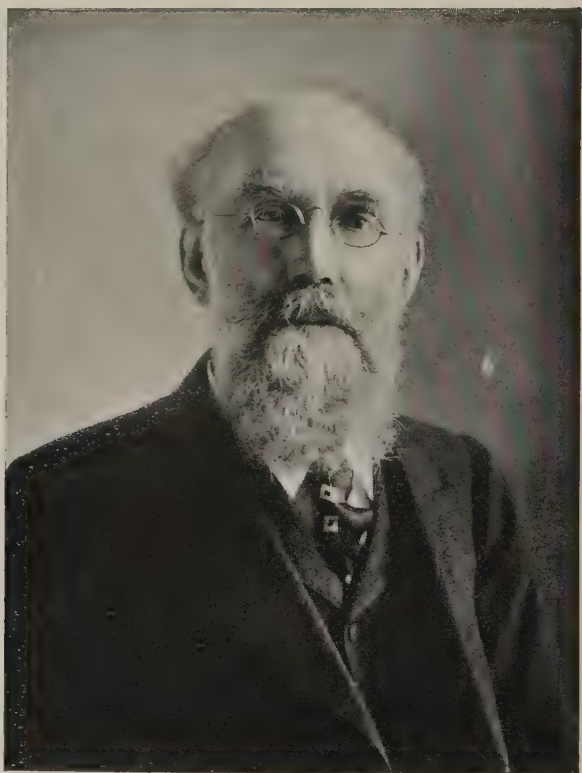
If the people could also be trained for churchmanship, that would be a great gain, but it is not a function of the State. That labour must be left to the exertions of those who are specially charged to perform it. Deplorable conflicts have occurred between Church and State upon questions connected with national primary education. Such collisions were to be anticipated, since the educational revolution is but a recent movement. Many questions and relations still remain unsettled in the industrial revolution, and it is not singular that divers relations and questions should also be unsettled in the educational revolution.

But there is abundance of time, and many of these issues will adjust themselves in the process of time. I have said that the alliance between the Church and the school lasted about 1,500 years; the new alliance between the State and the school will probably last as long, and patience may therefore be allowed to have her perfect work. Violent conflicts have lately occurred on this account in the Republic of France, which will likely result in the disestablishment of the ancient and venerable Church of France. Whether the issues involved shall be pressed so far or so fast in other lands remains to be determined.

Since unfortunate heats have prevailed elsewhere, it was to be anticipated that sooner or later they would appear in England also. Severe losses have overtaken, not the interest of religion, but almost all religious establishments, since the alliance between the State and the school was enacted. These were endured for a while with admirable composure by the Church of England, but in the year 1902 a serious disturbance arose. The real wonder seems to be that it did not occur at an earlier period.

In this controversy the Baptists and other Dissenters of England have taken the part of the State against the Established Church. That action is in keeping with Baptist history and traditions, and the Baptists of the United States have followed the discussions with the liveliest interest and sympathy. The ascendancy of the State seems to be growing more and more pronounced, and that it will finally be established in every country and in every department of educational administration appears to be an inevitable conclusion. The Baptists of all other lands have followed the struggles and sufferings of the Baptists of England with sincere admiration.

It has been the practice of Baptist Christians in every part of the world to side with and support the civil State. They have maintained that policy



REV. JOHN CLIFFORD, M.A., D.D.

continuously and almost uniformly throughout their history. Both the Church and the State of England possess the charm of antiquity and achievement; both alike inspire veneration in the minds of right thinking men. Neither of them is in all senses holy, because no institution that exists on earth has attained to that distinction, but they have both made for righteousness in dark and stormy days. The safety and glory of England are very dear to us, and these appear to be involved in the peaceful and prosperous working of her system of National Primary Education. For that reason we could wish that the distressing controversy that is now flagrant, might shortly come to an end, and that peace might reign in all English hearts.

The poet Ovid relates that when Envy went to Athens and beheld the citadel of Pallas, resplendent with genius and wealth and festal peace, she could scarcely refrain from weeping, because nothing was found there to weep over. When Envy shall come to London in the glory of the summer days next year, and survey the citadel of England, resplendent with genius and wealth and festal peace, may she nowhere find any injustice, or violence or resentment, or pain, nor any other flaw in England's glorious majesty, over which she may lift up her voice and weep.

Dr. JOHN CLIFFORD, M.A.

Rev. John Clifford, M.A., D.D., who also received a great ovation, said: The first thing to do is to congratulate this audience on being presided over by Mr. Lloyd-George. We rejoice in the service he has already rendered to this great cause, and we rejoice none the less because he belongs to ourselves. (Applause.) He is a good Baptist. The other thing I must say is that I am personally exceedingly grateful to a great many friends gathered here this afternoon for the messages again and again sent to me in connection with the Passive Resistance movement in England. From all parts they have come and with one from Melbourne, in Australia, there came the intimation that the hat had been sent round and that the sum of £26 had been collected for helping on the Passive Resistance movement. Friends in America have written messages, not only to me, but to the newspapers, and have asked me to supply them with powder and shot for their guns, and I have been very ready to send it. I have also had messages from Canada, France, Italy, Sardinia, and various parts of the Continent, expressing sympathy and praying God to give the victory and to give it speedily. On behalf of the Resisters in this country let me say that we are very grateful to you for your backing. I am told that one of the reasons inspiring this Congress was that the people of the United States might assure us that they were behind us in this great fight. (Hear, hear.) These encouragements come to us at the right moment. We want more stiffening of the back, and we want more "iron." I hope those who have got the "iron" in the new country will import some to us, so that instead of 60,000 Passive Resisters we shall have 100,000, and instead of 1,000 in gaol we shall have 2,000. If you were all voters here I would go on in this style, but you are not—I am sorry you are not. We would have the Government 'out next week. (Applause.) If only the Baptists could settle this Government, we would do it and put something else in its place that would legislate, not for special parts of the community, but for every class. And now I must try to instruct in this matter you who come from over the seas. The English and Welshmen may go to sleep and I shall be interested to watch the process.

It is easier to understand the subject of primary education, so far as it relates to England and Wales, if we remember that this is an old country—a *very old* country, and that we are an *ancient* people, not entirely escaped from the ideas, institutions, and influences of the Middle Ages. Considerable breadths of English life still belong to the pre-Reformation times and are subject to the *clerical* rather than to the *civil* authority. We love the old, and as the ivy to the wall, so we cling to the past with a tenacity that is

sometimes pathetic and beautiful, often troublesome, occasionally exasperating, and nearly always obstructive. We are rich in "survivals." They meet us at every turn. They take on the fresh forms of the passing hours. But not one of them is more injurious than the idea that the State education of childhood is fundamentally clerical and sectarian, the inculcation of religious dogmas, a preparation for the membership of a Church, not for citizenship, and therefore primarily the work of the Church, and of the Church "established," favoured and fed by the State. On August 11, 1807, the Archbishop of Canterbury, in addressing the House of Lords concerning a proposal to plant a school in every parish on a civic rather than an ecclesiastical basis, said:—"The provisions of the Bill left little or no control to the minister of the parish. This would go to subvert the first principle of education in this country, which had hitherto been, and he trusted would continue to be, under the control and auspices of the Establishment; and their lordships would feel how dangerous it might be to innovate in such matters."

In Speaker Abbot's bitter controversy with the archbishops and bishops of 1812, it was maintained by the National Society to be an indispensable condition of admitting the children of Nonconformist parents to school that they should all go to church on Sunday, and "universally to require that they should be taught the Catechism and the Liturgy." Abbot was for allowing Dissenters' children to come to school and excusing their attendance on Sunday, provided that their parents undertook that they should attend some place of worship; but the bishops, whilst willing to excuse them from going to church, did not desire this excuse to mean "a liberty of going to other places of Divine worship with their parents."

That was at the beginning of the last century, but the same idea was proclaimed by authority in 1872; the organ of the National Society declaring: "It is even more than ever necessary that our schools should be made the nurseries of Church principles—the object at which we ought uniformly to aim is the training of the young Christian for full communion with the Church. The whole schooltime of a child should lead up to this." They cared not a jot about the rights of parents. In their judgment there was only one right, and that was the right of the Church. Other rights did not exist. The Parliament Church was, and meant to be, master of the situation.

That is the avowed and ruling idea of national primary education to this hour in the Anglican and Roman Catholic Churches. It has recently been reaffirmed by bishops and statesmen, and it is the governing principle of the Education Acts passed by the British Parliament in 1902 and 1903. Individuals like Joseph Lancaster, Jeremy Bentham, James Mill, William Ellis, and many others urged a broader conception and started schools on the sure basis of common citizenship, free from all religious dogma, and independent of priestly control; but that mediæval notion still holds the legislative field and dominates the reigning educational policy of the England of to-day.

Hence, in part, the fierce effort of the last few years to lay hold of the child. The Anglican Church is the Established Church. Its clergy hold that they are the divinely-authorized teachers of *all* the children of the land. Other "Churches" are "bodies," "societies," originated by men like Calvin and Wesley, not "Churches" of Christ, created by Christ Himself. The Anglicans are the "Church," and on them is the responsibility of education cast, and therefore they unblushingly resort to means and methods which seem to us grossly unjust, and all the more pernicious and condemnable because they are adopted in the name of religion.

Another factor which quickens their zeal, and that must be reckoned with, if we would gauge the situation accurately, is that the Anglican Church has lost the *spiritual* leadership of the English people. It has never had it in Wales, and never will. But in England also, as compared with the Free Churches, it no longer has the lead. It is the Church of the State and of the King, and, of course, leads in fashion, in Society, in the House of Lords and in the Commons; but not in the life of the people. Notwithstanding its

manifold and increasing service to men, its enormous wealth, its strong traditions, its historic fascinations, its fine prestige, its glowing zeal, every census that is taken shows that in the provision of sittings, in the number of attendants at worship, of communicants, of actual members, of Sunday-schools and of Sunday-school teachers and scholars, the Free Churches have long since passed to the front. This is indisputable. The Dean of Canterbury has quoted the figures at a Church Congress, and other dignitaries of the Church have admitted that the Anglican Church does not include half of the worshipping population of England, even though the Catholics and Jews are excluded.

But in spite of this it controls the Legislature. It is the governing element. The House of Lords has not a solitary Free Churchman in it, excepting the Roman Catholics, and they uniformly vote with and for our Romanised Church. Bishops, too, are in that House; and the lower Chamber, representative as it is, owing to our electoral conditions, of wealth and society, is largely Anglican and strongly disposed, as the history of Liberalism itself demonstrates, to legislate in favour of this cherished and powerful institution.

Therefore, it is not surprising that leaders of our Established Church, having lost their place as the chief guide of the British people, should make gigantic efforts to recover lost England by inducing Parliament to revert "to the first principle of education in this country"—viz., that it should be under the control and auspices of the "Establishment." It is another chapter in the old story of the Establishment of religion, and it is in perfect keeping with all that goes before. For (1) the Church of England has uniformly resisted every attempt to transfer the administration and control of education from the clergy to the freely and directly chosen representatives of the nation, the city, and the parish; (2) the Church of England has continuously striven to use the machinery of education, provided and supported by the people at large, for the promotion of the special interests of that Church; (3) the work of the Church of England for education has confessedly not been done for the sake of education, considered as such, but in order to maintain and extend the Church; (4) thus the forces at work in this Education Act of 1902 are the same as those which gave our fathers the Act of Uniformity, the Test and Corporation Acts, the Occasional Conformity Act, and the Schisms Bill. The genealogy is indisputable. The parentage is beyond doubt.

II. 1870 is the year in which an honest effort was made to nationalise our primary education. It was not the first effort. There had been many, but they had come to nought. Lord Melbourne, for example, proposed to create a State Training College for Teachers on the basis of religious equality, but he was assailed so vigorously and so persistently by the clergy that he had to give it up. Other attempts were undertaken, but the effort of 1870 was the first to secure a definite place for a really national idea in education, as against the reigning denominational and sectarian system. We had the word "national" before, but not the thing; the sectarian society created by the Established Church called itself the "National Society for the Education of the Children of the Poor in the Principles of the Church of England," but the appalling ignorance of the nation's children in the sixth decade of the last century forced Englishmen to the conclusion that the label was altogether false and illusory, and that the society was in no sense "national," but entirely and bitterly sectarian. You will see on the Thames Embankment a monument with this inscription: "William Edward Forster, born July 11, 1818, died April 5, 1886. To his wisdom and courage England owes the establishment throughout the land of a national system of elementary education." That system was in no sense a mere "supplement" to the sectarian machinery in existence. It was not a puny effort, as has been suggested, to "fill up gaps." It was, and it was meant to be, democratic in its principles, ideas, methods, and goal. Its basis was national not sectarian, popular not priestly, civil not clerical.

It did many things.

1. It gave a school place to every child in the land as a matter of right and not of charity.

2. It excluded sectarian teaching from rate-aided schools. It allowed people to say through their freely-chosen representatives whether they would or would not use selections from the Bible suited to the capacity of the children, but always to be dealt with in an exclusively non-denominational way.

3. It dispensed with credal tests for teachers.

4. It made women eligible as administrators of education through the School Boards.

5. It placed the control of these schools in the hands of the ratepayers, through their representatives, as to the size and character of the buildings, as to expenditure, as to teaching, and, indeed, in nearly every particular.

6. Soon afterwards, this education of the young citizen was made compulsory and free of cost, but without any taint or suggestion of pauperism, and purely as a civic right.

That national system, although handicapped in a hundred ways by the subtle and crafty clerical spirit, has persisted and wrought magnificent results. Fiercely opposed by the clergy, thwarted by their scheming tactics, condemned by them as "godless," and described as manufactories of "criminals," yet this Board or public school system forms the high-water mark of our civilisation and the introduction of a new educational era. 1870 is the most fruitful year of the nineteenth century. It signalises the nation's conversion from a blind and bigoted notion of its duty to its children to a conception in which adequacy, economy, efficiency, and justice are combined. It is the founding of the schools of the democracy and the sign of a deepened interest in education on the part of the English people. The schools felt the quickening influence of immediate contact with the popular will. Better buildings for educational work became the pride and glory of our large towns. The teaching profession rose in importance; the tone of tuition was heightened and its range widened; and although there was not a Board school in 1870, yet by the year 1900 we had 2,201,000 children in the people's schools, as over against 1,185,000 in the schools of the Church of England; and in the better buildings, better staffed, and productive of better results, it was made manifest that the people, and not the clergy, are the true fount of real educational progress.

III. But the old clerical system was not destroyed. It was permitted to continue, and Parliament increased its aid from the public funds, but avowedly not on a sectarian, but on a distinctly national and non-denominational line. It was asserted that the Churches which received aid from the State were themselves to pay what was judged to be the entire cost of teaching their own special creeds, whilst they were to keep the exclusive control of the buildings, of the teaching staff, and of the general administration.

It was a concession to error and injustice, usually called a "compromise"; and, of course, it was not long before it manifested its inevitable results. It established what is known as the "dual system"; the old denominational or clerical school became more definitely than ever a part of our State machinery; but by its side was the new, popular and national system. But again, I say, it was definitely stated that the State was not to contribute anything for the specifically propagandist work of the Churches; that was to be provided by the denominationalists themselves to the extent of one-third of the whole cost for sectarian instruction, the fees of the parents and the grants of the Government making up the remaining two-thirds. When, however, education became "free," additional gifts were made from the resources of the people; and as the subscriptions of the Church members declined year by year, it came to pass that at the beginning of this century the sectarian schools were receiving from the Treasury of the nation eleven pence out of every shilling they spent.

The Bishop of London has recently confessed that his Church is "hypnotised by endowments," and that "the poorest people among Nonconformists often gave three times as much to their religious work as the richest people

in the Church of England." Still, I see no signs of diminished eagerness to appropriate the property of outsiders; and when I recall the fierce fight of the bishops on the floor of the House of Lords to fill the coffers of the Church schools from the pockets of the people, I dare not predict that the clerical and episcopal "game of grab" is near its end. Certainly it was played with marvellous astuteness and ineffable cunning in 1900, and the three following years. Day and night the cry of the "intolerable strain" of keeping up clerical schools had ascended on high. The people's schools were advancing by leaps and bounds, winning everywhere; the clerical schools were going down, losing everywhere. They succeeded in Catechism, but failed in education. Many of their buildings were insanitary, and their teaching staff was poor. Contributions grew smaller and smaller. "Put us on the rates," they said. No, Dr. Temple replied, that is "the slippery slope," and once on it you will lose your control. Avoid it. It is the path of danger! And so it is, as they have seen already and will yet see more and more!

Suddenly, however, the sun shone. The Tory Government was chosen in 1900, with a huge majority, expressly and exclusively to end the South African War, and not, according to its own confession to the electorate, to deal with "domestic questions" at all. This was the hour and power of the bishops! They saw the chance and seized it with alacrity. Educational resolutions were at once passed in Convocation, and they formed the substance of the Bill brought into Parliament, and fought for by the Anglicans with all their might; the Roman Catholic Cardinal Vaughan urging the Irish Roman Catholic party in the House to battle for it, on the ground that it gave them a chance "of securing a triumph over Nonconformity." That Act gave the clericals nearly all they desired. It kept up the dual system. It gave the clergy the actual control of their own clerical schools, and a larger power over the people's schools; it paid the clergy every penny for the maintenance of their schools, from the coal that burns in the fire to the books the children read, and the salaries of the men and women who teach; and at the same time it gave the clergy the opportunity of adding to the support of their own Church work by making charges for rent for the secular education given on their premises; it shut out 16,000 teachers from the chief positions in the public schools, unless they would declare themselves Anglicans, and it graciously allowed other citizens to enter the burning, fiery furnace of temptation as assistant teachers, under the galling condition that, however skilled and able they might be, they could only take the higher places by capitulating to the clerical demands; "a good security," as Canon Henson says, "against conscientious Nonconformists, but no security whatever against insincerity and inefficiency."

But surely the apostles of the sectarian idea in State Education must have something to say for themselves. They have; and their pleas for appropriating the funds provided by all the people for what is in effect the most powerful support of their own Church, are three: first, that such funds are urgently needed; secondly, that they had a claim upon them because they provided the buildings in which the "secular" teaching was given; and, thirdly, that no education is complete without what is called "definite religious teaching."

It is not necessary to say more about the first plea than that it is notorious that the sectarian schools had been in an impecunious state for some time, that many of the edifices were, and are, insanitary—the rooms are too small, ill-built and ill-equipped—and that the teaching staff was poor and underpaid. The financial need is admitted; but that need ought surely only to be met on conditions which are applicable to a State-managed and State-controlled institution, and not as the Act provided, on sectarian grounds.

It is the second plea of which so much is made. The clerics claim to have provided the buildings in which the State carries on its educational work; *i.e.*, the schools built directly for Church purposes. There is some truth in this statement, but it is notorious that (1) a million and a half was taken from the public funds to put them up; (2) that many of them belong to all the dwellers in the parish and not to the Anglican Church; (3) that railway

companies and private persons have contributed largely to them so as to keep out the more expensive Board school; (4) "That from 1833 to 1902, Denominational schools received Government grants to the amount of £90,753,000, and "repairs" have been charged against these grants for a long period; so that Sir George Kekewich says the nation has paid for these schools over and over again; (5) and that what the Church gets and what it cares for most of all is not "education," but the opportunity for making "Anglicans," of adding to the numbers of their own Church by keeping the children in a Church "atmosphere," and that is what they have; for as Father Lescher, the Roman Catholic, admits, the priest has under this Act full control of the school.

The third plea for definite religious teaching as an essential part of education is good enough in itself, but it does not carry the right of the nation to undertake the task, and to coerce the citizens to find the funds for doing it. The trend of civilisation all over the world is to transfer the allegiance of the human spirit from the clerical to the civil authority; to separate and exclude Churches as Churches and clerics as clerics from the work of Parliaments; to leave "definite religious teaching" to parents and Churches to provide as they will and to pay for as they ought, the State meanwhile standing aside from a work for which it has neither the capacity nor the responsibility.

That change has been accomplished in our Colonies, in the United States of America, and is being achieved in France; nor can it be long delayed in England, for the resistance to this Education Act has made manifest that the root of all our troubles is the false, injurious relations of one religious body, the Anglican Church, to the Parliament of this realm.

IV. This, then, is the situation which has created the national revolt in Wales and the Passive Resistance movement in England. In about 8,000 parishes there is only one school for all the children, whatever their antecedents, and whether of Dissenting or Anglican parentage. That school is the Anglican school. To it the children must go, and in it they may hear their fathers and mothers denounced as schismatics, the Church of their parents condemned as heretical, and the beliefs in which they are trained at home labelled as false and wicked.

Roman Catholics are on the rates, and can get their up-keep, their books, their crucifixes, their pictures and all they need from the ratepayers; the salaries of nuns as teachers have been doubled, and in some cases more than doubled. The nation is endowing Romanism on a large scale. Romanism has not been so favoured in England since the days of Queen Mary.

Wales is in revolt through its chosen representatives from one end to the other. A great body of persons are suffering the restraint of their goods rather than pay an obnoxious rate. Magistrates have left the bench rather than discharge the odious responsibility of sending men who hold their own faith to gaol for refusal to submit. Nearly 200 persons have been sentenced to imprisonment because they would not be disloyal to their conviction of duty; and mark, this is not merely because the Act is not democratic; though they resist the Act as the Americans more than a hundred years ago resisted King George and Lord North, on the constitutional ground of "no taxation without representation." Nor is it simply that they seek the abolition of theological tests as a condition of State service, though these tests they will still continue to oppose; but it is chiefly that they refuse to be coerced into financing schools for the propagation of Roman Catholicism and Romanised Anglicanism, basing their opposition in this particular case on the broad principle that the State is usurping functions which do not belong to it, robbing the subject of his liberty of conscience, and thereby imperilling the well-being of the nation.

V. What we seek is a just State through a just system of national primary education. Our programme is:—

(1) The entire destruction of the dual system. The exclusion of all the Churches as Churches, and all clerics and ministers as clerics and ministers, from this department of the nation's work.

(2) The establishment all over the land of schools for the children of

citizens as citizens, controlled by citizen ratepayers through their freely and directly elected representatives ; those representatives constituting an Education Authority or Board to which women may be elected as well as men.

(3) The complete exclusion of all theological and ecclesiastical teaching ; but local option as to the use of selected portions of the Bible suited to the capacity of the children, and treated in an exclusively ethical and literary spirit.

(4) No theological or ecclesiastical tests for the teaching profession at any of its stages ; that is, for the period of training or for that of service.

Lord Acton says : " The law of liberty tends to abolish the reign of race over race, of faith over faith, of class over class." To that law of liberty we are devoted, and we shall not rest until we see our primary education fashioned in full obedience to it.

Rev. Dr. Prestridge : As an endorsement of the efforts of our intrepid leader in the past and present, I suggest that we give three cheers.

These were heartily given ; and then the Chairman said : A vote of sympathy with the bereaved in Wales was passed this morning. Hundreds of children belonging to the Baptist Church have been rendered fatherless and women have been rendered husbandless. You would like to contribute something, and for this purpose boxes have been placed at the doors. Sir Hugh Gilzean Reid has contributed ten guineas.

NATIONAL PRIMARY EDUCATION IN CANADA.

By Professor W. SHERWOOD FOX,
Brandon College, Brandon, Manitoba.

The ten minutes allotted to me I purpose to devote, first, to stating the position of the Baptists of Canada on the question of national primary education ; and, secondly, to tracing the progress of Baptist principles in determining the development of our various systems of this branch of education. My remarks must of necessity be very condensed and unelaborated.

We believe unanimously that the purpose of such education is to prepare the child for complete citizenship. With this purpose in mind, then, we hold that it is the business of the nation, and of the nation alone, to control its systems of primary education. In Canada we have not yet attained to the ideal condition of a uniformly national system ; the only uniformity we have consists of the enactment of the British North America Act of 1867 (our Constitutional Act), which allows each province to make its own educational legislation. We submit to this incomplete condition because we believe it unwise to agitate for a new condition which we see to be gradually approaching of itself, and which will be much more tenacious of life if allowed to attain its full growth naturally.

We hold that the child must be taught, by the best approved methods, the best approved subjects. He must be taught that his body is not designed as a means of selfish gratification, but rather as an instrument for God-given purposes, to be used by himself as a master workman in the great workshop of life. Every pupil must be able to say at any time in his life in regard to his primary education : " If my life in all of its phases is not what it should be, then the fault for the same lies elsewhere than with my teachers and the system of education by which I was taught." The success of such systems as the above in several of our Canadian provinces proves clearly that, were the nation to possess a national one of this type, the masses of the children would, on reaching the age and mental powers of citizenship, be united from the Atlantic to the Pacific with a common ideal of national life. History proves that unless similar peaceable means are employed to unify a nation, war is the only known resource ; and all the world knows that a common purpose so gained ebbs and flows like the spasmodic enthusiasm that inspires it.

In Canada, I am proud to say, our Denomination stands immovable on the great promontory that divides the Church from the State and the State from the Church.

The first of our supports is the teaching of our Lord. We are buttressed, too, by the plain statement of history that, had this foundation principle of the Baptists been observed throughout Christendom, the large majority of the wars that have defiled the pages of the Christian era's history would never have occurred. Professor Goldwin Smith made substantially this remark on a public platform two or three years ago, in the city of Toronto. Hence, we say without reserve that, as far as our efforts can determine, our systems of national education, primary, secondary and university, must be supported by the direct taxation of all the citizens alike and conducted in the interests of all these citizens alike, without favouring to the slightest degree, whether by religious test or money subsidies, or any other way whatsoever, the creed of one citizen more than that of another.

Not only is the Baptist ideal of education being gradually approached in Canada, but Baptists have actively, by pen and voice, been instrumental in bringing this about.

Prior to 1865, in the province of Nova Scotia, there were denominational, State-aided schools. For a number of years a Baptist minister, Rev. Dr. Crawley, had been advocating the establishment of a system of free and non-sectarian schools. Such a strong following did his sound position win for him that, in 1865, the Leader of the Government of the province, Mr. (now Sir) Charles Tupper (the son of a Baptist minister), aided by a Baptist superintendent of education, T. H. Rand, framed a Bill to establish a system such as advocated. In spite of grave opposition the Bill passed, and to-day it stands practically unaltered as the foundation of the free schools of Nova Scotia. The same was true of New Brunswick in 1870. British Columbia and Prince Edward Island also possess similar non-sectarian schools.

It is self-explanatory that in the Catholic province of Quebec there are separate schools for Protestants and Catholics respectively. In Ontario the efforts of the Hon. Alexander McKenzie in the direction of free schools were defeated, and this province is now impeded by a dual system. But such causes of popular cleavage have they become that settlers from Ontario in the newer province of Manitoba brought with them such a strong disapproval of separate schools that, in 1890, by their ballots, they reversed the existing order of things and established the present system of free and non-clerical schools. The hierarchy appealed even to the Privy Council of the Empire, but they could not alter this legislation of the provincial Government. They then turned their eyes to the newly incorporated provinces of the North-West. The Federal Government inserted in the first draft of the Bill of incorporation certain clauses that would secure for all time the establishment of the separate school. Instantly there were cries of protest from all over the country, and among the most commanding and prompt was that of the Baptists. The result is that the clauses in question have been so amended as to secure separate schools in their least objectionable form, if there are, in truth, degrees in objectionableness. But the question is really not one of separate *versus* national schools; rather, provincial rights are in grave danger. Our Baptist position is this: we demand that the Constitution be followed and the people of the new provinces be allowed to say by ballot what system of education they will have. If that is done, no one need fear the establishment of separate schools.

To show you, in concluding, that the movements begun in the eastern provinces by Baptists have been continued along clear-cut Baptist lines, whether consciously or unconsciously, to the present condition, let me draw for you two boldly-outlined pictures. The first is British North America of fifty years ago, with denominational, State-aided schools from ocean to ocean. Contrast with this the other: the same country to-day, the nation called Canada, in only two provinces of which separate schools exist in their worst form, in only two of which they exist in their least objectionable form, while in the remaining five provinces and the Territories there are systems of primary schools that are absolutely free from clerical and sectarian control—

purely national schools. Contrast these two pictures, and then judge for yourselves the progress made by those principles which we believe to be alone consistent with true liberty of conscience.

THE DISCUSSION.

As the first to take part in the discussion, Mr. F. B. McGowan, of Godstone, was called upon, whose qualification to speak on the subject was represented by the fact that he had been three times in prison as a result of his opposition to the Act. He said: My reason for going to prison was and is because I am a Christian man and a Baptist. When I came to Christ I was one of the blackest of the black. He gave me a loving welcome, and then showed me that I must confess Him in baptism. I was baptized gladly in that little Chapel at Godstone, and since then I have been teaching each Sunday in the school that those who believe and are baptized shall be saved. But the children go to the Church school on Monday and are taught they are heirs of heaven because they are sprinkled. Against paying for that teaching I protest. Then the law comes along and tells me that I must pay for the work I do on Sunday to be undone on Monday. I thought of what Christ had done for me, and I thank God I did not sink so low as to pay what was demanded. So on the 29th of April, 1904, I became for the first time the inmate of that Roman and Anglican institution, His Majesty's prison at Wandsworth. (Laughter.) I got on very well whilst there, and tried to do my best as a Christian and a Baptist. I scrubbed the cell and attacked the brown bread and the rest of it with a fair amount of success. And I may tell Dr. Clifford, for his information, when he gets there, that the authorities have thoughtfully provided a bill of fare by which he will be able to identify these delicacies as they come. (Laughter.) I had a talk with the chaplain and he said, "Why are you here?" I said: "For Passive Resistance." He said: "It seems as if the decent men go to prison and the others stay outside." I also had a talk with the curate, and he wanted to know what became of the children who die unbaptized. I said: "They go to heaven straightaway." (Applause.) We have often been told that God does not answer prayer. Well, when I was in prison I went down on my knees and prayed that He would keep me in good health. I was never better in my life. Then I prayed, "God bless the governor," and I believe He did, for he came three times to see me and was kind to me. And I believe He blessed the warders too, and made them well disposed to me. I prayed about another matter also. I had been troubled for years concerning the health of one of my children, and it had caused me much anxiety and expense. I prayed that He would remove that trouble, and when I came out it was all gone. God bless you all and sustain you in your labours.

A member of the assembly said there were several in the audience who had been to prison, and he also attempted to address the gathering, standing on his seat. When invited to do so two or three who had been in prison stood up, and also a large number whose goods had been sold to pay their education rate. The session closed with the Benediction pronounced by Rev. John Wilson.

THE CONGRESS SERMON.

THE GREATNESS AND THE CLAIMS OF CHRIST.

A Sermon preached at the Metropolitan Tabernacle, on Wednesday Evening, July 12, 1905, before the Baptist World Congress, by

REV. AUGUSTUS H. STRONG, D.D., LL.D.,

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"Who art Thou, Lord? . . . What shall I do, Lord?"—ACTS XXII. 8, 10.

God is in events, and the whole Godhead is in the least of them. God's omnipresence reduces their complexity to order. Not all events are of equal importance. The sombre web of history is shot with threads of gold, and a few striking figures dominate the rest. But history is not a lifeless tapestry. It is a living organism. The living God is revealing Himself in it. He is in all events, efficiently in some, permissively in others. Some events are unique exertions of His power, ganglionic centres of influence, pregnant germs of all the future. Such events were the resurrection of the Lord Jesus, the Pentecostal outpouring of the Holy Spirit, the conversion of Saul.

Those three events had intimate connection with one another. Christ's resurrection was the virtual resurrection, both spiritually and physically, of the whole Church of God throughout the ages. Pentecost was the opening of the windows of heaven to endow the Church with power from on high. Saul's conversion was the breaking up of the fountains of the great deep and flowing in of a flood that swept away the narrow boundaries of Judaism, and bore the Church on its bosom to world-wide evangelisation.

Guizot has said that Providence moves through time as the gods of Homer moved through space; it takes one step, and ages have rolled away. With God a thousand years are as one day. But it is also true that with the Lord one day is as a thousand years. Ages of prejudice and enmity rolled away, as Providence took that one forward step in the conversion of Saul. The two questions of my text mark the turning-point in Saul's life, namely, the point at which Saul was transformed into Paul. They do more. They mark the turning-point in the life of the Church; for, with the transformation of Saul into Paul, the Church itself was transformed from a merely national institution into an institution inclusive of all mankind.

The occasion which brings us to this great capital of the English-speaking race suggests my theme. We come from India and from China, from Germany and from Britain, from America and from the islands of the sea, to take counsel of one another with regard to our common work. We are bound together by our allegiance to a common Redeemer, our belief in His authoritative Word, and our sense of obligation to preach His Gospel. In minor matters of faith and practice we may differ. But we have one Lord, one faith, one baptism. Not the things that divide, but the things that unite, will properly engage our attention. What we most need is a new zeal for the conversion of the world, such as took possession of Saul on the way to Damascus, and, as the only means of arousing that zeal, a new revelation in us of the Son of God, such as it pleased God to give to him. We may not have the vision of the outward glory, but we may have the inner revelation without which the outward vision would be as unintelligible to us as it was to Saul's companions. It is in the hope that God will lift us out of all narrowness and isolation, and will show us the grandeur and universality of our mission as Baptists, that I venture to interpret to you the vision of Saul. Only an



PRESIDENT A. H. STRONG, D.D., LL.D.

inward realisation of what Saul saw that day can weld the Baptists of the world together, and fit them to conquer the world for their Master. I propose, therefore, that we ask those same questions which Saul asked: "Who art Thou, Lord?" and "What shall I do, Lord?" In other words I take for my subject: "The Greatness and the Claims of Christ."

I wish to speak first of Christ's greatness, as it was revealed that day to Saul. But lest anyone should say that no vision of Christ was needed in the case of Saul, and, therefore, that no such vision either inward or outward is needed by us, I must preface my description of what Saul saw by glancing at the way in which he came to see it. I am persuaded that we can never understand the historical evolution of Christianity without taking account of a Divine involution here. Saul was the typical Jew, the very acme of Jewish exclusiveness and patriotic pride. The idea of universality in religion was abhorrent to him. The apocryphal book of Esdras had declared that the Almighty made the world for the Jews, and that other peoples, though they also came from Adam, are as nothing to the Eternal, but are like unto spittle, or like the foul drop that oozes out of a cask. And Saul was exceedingly zealous for these traditions of the fathers. No mere working of his own mind could have led him to renounce all Jewish privilege, and to maintain the absolute equality of all men before God. That would be to despise his birthright, and to insult the God who gave it.

Could Saul have wrought out the conception that the crucified Jesus was the King of Israel? He thought of Jesus as the greatest of false prophets, justly nailed to His cross, proved to be an impostor by His sufferings and death. Jehovah had blasted the daring schismatic, and some hidden grave had swallowed up His mangled corpse. His doctrine had, indeed, a strange vitality. It seemed to spread in spite of the death of its Founder, and even in consequence of His death. All the more was it Saul's duty to put it down. He burned with the zeal of Phinehas of old. He thought himself doing God service in dragging to light and trampling to death this serpent-like heresy which aimed its fangs at the vitals of the true religion. Pharisee though he was, he begged letters from the Sadducee Caiaphas, and drew near to Damascus, fully expecting to carry out the purpose of the Sanhedrin, and to crush Christianity as the Sanhedrin had crushed Christ. How plain it is that only a revelation of Christ from without could have changed that werewolf into a lamb!

Such a revelation there was, as we well know—a theophany that smote Saul and his retinue to the earth, a light that outshone the splendour of the noonday sun, a vision of One clothed with heavenly majesty, a voice so awe-inspiring that it arrested all the currents of Saul's blood, yet so reproachful and tender that it pierced Saul's very heart. It was an outward revelation. But that was not enough. "It was the good pleasure of God," Paul says afterwards, "to reveal His Son in me." In every conversion the immanent Christ as well as the transcendent Christ is working. The man is prepared as well as his environment. And we cannot understand the religious revolution that was wrought that day without noticing also the inward preparation due to the prevenient grace of God.

God had chosen Saul, even from his mother's womb, to be His instrument. Saul's soul, like Luther's after him, had been the scene of a fierce conflict. There loomed up before him an ideal of righteousness which he had been vainly struggling to realise. With weak hands he had been clambering towards a shining goal of moral perfection only to find that the icy heights eluded his grasp, and that with every effort he slipped into a deeper depth of conscious sin. Jewish ceremonial and asceticism had been like salt water to a shipwrecked sailor dying of thirst—they only inflamed his fever and intensified his despair.

And yet these Christians whom Saul was hounding had what he lacked—the presence and the power of God. They were joyful, even in death. The pallid face of Stephen, reflecting a heavenly glory, though cursed and scorned and bruised with stones, must have haunted Saul night and day. With all his fanatical zeal, Saul was a man of tender heart. His persecution

of Christians was a fighting against his better nature—the kicking of an ox against the sharp goad which only plants itself more deeply in the flesh with every effort of the brute beast to resist it. Christ working within had thus prepared Saul for the revelation from without. And the climax of Christ's working within was an inward revelation which interpreted the revelation without. Saul saw Christ by a spiritual vision. It was that spiritual vision which transformed Saul from a raging persecutor into an ardent advocate of the new religion, from a narrow sectarian into an apostle to the Gentiles. Unless we turn our backs upon psychology as well as upon history, we must refer Saul's conversion to the impact of an energy and a love that were superhuman and Divine.

I have indicated the process by which Paul came to his vision. Let me now describe what is more important, namely, what it was that Paul saw. And here I wish to preclude the objection that I make too much of Saul's conversion. I have already said that the whole Godhead is in every event of human history, and that to say this is only to take seriously the omnipresence of God. But it is also true that the whole of Christianity is in every revelation of Christ. Not explicitly but implicitly. Christ is the Truth, and the whole Truth, and when He appeared to Paul and was revealed in Paul, the apostle received the germ of all his subsequent doctrine. Andrew Fuller said once that Christian truth is like chain-shot—each one of its points carries all the rest with it. It is like the mathematical axiom, which logically involves the whole differential and integral calculus, or like the ever widening cone of illumination from the searchlight of a battleship. When we ask what that great light from heaven taught the Apostle Paul, we need not be careful to distinguish what he learned at the time from what he learned afterwards, nor need we distinguish between the direct utterances of our Lord and those utterances of Christ through the Old Testament, which these direct utterances now enabled Paul to interpret. Those three days at Damascus, during which he lay dazed and blinded by the lightning of Christ's countenance, and those three years in Arabia, during which he thought himself into the meaning of the heavenly vision, were periods of development, not of the objective truth revealed to Paul, but of Paul's subjective understanding of that truth. The vision itself had in it the whole of Christianity, because it had in it the whole of Christ. It gave Paul all the essentials of his teaching with regard to Christ's person and Christ's work.

As to Christ's person, the first thing that struck conviction to Paul's heart was his surprising discovery of a living Jesus. Before this he could have said, with Matthew Arnold—

“ Now He is dead. Far hence He lies,
In the lorn Syrian town ;
And on His grave, with shining eyes,
The Syrian stars look down.”

But now Paul learned of Jesus' veritable resurrection. Where did Paul get his *doctrine* of the resurrection? Not from his Pharisaic teachers, for then his doctrine would have been no advance upon theirs. It was a vague belief even with the Pharisees, and the Sadducees had denied it. Paul got his doctrine from his own sight of the risen Lord. It ceased to be a mere point of traditional dogma. Faith became sight, doctrine became demonstration; life and immortality were brought out from obscurity into the broad light of common day. It was no phantasm of the imagination. Paul saw Jesus in bodily form, just as Peter, James and John had seen Him after His resurrection. In Jesus risen and ascended Paul saw that day a Columbus who had crossed the sea of death, and had come back with the news of the many mansions beyond the ocean waves. Henceforth, Paul had the first qualification of an apostle; he could bear witness that he had seen Jesus alive after He had risen from the dead.

A living Jesus—this was Saul's first lesson. The second lesson was that of an exalted humanity. Paul's vision was the vision of a humanity perfected

and glorified. Where did Paul get his doctrine of the spiritual body? It was from his own sight of the risen Jesus. The Body of the Lord, that had seen no corruption, was the pledge of God's approval, and the proof that our mortal bodies may be cleansed from the dishonours of the tomb and may have life for evermore. Jesus is justified in the Spirit. He is the true Son of man whom He proclaimed Himself to be. That implies that He is the representative of all humanity. Consider for a moment what is implied in your being a man. How many parents had you? You answer, two. How many grandparents had you? You answer, four. How many great-grandparents? Eight. How many great-great-grandparents? Sixteen. So the number of your ancestors increases as you go further back, and if you take in only twenty generations, you will have to reckon yourself as the outcome of more than a million progenitors. The name Smith or Jones, which you bear, represents only one strain of all those million; you might as well bear any other name; your existence is more an expression of the race at large than of any particular family or line. What is true of you was true, on the human side, of the Lord Jesus. In Him all the lines of our common humanity converged. He was Son of man, far more than He was Son of Mary.

If Jesus had been only a representative man, each one of us might be called son of man, as much as He. But Paul's vision revealed to him in Jesus, not merely a representative man, but also the ideal man, in whom all the possibilities of our humanity are fully realised. "Great men," says Amiel, "are the true men." Yes, we add, but only Christ, the greatest Man, shows what the true man is. There was something in that heavenly perfection of Jesus which disclosed to Paul the greatness of his own possible being, and furnished the standard by which to judge his own actual condition. He could not look upon that exalted humanity without feeling that it is not only the type of all human perfection, but also the fountain from which all human perfection must spring.

Where did Paul get his doctrine of "the Man from heaven," the archetypal, universal man, from whom we are to derive our strength, and into whose fulness we are to grow? He got it from this vision. There he saw that Jesus is the source of all true manhood. Of His pure white light individual members of the race are separate coloured rays. They find their unity only in Him. He is the Root as well as the Offspring of David; the Vine, of which all men are natural branches, even though many of these branches refuse to abide in the vine and so are cast forth, withered and burned. He is the Life, of which the whole human race is the expression, and from which it originally sprang. As God's fatherhood is the fatherhood after which all human fatherhoods are named, so Christ's sonship is the sonship after which all human sonships are named. All men are children of God, even though they are prodigal and apostate children, by virtue of their physical relation to Christ. Jesus is the natural Head of the race, and men live, move, and have their being only in Him.

Where did Paul get his doctrine that Christ is "made sin for us"? He got it from his vision of the Crucified One. Because Christ is essential humanity, the universal man, the life of the race, all the nerves and sensibilities of humanity meet in Him. He is the central brain to which and through which all ideas must pass. He is the central heart to which and through which all pains must be communicated. You cannot telephone to your friend across the town without first ringing up the central office. You cannot injure your neighbour without first injuring Christ. Each one of us can say of Him: "Against Thee, Thee only, have I sinned." Because of His central and all-inclusive humanity, Christ can feel all the pangs of shame and suffering which rightfully belong to sinners, but which they cannot feel, because their sin has stupefied and deadened them. The Messiah, if He be truly man, must be a suffering Messiah. For the very reason of His humanity, He must bear in His own person all the burdens of humanity, and must be the Lamb of God who takes, and so takes away, the sin of the world.

Where did Paul get his doctrine of "righteousness"? He got it from this vision of the only Righteous One. In the face of the Crucified One he saw the majesty of meekness. Righteousness is not a matter of external restrictions and observances, but the outshining of an inward purity and the desire to make others pure. When this risen and exalted Jesus addresses Saul in gentleness, grieves that Saul should be so injuring himself by his opposition, humbles Himself to ask a reason for Saul's enmity, there is a revelation of righteousness which the thunders of Sinai could never equal. Saul recognised Jesus as the supremely Righteous One, the model and source of righteousness for all mankind. But as for himself—he feels the dreadful contrast between that righteousness and his own. The whole fabric of his past life collapses. He is not only convicted of high treason in pursuing Jesus' followers to their death, but all his self-righteous striving seems a proud contemning of the only Righteous One.

Saul now sees himself to be the chief of sinners. And yet the graciousness of Jesus' utterance suggests another righteousness which may be his by faith. For there was a third lesson: this Righteous One was not only the living Jesus, and the exalted Man, He was also the manifested God. He was invested with the glory of God. That same glory which had appeared to Jacob at Bethel when the heavens were opened to his prayer; that same glory which had been revealed to Moses at the burning bush; the glory of the Shekinah that dwelt in the holiest place of the Temple; the glory of the Angel of the Covenant who spoke to Gideon; the glory before which Isaiah prostrated himself and cried "Unclean"—this glory now belonged to Jesus. Where did Paul get his doctrine that Christ is "God over all, blessed for ever"? He got it from the splendours of this vision, in which Jesus was manifestly identified with God, clothed with the glory of God, revealed as Ruler of the universe and Lord of all.

It is no wonder that this Sun of Righteousness blotted out that other sun which was its feeble symbol. New light was shot back upon that cross of shame on which the Saviour died. Paul can now see that Jesus' suffering was not merely the suffering of man, it was a revelation of the heart of God, and of God's eternal suffering on account of sin. Not for Himself, but for men, did Christ suffer there. His was the offering which the Mosaic economy prefigured. Since His sacrifice was the sacrifice of God Himself, it must be the one and only sacrifice. Where did Paul get his doctrine that Christ "died for all"? He got it from his vision of the Divine Redeemer. The sacrifice of a God could not be a sacrifice for Jews only: it was a sacrifice for Gentiles also. The conviction of Paul's mission followed: all mankind must be made to know of Christ's sacrifice. Because Christ is God, Christianity is a religion for all nations, and this revelation is made to Paul that Paul may proclaim the glad news to the ends of the earth.

To see Christ's light that day was to be lifted up above time and sense into a new spiritual world. It was to see Christ as King of the ages, and to see all else *sub specie eternitatis*, or in the light of Christ's eternity. Henceforth Paul does not know Christ after the flesh, but after the spirit, knows Him as the omnipresent, omniscient and omnipotent One. Where did Paul get his doctrine of Christ's pre-existence? He got it from this vision of One who was above time and space. Such an One must be before all, and must be Creator of all. Where did Paul get his doctrine of the union of the believer with Christ? He got it from Christ's own words: "I am Jesus whom thou persecutest." Those words implied the immanence of Christ in the Church, as well as His immanence in nature and in humanity at large. Christ is *in* all things, as well as *above* all things. In all the afflictions of His people Jesus has been afflicted, and in wounding them Saul had been striking at Christ's heart. Christ is not only the Lord of the universe, He is also the life of the Church.

This recognition of the indwelling Christ was the source of Paul's courage and joy. As a beleaguered garrison whose water-supply has been cut off rejoices in the discovery of a deep well within the fortress, so Paul rejoiced when he found the water which Christ gave him to be a well of water within

his own soul, springing up to everlasting life ; Christ become the living rock that accompanied him through his earthly journey, as the Rabbis fabled Moses' rock to have followed the host of Israel through the wilderness. Paul saw Christ filling all in all, filling the universe with all that it contains of life and beauty, but specially filling the Church and each individual believer unto all the fullness of God.

Where did Paul get his doctrine of the triumph of Christ's cause and of the heavenly glory of the redeemed ? He got it from the dazzling vision of his triumphant Lord, one ray of whose majesty could smite down his foes, one look of whose love could transform those foes into devoted friends. He knew from that moment that victory for Christ's cause was sure. He knew from that moment that eye has not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for those who love Him. And from that moment he set his face to win men to Christ, to win the whole world to Christ, because he knew that it was a necessity of nature that Christ must reign until He has put every enemy beneath His feet, and has lifted up His saints to reign with Him.

The answer to the question, "Who art Thou, Lord ?" is partly found, as we have seen, in the *person* of Christ, the reigning and indwelling Lord. But it is also found in the work of Christ, as atoning and cleansing Saviour. Christianity, indeed, is summed up in the two facts : Christ *for* us, and Christ *in* us—Christ *for* us upon the cross, revealing the eternal opposition of holiness to sin, and yet, through God's eternal suffering for sin, making objective atonement for us ; and Christ *in* us by His Spirit, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. Here are the two foci of the Christian ellipse ; given either one, with the smallest fraction of the curve, and you can describe the whole scheme of doctrine. Both these central truths were involved in Paul's vision at the gates of Damascus, namely, Christ *for* us, who redeemed us from the curse of the law by being made a curse for us, and Christ *in* us, the hope of glory, whom the apostle calls the mystery of the Gospel.

I am inclined to illustrate these two truths from our American geography. We have two great lakes, named Erie and Ontario, and these are connected by the Niagara River, through which Erie pours its waters into Ontario. The whole Christian Church throughout the ages has been called the overflow of Jesus Christ, who is infinitely greater than it. Let Lake Erie be the symbol of Christ, the pre-existent Logos, the eternal Word, God revealed in the universe. Let Niagara River be a picture to us of this same Christ now confined to the narrow channel of His manifestation in the flesh, but within those limits showing the same eastward current and downward gravitation which men perceived so imperfectly before. The tremendous cataract, with its waters plunging into the abyss and shaking the very earth, is the suffering and death of the Son of God, which for the first time makes palpable to human hearts the forces of righteousness, and love operative in the Divine nature from the beginning. The law of universal life has been made manifest ; now it is seen that justice and judgment are the foundations of God's throne ; that God's righteousness everywhere and always makes penalty to follow sin ; that the love which creates and upholds sinners must itself be numbered with the transgressors, and must bear their iniquities. Niagara has demonstrated the gravitation of Lake Erie. And not in vain. For from Niagara there widens out another peaceful lake. Ontario is the offspring and likeness of Erie. So redeemed humanity is the overflow of Jesus Christ, but only of Jesus Christ after He has passed through the measureless self-abandonment of His earthly life and of His tragic death on Calvary. As the waters of Lake Ontario are ever fed by Niagara, so the Church draws its life from the cross. And Christ's purpose is, not that we should repeat Calvary, for that we can never do, but that we should reflect in ourselves the same onward movement and gravitation towards self-sacrifice which He has revealed as characterising the very life of God.

So Christ *for* us gives us hope. But we need something more to make us thoroughgoing Christians, namely, Christ *in* us. How shall I, how shall

Society, find healing and purification within ? Let me answer by reminding you of what they did at Chicago. In all the world there was no river more stagnant and fetid than was Chicago River. Its sluggish stream received the sweepings of the watercraft and the offal of the city, and there was no current to carry this detritus away. . . . There it settled, and bred miasma and fever. At last it was suggested that, by cutting through the low ridge between the city and the Desplaines River, the current could be set running in the opposite direction, and drainage could be secured into the Illinois River and the great Mississippi. At a cost of fifteen millions of dollars the cut was made, and now all the water of Lake Michigan can be relied upon to cleanse that turbid stream. What Chicago River could never do for itself, the great Lake now does for it. So no human soul can purge itself of its sin ; and what the individual cannot do, humanity at large is powerless to accomplish. Sin has dominion over us, and we are foul to the very depths of our being, until with the help of God we break through the barrier of our self-will, and let the floods of Christ's purifying life flow into us. Then, in an hour, more is done to renew than all our efforts for years had effected. Thus humanity is saved, individual by individual; not by philosophy, or philanthropy, or self-development, or self-reformation, but simply by joining itself to Jesus Christ, and by being filled in Him with all the fulness of God.

In answer, then, to Saul's question, " Who art Thou, Lord ? " I can hear the heavenly voice replying, " I am Jesus, whom thou persecutest." But I can also gather up the implications of Saul's vision, which dawned upon him even at the first, but which more fully unfolded themselves during his long missionary journeys, and during his imprisonments at Cæsarea and at Rome, and I can hear Christ saying, " I am the eternal Word of God, the only Revealer of the Father, through whom the worlds were made and by whom they are sustained and governed. I am the pre-existent Word, who became flesh, and suffered and died, and rose again. I am Jesus of Nazareth, the exalted Son of God, omnipresent and omnipotent to shield, comfort and energise My followers, and in them set up the Kingdom of God on earth. I am infinite Righteousness and infinite Love." Such a Christ has supreme claims upon us. Let us turn, then, to Saul's second question, and let us ask with him, " What shall I do, Lord ? " And the answer may be put into the two words : *Know Me, and Make Me known.*

The first thing Christ demands of us is recognition. Saul has now become Paul. His question, " What shall I do, Lord ? " implies a new attitude, a new hope, a new service. But it also implies a profound sense of his own ignorance. It is interesting to see that all through Paul's life his first ambition is, " that I may know Him." This knowledge is no mere intellectual matter. It takes the whole man—mind and heart and will—to know Christ. The eyes of the heart must be enlightened, as well as the eyes of the understanding ; and one must will to do Christ's will in order to know of His teaching, that it is from God. And here I find the first and most fundamental need of our time—a new recognition of Christ, such a discovery of the glory of the Son of God as Paul made on the way to Damascus. The great error of our day is not philosophical idealism, nor the doctrine of evolution, nor the higher criticism. I do not fear philosophical idealism, nor the doctrine of evolution, nor the higher criticism. I do not fear philosophical idealism, but rather welcome it, because when rightly understood it is only a recognition of the method of Christ. I do not fear the doctrine of evolution, but rather welcome it, because when rightly understood it only discloses to us Christ's method in creation. I do not fear the higher criticism, because when rightly understood it is only Christ's way of explaining His own revelation. What I do fear is the denial of Christ Himself, the reduction of Him to merely human terms, the surrender of His pre-existence, His atonement, His judgeship, His omnipresence with His people. When I hear of salvation by education, by character, by ideals, by effort, and find the righteousness of God wholly merged in His love, law made to be only a device for securing happiness, sin the involuntary mistake of ignorance and imperfect development, the cross of Christ absolutely ignored, or made an example of heroic martyrdom,

Christ Himself exerting influence upon us only as Socrates does, by the memory of his life, I seem to recognise a different gospel, which is not a gospel at all, but only such doctrine as that upon which Paul launched his anathema.

It is true that Peter and James and John on the banks of the Jordan were saved simply by following Christ. They knew nothing of His deity or of His atonement. But their following Him was implicit faith in these great truths, and that implicit faith came afterwards, under the teaching of the Spirit, to be explicit and developed. Peter came to confess Christ as the Son of the living God, and John came to confess Him as the eternal Word who was in the beginning with God and was God. In the infancy of Christianity, doctrine was in a state of solution. You can have a solution of sugar of lead as pellucid and transparent as water, but a drop of muriatic acid will cause precipitation, and the sugar of lead will take definite and crystalline form. Or, water itself may approach the freezing-point, when the altering of the temperature by a few degrees, and a sudden shock to the containing vessel, will turn the water into ice. So the doctrine of Christ's person and Christ's work was in the minds and hearts of the disciples, in a state of solution and unconsciously, long before it expressed itself in formulas. The shock of persecution, the acid of denial, the chill of misrepresentation, and, overruling and using all these, the power of the Holy Spirit, caused the precipitation and crystallisation of their beliefs and the expression of them in definite statements of doctrine, until the whole Church saw Christ's Divine glory as clearly as Peter, James and John saw it upon the Mount of Transfiguration. Even Greek culture and Alexandrian philosophy were made to teach Christians the meaning of their own faith, and to reveal Jesus as Him whose goings forth had been from everlasting.

Paul reached, at the very beginning of his Christian life, a point which the earlier Apostles attained only after years of labour and meditation. He knew, first of all, the Christ of the resurrection. Therefore, he calls his conversion a premature birth, he was one born out of due time—not later, but earlier, than the common. He was spared the A B C period of training. To him Christ revealed His glory at the beginning of his Christian experience, instead of at the end. Now that he has given us the results of that experience, and has told us of the Lord from heaven, why should any disciple of Christ, and much more any minister of Christ, desire to go back to infantile Christianity, to the kindergarten stage of doctrine, to the childish views of Christ which were held before resurrection and Pentecost had opened the eyes of the Apostles? Why preach now a Christ after the flesh, when we have the Christ who has ascended to the heavenly glory? Why go back to the Christ of the humiliation, when we have the Christ of the exaltation? What some modern theologians most need is to see Christ as Saul saw Him on the way to Damascus, enthroned, omnipotent, with all authority in heaven and on earth committed to His hands, the only Revealer of the Father in nature, in humanity, and in the heart of the believer, and yet this almighty Christ joining Himself to our race, revealing upon the cross the judgment of God's holiness against sin and the age-long suffering of God on account of it, making objective atonement for us, and preparing the way for the cleansing work of His Holy Spirit in our hearts, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. There is much modern theology which contents itself with a merely human Christ; which denies both His atonement and His indwelling; which attributes to Him only such power as belongs to a perfect human example. Alas! the example is not perfect if Christ be not what He claimed to be, the ransom for the sinner and the life of the soul.

We had in America some years ago a steam-engine all of whose working parts were made of glass. The steam came from without, but, being hot enough to move machinery, this steam was itself invisible, and there was presented the curious spectacle of an engine, transparent, moving, and doing important work, while yet no cause for this activity was perceptible. So the Church, humanity, the universe, are all in constant and progressive movement, but the Christ who moves them is invisible. Faith comes to believe

where it cannot see. It joins itself to this invisible Christ, and knows Him as its very life. We Baptists have a witness and monument to this union with Christ in the ordinances of baptism and of the Lord's Supper. In baptism we are symbolically, and as it were visibly, baptized into Christ, and our life is merged in His. In the Lord's Supper Christ symbolically, and as it were visibly, enters into us, as the nourishment and support of our life. Of all bodies of Christians we are most bound to stand for the Deity, the Atonement, and the regenerating power of Christ, because the very form of our ordinances teaches us more than the form teaches our brethren of other names.

The merging of ourselves in Christ is the first duty of those who have seen the Lord. It is what Paul meant when he spoke of knowing Christ. It is what all the saints of God have longed for. Dr. Albert Barnes, as he neared the end of life, was asked how Christ appeared to him. He replied: "As the sun would appear to one loosed from the attraction of the earth and drawing near to the celestial luminary." So Christ looms up to one who meditates upon His greatness. Christ fills the whole horizon. He is all in all. But no simile can express the whole truth. Even this one of Dr. Barnes regards Christ as still outside the soul. He is also within. He is in us, as the ocean is in the little shell. But we are also in Him, as the little shell is in the ocean. We are encompassed by His illimitable power, moved by the tides of His thought, sharers in His infinite life and joy. Baptists, thank God, still recognise the Atonement and the indwelling of Christ. But we should humble ourselves in the dust, because our comprehension of these great truths is so imperfect. We need a new vision of Christ to impress them upon our hearts, as Paul's vision impressed them upon him.

Christ claims our recognition. Our first duty is to know Him. But our second duty is to make Him known. Recognition should be followed by co-operation. While Christ's first command is "Come," His second command is "Go." To the sinner He says, "Come unto Me." To the Christian He says, "Go ye into all the world." Unless we Baptists are a witnessing Church, there is no reason for our existence. We, like Paul, have had the vision of the spiritual and universal Christ. When we ask, "What shall we do, Lord?" the answer of our Lord may well be the same that Paul received: "Ye shall be witnesses to all men of what ye have seen and heard."

We have borne witness to Christ in the ordinances. But there is a danger of substituting the ordinances for Christ. We need to realise more fully, and to proclaim more constantly, that to us Baptists the ordinances are merely symbolic, instead of being, as sacramentalists hold, physical channels for the communication of grace. Baptism for us has no significance, unless it symbolises a previous death to sin and resurrection to newness of life. It does not make one a child of God and an inheritor of the kingdom of heaven; it only pictures to the believer, and publishes to the world, that he is already one with Christ in His death and resurrection. We have sometimes emphasized baptism without remembering its meaning. So far as we do this we expose our doctrine to contempt. If our denominational position is simply a question of more or less water, we are separatists and guilty of schism. What we stand for is a spiritual Church. Both baptism and the Lord's Supper witness to a merging of our life in the life of Christ. But our doctrine becomes ludicrous if, while we picture forth our oneness with our dying and living Lord, we still live as the world lives, instead of sanctifying ourselves that others may be sanctified through the truth. The ordinances require not only a regenerate Church membership, but an entering of Church members into the agony of Christ for men's salvation and a personal participation in His urging of men to come to Him that they may be saved.

Paul regarded himself after that vision as separated unto the Gospel of God. He had much to give up: all his cherished plans of life, his pride of lineage and education, his friends and old associations, his hopes of legal righteousness, his ambition as a Jewish teacher, in fact all the world of his former desire. This is equally the need of the modern Church, and inseparable from its duty to make Christ known. We must part with worldly aims, must crucify the flesh with its affections and lusts, that we may win Christ

and be found only in Him. Is not this what every great love requires? Does not all attachment involve also detachment? In marriage do we not vow that, forsaking all others, we will cleave only to one? In naturalisation do we not give up allegiance to the country of our birth and swear fealty to a new sovereign and constitution? Has the Christian Church learned this consecration as Paul learned it? I think of the growing luxury of our modern life, and I compare with it Paul's labours and shipwrecks and scourgings. I think of our growing fortunes, and I compare them with Paul's having nothing, yet possessing all things. Are we not too often lovers of pleasure rather than lovers of God? Do not the claims of Mammon often challenge and outbid the claims of Christ? Let us remember that the saints are those who are separated from the worldly throng and devoted to the service of God. We need a revival of the early Christian conception of saintship, as involving, not a monkish separation of the outward life, but a spiritual surrender of the inward life to Christ. We need a revival of the early Christian conception of stewardship, as involving, not the selling of all our goods and the giving of them to the poor, but the holding and using of all our property in trust for Jesus Christ and for the interests of His Kingdom. He is the absolute owner of all that we possess. Not the tenth, but the whole, belongs to God, and he who gives to God only one-tenth, while he keeps nine-tenths for himself, is an embezzler. Co-operation with Christ is the bearing of His cross, and the word "cross" never occurs in the New Testament in the plural. There is but *one* cross, and that means to us, as it meant to Christ, absolute surrender of time and talent, and property and life.

It is a great Gospel that we have to preach—a Gospel of salvation both for the individual and for Society.

When Paul saw Christ in His glory, he recognised Him as King, as rightful Ruler of the world. All that he knew of Roman power and sovereignty, of the word of an Emperor which controlled and dignified every relation of life, Paul applied to Christ's dominion. The powers that be are ordained by Him. To His glory we are to eat and drink. The smallest things, the greatest things, are to be subjected to His sway. This is the Kingdom of God which we Christians are to proclaim. We are to set up that Kingdom in human hearts, so that from the Church may go out influences that shall transform all industrial and commercial relations, shall take hold of politics and make them Christian, shall permeate all education and philanthropy, until human brotherhood shall be turned from a theory into a fact, and men shall learn industrial and commercial war no more. We have too long forgotten the second great commandment: "Thou shalt love thy neighbour as thyself." We have forgotten that no bargain is Christian that does not benefit the party of the second part as well as ourselves. We have forgotten that we cannot love God without interesting ourselves in the physical, mental and moral improvement of our fellow-men. We must pray that God's will may be done on earth, must think less of our going to heaven, and more of heaven coming to us. The New Jerusalem is to come down to earth. From God it comes, and it comes only to those who love Christ's appearing. But love to God will bring love to men, and so will hasten the day when Christ shall be King on earth as well as in heaven.

Christ's Kingship takes precedence of all earthly kingship, and absolves the conscience from all obligation to follow the commandments of men when they conflict with the commands of God. It is a duty to obey government so long as it does not enjoin upon us actions contrary to the will of God. Christ is the only Lord of the conscience, to His will alone we Christians, and, by eminence, we Baptists owe ultimate allegiance. The Church of Christ is independent of interference or control by the civil power. As each believer has personal dealings with Christ, it is treachery to Christ to bring any single Church into subjection to any other Church or combination of Churches, or to make the Church the creature of the State. Absolute liberty of conscience has ever been a distinguishing tenet of Baptists, as it is a teaching of the New Testament. As John Locke said more than two hundred years ago:

"The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." And it is matter of rejoicing to all Baptists throughout the world that, when the State puts its strong hands around the neck of liberty and threatens to strangle it, Baptists can be found, as in old time, to suffer restraint and persecution, and to take joyfully the spoiling of their goods, rather than to acknowledge, by the payment of their rates, the justice of a system which would impose upon their children an education contrary to the word and the will of Christ. "Freedom of conscience," says Bancroft, the historian, "was from the first a trophy of the Baptists. Their history is written in blood." America sends greeting to the noble army of martyrs, and bids them still to suffer and be strong.

And yet may I not also suggest that co-operation with Christ involves the spiritual unity, not only of all Baptists with one another, but of all Baptists with the whole company of true believers of every name? We cannot, indeed, be true to our convictions without organising into one body those who agree with us in our interpretation of the Scriptures. Our denominational divisions are at present necessities of nature. But we regret these divisions, and, as we grow in grace and in the knowledge of the truth, we strive, at least in spirit, to rise above them. In America our farms are separated from one another by fences, and in the springtime, when the wheat and barley are just emerging from the earth, these fences are very distinguishable and unpleasant features of the landscape. But later in the season, when the corn has grown and the time of harvest is near, the grain is so tall that the fences are entirely hidden, and for miles together you seem to see only a single field. It is surely our duty to confess everywhere and always that we are first Christians, and only secondly Baptists. The tie which binds us to Christ is more important in our eyes than that which binds us to those of the same faith and order. We live in hope that the Spirit of Christ in us, and in all other Christian bodies, may induce such growth of mind and heart that the sense of unity in Christ may not only overtop and hide the fences of division, but may ultimately do away with these fences altogether.

Christ's claims, then, may be reduced to these two: Recognition and Co-operation. We are to know Him, and we are to make Him known. But only a slight reflection suffices to show us that in both these duties Christ's part is more important than ours. In order to our knowing Christ, He must first know us. The Christ of our mercy must prevent, or go before us. And co-operation is not so much our working with Christ, as it is Christ working in us. It makes all the difference in the world who is principal. If we have the initiative, we may be weak and helpless. But if we are only subordinate, then the responsibility is Christ's. One who works in his own strength struggles hopelessly against a universe of evil influences, and his defeat is sure. But to one who realises that he is Christ's deputy, all the wheels of the universe are made to revolve, in order to further his every movement for the overcoming of evil, whether within or without. He can do all things, because the things that are impossible to men are entirely possible to Christ, His God. In the conviction that the Christ who appeared to Paul and worked through Paul is willing to appear to us, and to work through us, I would urge upon this great Baptist body certain new ventures of faith.

1. Let us expect the speedy spiritual coming of the Lord. I believe in an ultimate literal and visible coming of Christ in the clouds of heaven to raise the dead, to summon all men to the judgment, and to wind up the present dispensation. But I believe that this visible and literal coming of Christ must be preceded, and prepared for, by His invisible and spiritual coming and by a resurrection of faith and love in the hearts of His people. "This is the first resurrection." I read in Scripture of a spiritual second coming that precedes the literal, an inward revelation of Christ to His people, a restraining of the powers of darkness, a mighty augmentation of the forces of righteousness, a turning to the Lord of men and nations, such as the world has not yet seen. I believe in a long reign of Christ upon the

earth, in which His saints shall in spirit be caught up with Him, and shall sit with Him upon His throne, even though this muddy vesture of decay compasses them about, and the time of their complete glorification has not yet come. Let us hasten the coming of this day of God by our faith and prayer. "When the Son of Man cometh, shall He find faith on the earth?" Let Him find faith, at least, in us. Our faith can certainly secure the coming of the Lord into our hearts. Let us expect that Christ will be revealed in us, as of old He was revealed in the Apostle Paul.

2. Let us expect great conversions. Let us believe that Christ can and will convert the mightiest and most arbitrary monarch upon earth, so that he shall be willing to give his people civil justice and constitutional liberty. Let us believe that Christ can and will convert the richest man in the world, so that he shall lay all his wealth at the feet of the Redeemer, to educate good citizens and to support missionaries of the Cross. Let us believe that Christ can and will convert the ablest statesman, scholar, journalist, philosopher, novelist, banker, scientist; yes, the greatest opposer of Christianity, infidel, gambler, drunkard, anarchist, murderer though he be. Was not Saul the bitterest of persecutors? Yet he who would strike others was himself struck. Christ can convince the persecutors of their sin, can show them that He identifies Himself with the persecuted, can make the most unrelenting opposers to be apostles of His Gospel. Let us expect the conversion of the Jews. Was not Paul a Jew of the strictest sect? And does not this same Paul declare that the conversion of God's ancient people, and their submission to the yoke of their rejected Messiah, is to be the precursor of the world's salvation? As their loss opened the door of hope to the Gentiles, so their recovery is to be the signal for the final bringing in of all the nations. The same Christ who vanquished Saul and led him in His conquering train is able to conquer and lead in triumph the whole Jewish people of whom Saul was the stoutest and most brilliant example, and with them to bring in the fulness of the Gentiles. Let us expect the conversion of the heathen, not simply of isolated individuals here and there, but of whole tribes and races and peoples of mankind, so that a nation shall be born in a day. For Christ "has ascended on high, and has led captivity captive. He has received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them."

3. Let us expect these great conversions by the same means that conquered Saul—the vision of the crucified and risen Christ. The Lord is omnipresent. We have methods and machinery and agencies enough. What we lack is the Holy Spirit to utilise these methods, to take of the things of Christ and show them to the world. I am reminded of the burning of the Windsor Hotel in New York. The clerk in the office looked to the end of the corridor, seventy-five feet away, and fire was breaking out there. He turned to put his books in the safe, and noticed that in the rear of the building, fifty feet distant, fire appeared also. And there was evidence that on the floor above, at the northern end of the hotel, flames were bursting out at the same time. The only plausible explanation was that the insulation of the electric wires had given out all over the building; short circuits at many separate points had resulted; an over-charge of electricity from the power-house had kindled a dozen fires at once. It is a parable of the sudden winding up that is possible in the history of Christianity upon the earth. The whole world is wired, yet there is no fire. Our lights burn dim, and sometimes go out altogether. What we want is not new wiring, but the power of the living Christ to electrify these wires, to make them live wires, and to turn all this concatenated deadness into flame. Let us cry mightily to God for a new conviction of sin, of righteousness, and of judgment. Then we shall see fire breaking out in many places at once where the preparations have been long and painful. Christ has come to send fire on earth, and He is greatly straitened until it be kindled. Let us enter into His longing and His zeal. Then we shall hear of great revival movements, not only in Wales, but in India and China, in Germany and Brazil, in Canada and in the islands of the sea. We Baptists need a new baptism—the baptism of the Holy Ghost and of fire. And this

He is more willing to bestow than earthly parents are to give good gifts to their children. Finally, then,

4. Let us take the gift of His Spirit here and now. We are gathered from the ends of the earth as the multitude were gathered at Pentecost. This place is more central than was Jerusalem. This Tabernacle has witnessed the Presence of God as truly as did the Temple of old. Why should not a new chapter of the Acts of the Apostles begin with us? Why should we, like Israel, wait on the borders of the promised land, thinking ourselves not able to enter in, when the Lord of hosts is with us, with all the power of God enabling us to conquer? Why wait for the millennium, when Christ is at the doors, and the millennium may begin here and now in our hearts? Let us cease to limit the Holy One of Israel by putting Him far away in space or in time. He is not limited to place—where even two or three are gathered in His Name, He is in the midst of them. He is not limited by time—He can cut short His work in righteousness and condense ages into moments. Christ is with us here and now. Let us appropriate to ourselves the words of the 118th Psalm, the hymn which Jesus sang with His disciples before He went out to the Garden of Gethsemane: "*This is the day that the Lord hath made; we will rejoice and be glad in it.*" He is ready to fulfil His promise and to manifest Himself to us at this very hour. If we open our hearts to receive Him, He will come to us as truly as He came to Saul, when the dazzling brightness of His countenance outshone the glare of that Eastern sun; and we shall hear the same words which Ezekiel heard, when Jehovah rode upon the flashing forms of the cherubim: "Blessed be the glory of the Lord from His place!"

God is in every event, God is in every truth, God is in every place, God is here. And Christ is God. Let us honour Him, even as we honour the Father, by addressing to Him now our prayer. Let us pray:

"Lord Jesus, who didst appear to Saul and didst make him Thine apostle, manifest Thyself to us, we beseech Thee. We, too, are sinners and ill-deserving, but Thou canst magnify Thy grace in us as Thou didst in him. Reveal Thyself to us a living, exalted, Divine, our atoning, indwelling, life-giving Saviour. We would know Thee ourselves, that we may make Thee known to others. Thou canst make Thy messengers winds and Thy ministers a flame of fire. Make us winds to waft Thy Gospel to every shore, and flames of fire to kindle torches of salvation. Hast Thou not bidden us pray for the coming of Thy Kingdom? Thou didst not refuse to bless the wrestling Jacob, and Thou hast not said to the seed of Jacob, Seek ye Me in vain. We plead Thy promise, Lord. Endow us here and now with Thy Holy Spirit. Take to Thyself Thy great power, and subdue the nations. Give us some humble part in Thy great work. We have laid our wood upon the altar, but we cannot kindle it. O God of Elijah, send fire from heaven! And not only here, but upon all other altars in all other lands let flames break forth, that in Thy Name, O Jesus, every knee may bow, and every tongue may confess that Thou art Lord, to the glory of God the Father. Amen."



REV. H. C. MABIE, D.D.



REV. R. GLOVER, D.D.

THURSDAY, JULY 13.

MORNING SESSION—EXETER HALL.

DR. CLIFFORD, who occupied the chair at this session, introduced Rev. Samuel Vincent, now of Crewkerne, but formerly of Plymouth, as "one of our best beloved ministers in England." After the singing of the hymn, "Jesus shall reign where'er the sun," Rev. Samuel Vincent proceeded to read the lesson and to offer prayer, after which the hymn, "We've a story to tell the nations," was sung.

The Chairman said: The subject to-day is "The Inadequacy of Non-Christian Religions to Meet the Needs of the World," and it will be introduced by Dr. Glover. He is one of the best beloved of ministers, and a master on the subject of foreign missions, who has served on our committee for more than a quarter of a century, has visited China, and may be described as an expert on this matter.

THE INADEQUACY OF NON-CHRISTIAN RELIGIONS TO MEET THE NEEDS OF THE WORLD.

By Rev. RICHARD GLOVER, D.D., Bristol.

I have an impossible theme set me. Who shall enumerate the essential needs of men, or who can assume he knows heathen religions? You do not expect from me the impossible, but only such a statement as a fair-minded man who has given a little study to such matters would make.

At the outset let me say the title of my subject must not be held to imply a belief on my part that the salvation of God is limited to those exclusively who know the Gospel story. We may not "limit the Holy One of Israel"; nor forget that Abraham knew no more than many heathen to-day when he became "the father of the faithful": That "God is not the God of the Jews only, but of the heathen also": That "in every nation he that feareth God and worketh righteousness is accepted of Him": That Christ is the Light of every man that cometh into the world, and where there is faith in that Christ Light there is salvation.

But I recognise that compared with our Noon-day light of Gospel truth, any light that shines in the heathen world is but Starlight. And while I remember that "God made the stars also," I urge it is our duty to share with heathen lands the noon-day glory—the Light of the Knowledge of the glory of God in the face of Jesus Christ. Nineteen centuries have supplied sufficient experience of the way in which the Gospel finds and fills aching voids everywhere: is Light of Life and secret of all progress. And therefore, not in narrowness of heart and judgment, but in the loving desire to share our richest blessings with our fellow men, we assert that the greatest need of the heathen world is the Gospel, and the greatest duty of the Christian world is to utter it.

And I note first of all

1. No non-Christian religion gives man a Worthy Conception of God. Of all necessities of our life God Himself is greatest. And our idea of God makes our mood receptive or repellent, and so determines our gaining Him or losing Him. So "It is life eternal to *know* Him." The Saviour's work on earth was to declare His name, and the first cry of every awakened soul is "Hal-

lowed be Thy name"—a prayer for a worthy thought of Him. For the worthy thought of God, while it comes as the result and reward of goodness, is the root also from which all goodness grows. The idea of God is the most formative force of character we know. Think of God as Father, and you breathe an atmosphere in which the worth and claims of man are felt, and brotherliness and trust become the great factors of your life. Deny His Providence and despair becomes inevitable, and selfishness excusable. If God is indifferent to men, what argument will constrain our respect or pity? If God loves us, we feel we shall live immortally. If God despises us, let us eat and drink, for to-morrow we die. . . . So the idea of God is the dominant factor in our life, and the right idea its supreme necessity.

But who can by searching find out God?

He touches, addresses, overshadows, but evades us.

We cannot miss and yet we cannot find Him.

We can judge of the embarrassment and darkness of heathen souls by the embarrassment that falls on cultivated Englishmen to-day who turn their backs on Christ. Even here such men can give no answer to the question, "What is God?" They do not know whether He is mere Force, an unconscious "Power making for righteousness," or Fate, or Law, or Father and Saviour of mankind.

As a matter of fact, we see the heathen ignorant of Christ are as embarrassed as Englishmen rejecting Him. They feel beset with mysterious powers that work good and evil. They keep pathetic grip of the good men that have passed away, hoping they may have power, as they know they would have the will, to help them. Lower powers which they fear, and departed men and women that they trust, are the chief objects of worship of all non-Christian peoples. These, moving fear or hope, come between the soul and God, and He remains, thought to be far away: an object of fear and of mystery, unknown, unapproached, and unenjoyed. So one of the most universal cries of the human heart is "Oh! that I knew where I might find Him!" And one of the most universal experiences of man is the wrestling to know the name of God.

But in our despair Jesus comes, lives, dies, and then all is Light. Every higher thought of what He is, is there surpassed. We see that *God is Love*, and that all He does and all He sends is Love. Moreover, great and hitherto unguessed attributes of God come into view. We see, in Jesus, God's meekness and God's lowliness; His tenderness and His patience; His passion of mercy; His appreciation of man; His cravings for the love of man. We see in Him the hunger of God's heart; His joys and sorrows; His instinct to share with us every power and every joy which bless His Godhead. No stranger word ever fell on human ears than the word, "*He that hath seen Me hath seen the Father.*" For that word teaches us that the eternal habit of the Infinite God is sacrifice; that He has never seen a sorrow He has not shared; that it was easier for Him to come down and bear our curse than to sit still and look at it; that His joy is Saving. So His life, deeds, words, death, give what nothing else gives—the *adequate conception of God*. When men see Christ they know God, and all partial or distorted thoughts melt away. They know that they know Him. Calvary is the mount of vision, the Holy of Holies of the universe, where the great Shekinah presence of God is recognised and adored. And the hearts of men bow down and worship and trust One who is supreme in love as in power and worthy of the throne of all things.

Were it only for the light of the knowledge of the glory of God that streams through the face of Christ—the Gospel which gives it is the Supreme Light of the world and meets its deepest need; and it is our part to give this Light of life to those who so sorely need it, and many of whom would so grandly use it.

Next I would remind you that the Gospel is more than God's robe of light, for

2. It brings within knowledge and reach a great salvation which nothing else reveals. "What must I do to be saved?" is a question inwrought in the warp and woof of human nature. Somewhere, somewhen, every soul asks it.

Ideals, failures, regrets, sorrows, thoughts of immortality, the flash of the consciousness of God—all awake this question. In heathen lands the tender conscience may be rare, but the burdened conscience is common, for men know of themselves that sin is the supreme evil, dividing from God, barring out blessing, corrupting and enfeebling the soul, and that the very love of God must move Him to stamp it out. But the possibility of salvation, though the deepest need of man, is not even whispered by any heathen religion. So far as I know, the name "Saviour" has never been applied to any Prophet, Sage, or Deity by any religion but that of the Bible—with one exception.

Buddhism in Central Asia met Nestorianism, and afterwards Mediæval Catholicism. The blending process, always observed when two religions meet, was very signal here; Buddhism absorbing not only many Catholic usages but also the theism of the Bible, a doctrine of the Trinity and a great deal that has given vitality to the Buddhism of the secret sects of China and the Buddhism of Japan. Amongst other things it took the name Saviour and applied it to Gaudama and made him the second person of a divine trinity. But with this exception—which proves the rule—the name Saviour is, so far as I know, nowhere given to either God or man.

Gibbon, the great historian, makes a remark that may be satire, or may be wisdom, viz., "That there is but one religion in which the Deity and the Victim are the same." *There is but One*—but thank God there is One—which gives the royal name of Saviour to our God and attributes to Him incarnation, love and suffering, which work out a great salvation.

This part of our creed is the stumbling-block and the attraction of the Gospel. It is that which offends the proud, the superficial and those who wish for a religion of ease. But it is that which fascinates the reason and the heart and the conscience of all souls whose depths have been stirred by the Spirit of God. There is no Divine charm that wins like that of Calvary; no conception of God so worthy as that which sees Him choosing for His throne a Cross. It meets all the longings of our heart that God should save; and all the reverence of our reason that He should refuse to save us cheaply; and all the instincts of our being that he should save us from our curse by sharing it—for sharing sorrow seems to be the one secret of curing it, both for God and man. And such a method of saving as "*being numbered with the transgressors*" secures our release from guilt without corrupting conscience or impairing the obligations of duty. When Christ died *our death* He magnified the law and constrained to higher duty, while waking faith in forgiving love and alluring the heart to say, "I will arise and go to my father." And all whose hearts are quickened understand, appreciate, and trust the cross. It is self-commending and self-interpretative. Men mark the mystery of that death. Men mark its voluntary character, its love, its prayer. They know instinctively it is redeeming. They trust it and find it strong beneath them to bring peace and reconciliation. Nothing else reveals and offers salvation but the Gospel of Christ. We are, therefore, bound to give it to our fellow men.

I notice, lastly:

3. That no religions have the power possessed by the Gospel of Christ to secure the progress of men in all directions.

We are sometimes invited to abandon religious activities for activities philanthropic, or political, by men who seem to think the duty of love is a discovery of the twentieth century and who seem not to know that all the great philanthropies that have blest the past were the products of the Gospel.

But we realise that the shortest and surest way of effecting all these most necessary things is to bring the Gospel in all its quickening influence to bear on men. For it moves the strong to help, and the weak to hope and raises all man's environment by raising Himself in self-respect. It sheds healing and moving light on men. It stamps them as not perishable atoms in the whirl of forces destructive and uncontrolled, but as beings, precious to their maker; with a future; beings whom God is seeking to bless and whom we will be divinely helped to bless when the instincts of a divine brotherhood move us.

For the ground is holy where Christ walked, and His footprints on the sands.

of time hallow every pathway. The cottage home and lowly toil of Nazareth shed radiance on all labour and all sorrow. We must honour all men since Christ wore and wears our manhood, and what we do to the least we do to Him. And we work with hope when we realise His interest in man. Incarnation proves Providence, assures us of the existence of a Divine plan which the graver minds of all ages have hoped was ordering all. Holding to Him we believe that good will be the final goal of ill ; that the evening stars will sing over creation's issues as over its dawn, and that when God sees of the travail of His soul and is satisfied, all things will share His satisfaction with Him. And, blessed be His name, by the hope it has shed and the help it has moved and the use God has made of it, the Gospel has wrought all the marvellous change that makes the contrast between the first and the twentieth Christian centuries. It has proved omnipotent to purify the most polluted and strengthen the most weak. It has fitted men for liberty and so has made them free. All institutions that have softened the pains or healed the woes of life have sprung from it. The Reformation wrought all European liberties. It, and the Puritan Reformation especially, wrought the crowning freedom of America and England. What the Gospel has wrought in Western, it will work also in Eastern lands. It will deliver woman from her subjection, unhappy and unwholesome, in which she mourns ; it will rear children in higher ideals ; it will cure vices, which civilisation has often disseminated, amongst heathen peoples ; it will, as in the past, so in the future, lessen at once the frequency and the mischief of war. We want for man the highest good of all, and with it every earthly good, and therefore carry the Gospel to all men, and first and last determine to know nothing but Jesus Christ, and Him crucified. In the centuries that are past, the Second Adam has been a quickening spirit, and will be in the centuries to come. And because we know Him and have been blessed by Him, we feel debtors to all men to give them the Gospel which has the seeds of everything that enriches man and secures his progress in all high directions.

Let us repent that such power has been in our hands and so little used. Let us mark the pearly gates of opportunity that open on every hand and give ourselves wholly to this task. Let the Bride of Christ join the Spirit in saying "Come" and then divinest success will attend our labour. God, even our own God, will bless us and all the ends of the earth shall fear Him.

Dr. Clifford : That masterly paper will be followed by an address delivered by Mrs. Norman Mather Waterbury, a missionary from 1881 to 1887 in India, who was made corresponding secretary in 1889 of the Women's Baptist Foreign Missionary Society. For the past three years she has been the chairman of the Central Committee of the United Study, which represents all denominations, and as these courses are being more and more taken in England and Scotland, it is of interest to mention this fact. The editor of *The Argus*, Dr. Prestridge, tells me that he has often tried to get a picture of her, but failed. I am therefore very glad to have the privilege of introducing the original, as the first lady to speak at this Congress.

OUR WOMAN'S MISSIONARY GARDEN.

By Mrs. NORMAN MATHER WATERBURY.

A missionary about to return to Africa told of the remark of a friend, who said : "I cannot understand how a woman of your refinement can endure life among those degraded savages. They must be so repulsive." "Oh," said she, "it hurt me so, as I thought of my precious little Congo children ; I always think of them as my little black pansies, and surely God, who made the black as well as the white, must think them beautiful." Did you ever think of this woman's work of ours as a great garden in which are to be cultivated, not only the children of the white race, but the black and brown and yellow, human

flowers, all? Creation began with the story of a garden. "The Lord God planted a garden eastward in Eden, and there He put the man that He had made to dress and to keep it." You know the story of that garden, in which woman's part was not especially helpful. Thirty-five years ago the Lord God planted another garden eastward, and set the Baptist women of America and England to keep it. The story of that garden, in which redeemed woman has wrought, is so beautiful and so wonderful that it is a joy to-day to tell you of it.

It is quite impossible to speak of the work in detail. That would require the entire time of the Baptist Congress. Neither shall I attempt to tabulate results, although the figures are impressive. The Baptist women of the world are supporting about 300 missionaries, who have the care of more than a thousand Christian schools, with 50,000 students, a dozen or more hospitals which practise the Gospel, while 500 native Biblewomen preach it to groups of village women and in countless zenanas. I must speak rather this morning of the types of service in which women are engaged. The common division into educational, evangelistic and medical seems arbitrary when applied to our women's societies. It is all educational; it ought all to be evangelistic; and it must ever be, in heathen lands where women suffer such terrible physical wrong, a work of healing. For instance, in my own five years in India I found it quite impossible to separate this trinity of service. I was a teacher with a small home school for the training of boys, and with six or seven village schools under my supervision. There was constant need of evangelistic effort, both among the children and in their families, while continual calls for medical aid made me long for a physician's training, and forced me, quite without it, to dispense daily from the verandah such aids to missionary work as ointment, quinine, and the immortal Perry Davis pain-killer. It is vastly easier to convince a mother of the reality of the love of Jesus *after* you have relieved her little one of its suffering. She has believed it to be tortured by demons, and has tried burning the tender little body to drive out the tormentors, not because she was cruel, but because she knew no better way. When the babies have all been treated and admired and hushed, those mothers will listen to your story of the Baby who came from heaven to earth, who grew and suffered and died, not only for the happy white woman and her baby, but for "*All people.*" You have begun your medical and evangelistic work, you see, and the next step is sure to be educational, for the mothers will say, "We, perhaps, are too old or too stupid to learn, but won't you take our children and teach them?" And so our schools begin. There is another phase of our work which I wish to emphasize, as it comes not quite under these three heads, though it is essential to all. We hear so much to-day of the great value and efficiency of the work of the social settlement. People study it and commend it as a new development, and have apparently forgotten its source. It is so sane and reasonable and right, they say. Like most ideas of the Master it is all that and more. It was He who first thought of leaving the glory that He had with the Father and coming to live the life of a working man among men. Long before Toynbee Hall or Hull House was the little group of the followers of Jesus, led by the consecrated cobbler, who founded the first settlement in India. Women teachers and physicians had not hesitated to go and live in the darkest parts of the earth, in order to uplift and save womanhood and childhood, as well as the individual woman and child. Absent treatment for a real disease is not efficacious. There is only one solution to the frightful social tangle in India, for instance—it is the applied law of Jesus Christ, and women who love Him are applying that law to the unit of society, the family, with its polygamy, the seclusion of woman, the wronging of childhood by child-marriage, and enforced widowhood. They are struggling with the monster, caste. They are fighting disease, pestilence, famine, superstition. They are influencing legislation, especially with regard to marriage laws. They are bringing about, through industrial work on a small scale, what is bound to prevail. They are entirely altering the status of woman in the home and in society, through the example as well as the precepts of Christian education. We do not claim that they are doing this alone. They could not have attempted it without the preparation made by men who have performed pioneer

services, and who stand by and cheer them on their rough pathway. : Indeed, as I emphasize the work of woman to-day, I realise anew how much her power is due to the co-operation and sympathy of the men in the foreign field, and the executive committees of our general Boards at home. We women who have made gardens know how very useful a man can be when he will spare time from clearing the land and tilling his great fields of grain to plough up our plot of ground and carry our heavy loads.

The work of our Women's Foreign Missionary Societies is very closely linked with that of the general Boards. From the intermediate schools the boys pass into the high schools and theological seminaries under their care, while the Christian young women educated by us find their spheres as wives of preachers and teachers, and mothers of the coming generation. I think the Lord meant women to have the care of children, and, as a rule, men are quite willing to concede that right.

Missionaries to Japan have found the kindergarten a valuable aid; surely a preventive work is always better than one purely reformatory, and the kindergarten seems to combine both. Did you read of the Japanese officer whose little four-year-old daughter had been in our primary school in Yokohama? Her mother was a Christian, but the father, a dissipated drinking man, was quite untouched until one Sunday the little girl begged him to help her put her pretty cards in a book. She quite won his heart by her gentle ways, and when a week later she was called to the Saviour's arms, he came for comfort to our missionary, Miss Converse, and was finally led to Jesus. He went a little later into one of the terrible battles, and was shot. A comrade wrote to the Church in Yokohama of the consistent life and brave death of this soldier of Japan and of the Lord Jesus Christ. Still a little child shall lead them. The most beautiful text our Lord ever took was not that of the lilies, nor the pearl, nor the sower, but that of the little child whom He set in the midst of them. There is no greater work for His disciples than to receive these in His name. Our girls' schools of higher grade are doing royal service. Japanese women have not been found wanting in love for their country and their Emperor. They will not fail in devotion to Christ when they know Him.

And what of China? Perhaps no part of our garden is so little cultivated, though I do not forget the splendid missions of many of our Boards. But it is such a great Empire, only here and there a school or a hospital or a little group of Biblewomen. And yet how great has been the fruitage! In the galleries of Europe one sees many a glorious painting inspired by the early martyrdoms of the Church. If I were an artist, I think I would try to paint the serene, ecstatic faces of those Chinese Biblewomen who "Climbed the steep ascent to heaven through peril, toil and pain." Was it only five years ago? Not beautiful faces, you say, but there is a halo about each one: Can you tell me the woman of greatest power in the world to-day? Not your gracious Queen, not our Lady of the White House—but the Dowager Empress of China, a wicked, intriguing, heathen woman. How different the politics of the world would have been had she been a Christian! Ah, we are working too slowly for the women of China. Our economy is too great, our faith too small, and yet we hope. Those lines of Lowell are true:—

"Careless seems the Great Avenger,
History's pages but record
One death-grapple in the darkness,
Twixt old systems and the Word.
Truth for ever on the scaffold,
Wrong for ever on the throne;
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

It is more encouraging from our human standpoint to look at our garden in Burma. It is so much smaller in territory, and our magnificent schools in

Bassein and Rangoon, in Maulmain and Mandalay, among the Kachin Hills and in the lowlands of Aracan, challenge comparison, and are training the flower of Burma, not for Buddha, but for Christ.

I need not speak to an audience so largely English of the work in India. The Baptist women of England and Canada and Australia join hands with us in the United States in carrying the Gospel into village and zenana through every possible agency—from the embroidery needle with which an English woman forced open the iron-barred and caste-bound zenana door, to the well-equipped hospital and the advanced schools of learning for girls from the lowest to the highest caste. Fifty years ago when the Telugu Mission was the Lone Star, Mrs. Jewett began the first school for boys. She gave from her own scanty allowance, begged from the English residents, and earned what she could to maintain it. She still lives to tell of the joy that came when the Woman's Board was started and she was left free from this financial care to devote herself to the spiritual training of her school. She tells of one little lad, son of a beggar priest, who came to that school, and whom she loved and nurtured and prayed and wept over, who became one of the foremost Baptist preachers of India—I wish he were here to-day; a modest, simple man, filled with the power of God—for what Mrs. Jewett failed to accomplish with him his dear good wife completed. He was in the great revival, and loves to tell of the day when he stood with those others in Ongole while more than 2,000 put on Christ in baptism. In my darkest days of bereavement and sorrow in India, the one who brought to me the sweetest spiritual comfort, the one whose prayers strengthened me most to bear the loneliness of life, was not one of our missionaries, kind though they were, but my dear brown brother, Rungiah, once the little heathen beggar lad of Nellore. His boys were in my school in Madras, and I would give all that those five years cost, for the joy that came not only to me, but to those who have gone before, when, two years ago, the word came that the son John had gone as the first foreign missionary from the Telugus, down into South Africa to work among the destitute coolies in the tea-gardens. The work is growing beyond our ability to maintain it. It is a pity that our Women's Board should have to caution its missionaries not to begin new work. It is sad to say to those who plead for helpers that we have no one to send. It is wrong to forbid them to enter open doors, because there is no money in our treasuries. We Baptists, who strive to be loyal to all the commands of our Master, should remember the words Give and Go, as well as the word Baptize.

We cannot, if we will, stop the work of the Lord. One of our missionaries went back to Africa with the strict injunction not to increase the expenses beyond the appropriation given. She found the station desolate; those who had been left in charge had died. The young wife was buried in the wilderness. The grass had grown about the deserted bungalow. But one hundred devoted Christians had gathered to welcome them. After prayer they went to their homes, and our missionaries began to settle. The next day, before they had unpacked, came a delegation of fifty little naked, black children, orphans, gathered from all over the district, who had been waiting until the white mamma came, who would, they were sure, be their friend. Many were ill, all were helpless, and the only encouragement she had was the word that she must not go beyond the appropriation. What could she do? What would you do? It costs from \$8 to \$10 a year to clothe, feed, and educate one of these little ones. Where in all this wide world can you get an investment like that? Women are fond of bargains, as you know, and this appealed to our women. It did not take long to convince them that it was woman's work to transplant those little black pansies into a safe and happy garden, and they have kept them for three years, and mean to continue until they can be again transplanted to the villages in the wilderness, to make them beautiful, too.

I have spoken of the objective side. I must not forget the effect of this service on the women at home. Some philosopher has said:—"There is nothing, after disease, indigence and a sense of guilt, so fatal to health and to life itself as the want of a proper outlet for active faculties." This broad, uplifting, spiritual work is absolutely necessary. Women

will read—shall it be fashion papers and novels, or the splendid books on missions? Women will meet for various ends—self-improvement, social pleasure, diversion of various kinds. It is better for the Kingdom of God that they meet for missionary study and work than for bridge whist. Women will follow leaders. Shall it be such leaders as Mrs. Besant, who here, in your city, last week held spellbound a great company of women, Christian women many of them, as she expatiated on the beauties of Hinduism and the mysteries of theosophy? The united study of missions among a million women of America is going to make it more and more difficult for such ideas to make advance. Strange anomaly that a religion which has been condemned as the only religion that is worse than none at all, that has cursed childhood and crushed womanhood, should have as its high priestess a woman from a Christian land who owes her powers to Christian training. Annie Besant was not married in childhood, widowed and accursed in early girlhood, denied an education, imprisoned in a zenana, or robbed of her womanhood in a Hindu temple. Women of England and America need to know what they owe to the Gospel of Jesus Christ, and a study of heathen lands will help them to understand. And, knowing, how can they better prove their love and gratitude than by giving their lives, their money, their time, that others may share those blessings.

Women were not slow to share in the sufferings of their Lord. They turned not even away from the agony of the cross. They were early at His grave. He still suffers, for He has not left His world. It is not necessary that we should love the heathen in order to work for them. It is enough that we love Him whose heart still bleeds for this suffering, sinful world. You and I are to know not only the power of His Resurrection, but the fellowship of His suffering. Oh, if we truly love Him, why is it that we do so little, give so grudgingly, for the coming of that kingdom for which He waits?

Can we Baptist women, with the world need before us, the world cry ringing in our ears, go backward or stand still? Japan is ripe for harvest; China's women, in ignorance and superstition, are ready to receive the light. Hundreds of converts in Burma mean more Christian schools, for blessing brings responsibility. With the exceeding bitter cry of child-widows in India, our growing work in Africa, cruel wrongs on the Congo to be set right by our efforts and prayers, and a glorious harvest in the Philippines waiting to be gathered, this is no time for slackening of effort.

Our garden is *begun*, but to complete it means seed sowing and watering day and night with prayer. There are great gaps in the borders, wide expanses with no flower or bud or sign of life, but we rejoice in the sure promise, "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."

Ruskin speaks of a beautiful fancy that flowers flourish best in the gardens of those who love them and says:—"You would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power, not only to cheer, but to guard. This you would think a great thing. And do you not think it a greater thing that all this (and how much more than this) you can do for fairer flowers than these—flowers that could bless you for having blessed them; and will love you for having loved them; flowers that have thoughts like yours, and lives like yours; and which, once saved, you save for ever? Is this only a little power? Far among the moorlands and the rocks, far in the darkness of the terrible streets, these feeble florets are lying, with all their fresh leaves torn, and their stems broken—will you never go down to them, nor set them in order in their little fragrant beds, nor fence them, in their trembling, from the fierce wind? Shall morning follow morning for you, but not for them, and the dawn rise to watch, far away, those frantic dances of death?"

"Who is it, think you, who stands at the gate of this sweeter garden, alone, waiting for you? Did you ever hear of a Magdalen, who went down to her garden in the dawn, and found One waiting at the gate, whom she supposed to be the gardener? Have you not sought Him often; sought Him in vain, all through the night? Sought Him in vain at the gate of that old garden where

the fiery sword is set? He is never there; but at the gate of *this* garden He is waiting always—waiting to take your hand—ready to go down to see the fruits of the valley, to see whether the vine has flourished and the pomegranates budded. There you shall see with Him the little tendrils of the vines that His hand is guiding. There you shall see the pomegranates springing where His hand cast the sanguine seed.”

Come into this garden of the Lord, dear Baptist women, and come not alone. See that every child in your Church, every woman of your acquaintance, every girl in your homes has a part in its cultivation. It will not be a perfect garden for our Master, until with the roses and lilies of Europe and America, He shall find the cherry blossoms of Japan, the lotus of India, and those precious black pansies of Africa.

Dr. Clifford: We have been in the “Garden of the Lord,” and we have been charmed and interested in the knowledge that has been given to us. It is a proud moment in the history of this Congress to have the privilege of listening to an address of that character, and I believe it will have an abiding influence, not only on this assembly, but on our missionary work; and now I am to introduce Dr. Mabie, of Boston, the Home Secretary of the American Baptist Missionary Union since 1890. He was a pastor from 1860 to 1890, and then he made a tour of the Asiatic Missions. His relations to missionary work are of the closest kind; from the first he displayed great interest in the Baptist World Congress, and it was to be expected that his name would appear in the programme.

Rev. H. C. Mabie, D.D., then spoke on

“HOW TO CREATE A DEEPER INTEREST IN THE HOME CHURCHES.”

He said:—

I am sure that after listening to the brilliant paper just given by one of my associates in the United States you will have no difficulty in believing that we men have to do some pretty deep and thorough ploughing if we are to get the garden-plots ready for the cultivation of such gardeners as those. And oh, how thankful we are for their loyal and true-hearted and sisterly co-operation in this great and, humanly speaking, impossible problem of moving even the Church of Christ to a proper appreciation of this great work of obeying our Lord's supreme command. You have assigned to me the most difficult question on the programme of the Congress. Who is sufficient for these things? “How to create a deeper interest among the Home Churches”—if one could adequately answer that he would furnish the method for bringing in the great Millennium, that “one far off Divine event to which the whole creation moves,” that event for which Christ waits and for which the whole creation travails. I can only hope this morning in the brief time allotted to me to bring a simple testimony from the other side, which is the result of our musings and prayers and inquiries and counsels together, as to how to rouse the multitudes of Churches on the other side of the Atlantic to some larger and truer appreciation of this work. And how glad we were to receive your cordial invitation: to meet here in this great political, commercial, social, and religious metropolis of the globe and consider with you all a problem so difficult and sublime! I want to say at the start that I have no nostrum I can bring as to how this great matter shall be adequately dealt with. There is no royal road. By the old road, by the way of Gethsemane, of Calvary, of the Resurrection morning, and Pentecost, and the re-writing of the Acts of the Apostles, and the mighty thrill of the Spirit of God that entered into the Apostles, and the mighty events of the Apocalypse; these or nothing will create an adequate interest in the home Churches in regard to the world's evangelisation.

A word in reference to the agents. Who is he that shall create this

deeper interest? We renounce the claim of human agency; and yet I must deal with the instruments; for I wish to speak of the responsibility of the human agent in regard to this work. This is not something which belongs merely to the Secretary; nor is it a matter in which the Missionary Board has a proprietary interest. It belongs to the whole Church—clergy and laity, men and women, old and young, white and black. There are no exemptions in this war. We are all impressed by the solemn last command, "Go ye and preach the Gospel to all nations." Who, I ask again, is the agent for creating this deeper interest. I begin with the parent in the family, and I believe if we are to have a true perception of foreign missions and a real appreciation of their spirit that shall go to the heart of the matter, we must impress first of all the father and the mother with a sense of their responsibility for parenthood and family life. Over the cradle, and before the cradle, must be the agony and the prayer that the child born shall belong first of all to Christ and then to the world's needs, as represented in those for whom He died. It is the father and the mother who must bear adequate responsibility for the creation of this deeper interest. And then, of course, there is the pastor in the Christian Church. How vast is his responsibility at this point! He must be in the spirit of the great undertaking, he must know his Bible and human history, and know of the expansion of the Church from Pentecost until now, and he must have the vision and dream of those large things that have been written of in the great Apocalypse of Holy Scripture. And then there is the one charged with the special responsibility of re-echoing the great cry from the peoples for light and deliverance. I mean the missionary advocate at home. Surely he must have special qualifications if he is to be efficient in these great undertakings. What are those special qualifications that are necessary I name these: First of all he must set clearly in mind what is the essential problem of Christian missions. Have you ever thought of that? Let me tell you how it came to me with fresh quality. It was in connection with my tour in China, Japan, India, and the Northern and central regions of Burmah and elsewhere, that I first came face to face with heathenism. And then my mind went back to those twenty years of my home pastorate and to my own home, and to the time when one of my own children came to me and said that he wanted to go and work abroad. And I think it was that which first made me feel that it was necessary, at least, in spirit, that I should go myself before I could send others or plead for others to go. During this tour abroad I was with a clever young medical missionary of the London Missionary Society at Hankow. We had gone through that city and the two cities that lie near it, and we had looked at the stations and had seen the little handful of missionaries. And as I was sitting on the deck with Gilleson he said: "Before you go down the river I want to tell you how this thing impresses me. I am no preacher. I am a doctor and have charge of this hospital. And it is like this. Sometimes, after I have retired to sleep, my mind reverts to a patient in the hospital who has suffered amputation of an arm or leg, or the removal of one of those ugly tumours that are so common to the natives here. And the result is I cannot sleep. I am afraid there may be a draught falling on the patients from too widely open windows, or there may become other exposures. So I dress myself and take a lantern and go over the wards of the hospital. Perhaps I find a patient partly uncovered and exposed, and tuck him in as a mother would; and sometimes as I have done that, one of my patients has turned over—I have supposed him to be asleep—and with his great almond eyes fixed upon me, he has said, 'Why do you do this?' Then," said the doctor, "is the time for me to answer the question for which we had long waited. Then it is I can tell him that it is not the missionary from Scotland, nor any foreigner, nor any outsider, nor even Gilleson; it is Christ that urged me here and brought me half-way round the world, and has taught me to guard over and heal these people. When that question is raised we are sure there is a resurrection at hand." In other words, you see that the essential problem is the extension of the Incarnation, involving the Spirit of Calvary and of the Resurrection morning. And a man must have a full

and clear vision of that fact before he can be a missionary or urge anybody else to become one.

One thing impressed me when I came home from that tour, which the Board was so kind as to give me, and it was that I would never urge any man on the grounds of sympathy or sentiment to go forth to this great work. The Spirit alone is adequate for it. A vision of the Risen Lord is essential; the equipment of Pentecost is essential; a first-hand intimation from Christ is essential. I can give my testimony, but the individual himself must settle the problem. He who would awaken interest in the missionary work must himself have the motive that moves him, before he can help to move others. There must be an appreciation of the nature of Christ and of the nature of the Resurrection. And what is that? Is it not an anticipation of the last judgment of mankind, all the issues of which meet in that Cross? "Now is the judgment of the world," he said as he looked at the Cross. And again, "I, if I be lifted up, will draw all men unto Me." There is the nucleus and the centre of the moral power of the new manhood. In some profound sense that motive itself must lay hold of any one who would seek to deepen interest in this missionary work. He must become what Paul called himself when he said, "I am the prisoner of Christ for you Gentiles." And how he exulted in it! He never whined about his imprisonment; he never allowed that he was the prisoner of Rome. Straight over the head of Cæsar, away beyond the civil power he saw Christ, and he said, "I am the captive of Him. They must reckon with Him when they talk about my imprisonment." Can that consciousness of prisoners of Christ be reproduced in our time in New York, in London, in Paris, in Yokohama, and Shanghai? Yes, it can, and in that consciousness lies our power. A few years ago at Boston there was a scene which is repeated every autumn. It was the time of the sailing of the small parties for work abroad, and a large number of us gathered to watch the departure of the steamship. Near me there stood the father and mother and only brother of one of the lady workers. The signals had struck, the ropes had been cast, and the vessel slowly moved out; and yonder stood the maiden with no tear in her eye, they had been wiped away before now. Suddenly she strikes up:

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave.
Weep o'er the erring ones, lift up the fallen;
Tell them of Jesus, the Mighty to save."

And, of course, we all joined in that hymn, as she led us, and as the vessel moved out. There were her father, mother, and her only brother, and they were waving handkerchiefs to that form that grew dimmer and dimmer. At length the mother swooned in her faintness, and we about her in a sympathetic group. Presently she stood on her feet again, and feebly lifting her handkerchief, she waved it. Then, looking at us through her tears and with a radiant face, she said, "I would not turn my hand over to alter it." (Applause.) Which of those two persons, that young maiden going out to India, or her mother crucifying her maternal instincts for Christ, was more really the prisoner of Christ? Why talk about distinctions? One was a prisoner of Christ bound for India. Another was a prisoner bound in her lonely home in Indiana; and both for Christ. Who is the missionary of Christ? The missionary may be merely an Englishman or an American residing abroad—and let us have done with the idea that there is any sacrifice in that—but to be a true missionary for Christ is to be moved, not out of one's land, but out of one's self, and into Christ; and then wherever one may be that is one's fatherland, and everyone is a brother. (Applause.) We must get back to that if we are going to deepen missionary interest.

And now I come to what I believe are a few practical elements in the true methods of deepening that interest, and these testimonies have grown out of the work which I have tried to do throughout the past fifteen

years. First of all, it was clear to me on being called to that work, as I believe I was called, for some strange reason that I could never make out, that I must bring back my brethren to the Scriptures, and start missionary conferences in which the study of the Bible as a missionary book should be made the foundation-stone of missionary endeavour. Many people have not yet found out that the Bible is a missionary book. There are Churches that have not yet found it out, and they are dying of dry rot. This history of Abraham and the story of Israel proves the Bible to be that. Israel's whole life, all her purposes, the import of the temple—for did not Christ say, "Is it not written, 'My house shall be called a house of prayer for all nations'?"—all these things prove that Israel was meant to be a missionary nation. And I was cheered to have as a fellow-passenger on the way over a Jewish Rabbi, who in our heart to heart talks emphasized his own profound conviction that Israel ought to have been through all the ages the greatest missionary people on earth, and because she had not been that her woes had come. Again we find in the New Testament Christ is called not a Jew, not a Briton, not a Mongolian, not an American, nor anything else but the "Son of Man," our head and model, our archetype. As Dr. Glover said, "It is the Son of Man who has come to recreate the race and to uplift every tribe of man." It is thus that the Son of Man figures in the Four Gospels and in the Acts of the Apostles. What are the Acts but records of the Apostolic Church? And what yearnings are seen there of the passion in the heart of Christ and Thomas and John and Peter and the other Apostles? And part of the Epistles and one whole Epistle, the Third Epistle of John, is given to recording the obligation of the Church to sustain those who went forth to proclaim the Name, not receiving anything of the Gentiles; and the Church is commended because it sent them forward on their way of God; not worthily of themselves or of some historic Church, but worthily of God, whose central heart throb is love and sacrifice, and who became responsible for human sin and guilt that He might bring home His own. Yes, let us get back to the Bible. For this reason I have been holding these missionary conferences and doing what I could to get those who were willing to come. And I would say, "Don't urge anybody, get programmes printed if you like, but try to get those who are interested and willing, and then get them to study the Bible as a missionary book."

In the second place, bring in not only the Bible and the missionary official (he must be, of course, the incarnation of what he wants in others, and let him enter in as one among the others, not to lord it over them, but to get down amongst them as a brother), but get others as well, missionaries home on furlough. Associate these men with the missionary official to tell the story—such men as Ashmore, of China—and then let them speak. Then, when you have the Word of God and the man of God, you have something that the Church cannot resist unless it is ready to put its moral eyes out. Get, also, such men as Clough, of the Telugu Mission. Let them make, as we have done in America recently, a special effort to raise funds. Let them speak to the business men in the central hotels and wherever they can be got together, the men of wealth, who think they are too busy to study this matter and who hand over that task to their children, and fail to see the essential virility of missions. Surely they can be got to see this is not a business simply for women and children. When God wanted a man to find Livingstone and to advertise missions as they had not been advertised before, he laid hold of H. M. Stanley, a strenuous man and a business man, to help on this task of the reincarnation of God among men. Let your missionary stand forth and tell his story. Bring your herald, and if he comes, as Mason came, and brings a redeemed native with him, let that one also tell his story—and let who can resist it. And by this deputation work of missionaries home on furlough, and with your officials by their side supporting them with their own arm, let them tell their story, and if you can also get some typical natives—whether Christian or not—to represent heathen lands, as we did at our late anniversary at St. Louis, you will accomplish much. We got hold of Kang-yu-Wei, the deposed minister of Emperor Kwangsu, and by telling

him of Richard, whom he knew and whom we knew, we got him to speak. We got him to open his heart and to understand that we were in the same spirit as Richard and J. Young Allen and others. We got him to meet 12,000 members assembled from the North and South—re-united after sixty years of separation—and we let him speak as he would. We let him speak particularly of the light that had come to him, and let him look into the faces of his human brothers, let him know that there were five millions more of his brethren on this side the sea who thought as we thought, and above all we did not let him go away feeling that there was any lack of sympathy and love. By means such as these you can seize the minds of thinking men, our men of brains, our lawyers, merchants, scientists, professors in our colleges, pastors of our Churches—need I mention them?—and the rank and file of our people, if you bring them face to face with the returned missionary and the representatives of those lands which are improperly called heathen. I say “improperly” because they regard it largely as an epithet that widens the chasm between ourselves and them which it is difficult at last to fill.

And now may I touch the nerve of this whole matter by explaining what I think is the chief difficulty? Our view of missions hitherto has been to a large extent Ptolemaic. We have made some earthly capital or nation the centre of it. It was the mistake of Israel. “Restore the kingdom to Jerusalem,” the nation prayed, and Jerome took hold of the same idea and said, “Rome is the centre of the Church of Christ.” The Greek Church also seized it, and centred all in Constantinople, and is still praying, “Restore the kingdom to us.” And, gentlemen, have you never heard it at Canterbury, at York, or London? It is still the same prayer, “Restore to us the kingdom.” I want even to come still nearer, for I am one who believes there is a whole Papacy incipient in every one of us, and I am afraid of human nature everywhere if it is not redeemed. (Laughter and applause.) And so it may be that we are saying, “When will the kingdom be restored to Boston, to New York,” or to somewhere else? What is the mistake in locating the kingdom on earth at all? Where is the real capital of the kingdom? It is at the right hand of God. “The Lord saith unto my Lord, Sit thou at My right hand until I make Thine enemies Thy footstool.” That is the capital, and from that centre it is just as near to the Congo or to China or to the wild Indian, as it is to London or Jerusalem. Let us try to understand that, and to bring every subject into loyal relation to that throne-room. When Christ ascended He was ready to fulfil the great promise that the Holy Spirit should come and to send Him forth in tongues—not in the divided tongues symbolised by the mitre of the bishop, but in tongues distributed so that an entire tongue may be said to have rested on everyone in that upper room, on Clifford or Maclaren or Barbour or Morehouse, or upon any and every brother here, from whatever land. What, then, do we want? For this word I have come across the Atlantic. This is the clearing-house of the nations, a “clearing-house” in a larger sense than some of my American brethren yet realise, and what we want is to be lifted out of this Exeter Hall, and out of this Metropolis, out of Great Britain, into the presence-chamber, the throne-room of the Lord Himself, and from that view-point to look down on this world. We shall see then that we cannot afford to think of distributing the light as merely from earth centres like England or America or Germany. There is no paucity of light at the great central throne, and it waits to break simultaneously over the globe to-day. If you and I can look at the world from that capital and centre and remember that we are but satellites and that He is the great Primary, the Central Sun, from whom all spiritual light really comes, then we shall realise the wealth of spiritual resources at our command, and if we can get into His presence, into the throne-room where He sits, we shall go back and labour in the energy and power and might of Him to whom the battle and the victory belong. (Applause.)

The Secretary: I should like to let you know that Mrs. Mabie is also very vitally connected with Baptist work and with the Baptist Denomination.

She is the daughter of Dr. Roe, niece of John Aldis, and the granddaughter of Dr. Steadman, first President of Rawdon.

Dr. Mabie : May I say that the memory of these blessed antecedents brought me, even in America, way back in the fifties, much that is most blessed and sweetest and most divine in my own thought and life ? (Applause.)

The Secretary : I am very anxious about Congress Sunday, and anxious that all of the engagements shall be fulfilled. I hope, therefore, that everybody will look in the list for his name and for the name of the Church to which he is appointed. One part of the lower Exeter Hall has been allotted as a place of meeting for the secretaries of Churches and the Congress preachers, so that an introduction may be effected, and so that they may learn how best to get to their appointment on Sunday. I have received a great number of applications from Churches for foreign preachers during July, August and September, and I have arranged to open a register of ministers who have Sundays to offer and of British Churches which have Sundays to fill, so that if there is any visitor here who can offer any Sunday during these months, or any Church that wants a supply, the matter can be arranged.

The Secretary then read the names of the committee that had been nominated to discuss and report on the subject of future Congresses.

Rev. J. W. Ewing, M.A., B.D., was introduced by the Chairman as a Master of Arts of the University of London, and minister of the Baptist Church at Peckham, and as "one of the foremost of the many young men of the Baptist ministry who are the comfort and inspiration and solace of the older men."

Rev. J. W. Ewing : I feel it is a little difficult to rise to discuss Dr. Mabie's address, as I am asked to do, for to me at least that address came as a message from God. If Christ our Master were seen to come in at yonder door and to advance to a place on this platform and then to speak to us, we should not discuss His words, but we should kneel before Him and gratefully seek to understand and to obey. I believe Christ is here, that He is even now looking upon this audience and reading our every heart, and we, like the disciples in the days of His earthly life, would ask Him for the solution of our problem, and say this morning, "Master, wilt Thou show us how to create a deeper interest in the great missionary enterprise amongst the Churches that Thou hast redeemed ? Wilt Thou not give us some new revelation to make plain our pathway in this new century ?" And then we should hear from His lips that we do not need a new revelation, that we only need to realise the existing facts and to know the duties of the Church. My brethren, realisation is the keynote of the words I would speak. We need a realisation that shall be threefold. First, of the redemptive passion of Christ ; second, of the condition of the heathen world to-day ; and, third, of the powers that Christ has entrusted to us to meet the needs of men.

First, then, as to the redeeming work of Christ, Dr. Mabie has spoken as secretary, and I speak as pastor, for I am conscious of the great responsibility which turns on the attitude of the pastor. The Churches are deeply affected by his leading or by his lack of leading. I know how easy it is to be taken up by all the apparent duties of everyday work, how easy sometimes to be content if we fill the church and have satisfactory finances and a peaceful congregation, so that the years are in danger of gliding by and our work of the ministry coming to an end before we have learned to lay emphasis on the right things that God has entrusted to us. Some time ago I stood on the rocky eminence outside Jerusalem, which many believe to be "the green hill far away." It was in the early morning ; before me lay the city, but my heart was in the past. I seemed to hear the tramp of many feet and the noise of many voices. Then came the Roman soldiers, and by-and-by one who bore His cross, followed by a throng. So He came to the hill, and presently I saw that He had fainted beneath the load. And then another bore His cross. I looked, and the scene was all about me, and it was then, if ever, that I realised the meanness of earth's ambitions and praises and glories ; it was then I understood the greatness of sacrifice and the supremacy of love. Is it not true that we need often to be at Calvary, with the great cross rising by our side, that we may feel the heart beat of infinite love and catch the whisper of the Good Shepherd



REV. J. W. EWING, M.A., B.D.

who still says, "Other sheep I have; them also I must bring," until, looking out from Calvary with the heart gladdened and softened and hushed, we see the heathen in their darkness, and hear the cry from over the sea, and catch the flash of the tear that falls by the Congo waters, or the moan of the widow in India? Then only can we truly realise that we are saved that we may save; redeemed that we may carry on the redeeming work, and that the Churches exist, not for their own comfort, or for the maintenance of their pastor, but to carry into far-off lands the Gospel of Him who has died to save.

Then, in the second place, we need to realise the condition of the heathen lands. Often we are untouched because we do not understand. We say, "Am I my brother's keeper?" because we have not understood the depth of our brother's need. I shall never forget how once the young men at our Church organised a procession to bring in the waifs and strays at midnight. There came a moment when the police whistle sounded, and when the procession halted we heard that some poor man had sprung into the canal. We tried to help, and he was brought out, and there I saw the poor white face of the suicide looking up at the stars. And I shall never forget the incident because it made me understand what is going on at the midnight hour in the great cities and by our side. But I pray that God will show to us, too, the heathen looking up to the stars in the far-off land and help us to realise in our prayers and our sermons the condition of the heathen land. There must be some deeper sense of their claims. We must welcome the deputations which come to us from the various parts of the mission field; we must show them sympathy; we must support the appeal they make, and we must make it easy for them to accomplish their end. Then, again, the development of missionary literature must be carried on, and it must be freely distributed, especially among the young. There is no literature more romantic and more inspiring than this, the story of the great men and women who, by God's grace, have made it what it is, and have made it the story of heroisms and martyrdoms. Oh that we knew the facts contained in these records, and that we were more willing to do what we can to bring before our people, and especially our young people, the best books to read on this subject, and some account of the best methods that are being used to reach the heathen.

And not only this, but, in the third place, there must be a deeper realisation not only of the Christ who redeems, and of those who need the redemption, but also a realisation of the powers that Christ has given to us to accomplish that work. He has given us the evangel, the old sweet, sweet story; and He has given the grace which can alone change the cannibal and the idolator into a humble and loving believer. We have the Gospel, and it is our privilege to send it forth. We have the means, and we have the men. Not only for science and literature and statesmanship, but for the preaching of the Gospel also God has raised up men, and they have only to be illumined by the light of the Lord and warmed by the sacred fire. And we have the means, too, in the sense of the money, I think, though we often feel that here is our failure. But the funds are here if only we would learn how to place them at Christ's disposal. Are there no more rich men that might give further of their substance, and learn the meaning of Livingstone's words when he declared: "I set no value on anything I possess except as a means of spreading Christ's Kingdom throughout the world." Remember you hold your treasure for the extension of His Kingdom and His name. And will the poor be at all behind? Not if my experience be any judge. A few days ago I received a letter from a poor music teacher gaining a precarious living by her teaching. She told how straitened she was, but she said her heart went out to the poor heathen, and she was sending on 10s. to the mission fund instead of buying a new bonnet. Don't laugh! She said, "I asked myself if I could endure the wearing of a new bonnet when I remembered how great were the needs of the Missionary Society, and I said that my conscience could not endure it." Organisation, I think, is the secret of securing the pence that the people are so willing to give. The Missionary Circle has been found a success. At my own Church, for instance, about eighty persons united

to give or to collect a penny per day. And they secured £130, sufficient to maintain a probationer abroad. But we must remember that no organisation can do much unless it is inspired by love. But how love may prompt missionary giving! In the Sunday-school at Peckham they raised among the young people £100 a year; but there came a day when one of our lady teachers who had it laid on her heart to do more for missions, became so eager to see the school doing more also that she got the members of her class to begin giving regularly towards the cause. The fire spread to other classes than her own, and presently the school said: "We must have our own missionary." A circle was formed and presently enough was raised to keep one missionary in China, one in India, and one in city work at home, and last year the enthusiasm had grown so that the school and its kindred societies raised £534. I mention these things because I was not the cause; the cause was that young lady and her zeal and love. Shall not our conference be a practical one? And shall we not resolve by the help of God that we will do what we can in our own Church and our own school, and in whatever sphere we may be, to fire the enthusiasm of others and prompt missionary organisation which shall still further support and carry forward this great work? We need to realise the greatness of Christ's gifts to us for carrying on this work. Oh that the spirit of Gilmour might be with us every one. When he was advised to do less and to spare himself for coming days, he replied, "I cannot refrain, the fire of God is on me." Oh that the sacred fire might descend on us this morning, and that every one of us might be filled with the passion of Jesus!

The Chairman: I am glad to introduce another speaker on this topic, Miss N. S. Burroughs, Secretary of the Women's Auxiliary of the National Baptist Convention, Louisville, who will speak on "Woman's Work."

Miss Burroughs: The only apology I make for coming before you this morning to speak on this work on the Foreign Field is found in what the Gospel has done and is doing for women in all Christian lands. Another apology that might be offered is that of woman's anxiety to hasten the fulfilment of that prophecy made by Isaac Watts:

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom spread from shore to shore
Till suns shall rise and set no more."

And still another apology might be offered in the fact that we believe that upon the highest development of womanhood, her spiritual development, her moral development, and her intellectual development, depends the salvation of all the race. A still further apology might be offered in the fact that when the summons came for woman to join the great army to hasten the coming of our Lord, she, as willingly as Simon, took up the Cross and gave herself to the carrying of the message of the Gospel to heathen lands. (Applause.) As I stand before you this morning, I remember the women who have given their lives for the heathen lands. China, India and other foreign countries have buried women of the American Continent and will bury many more—women who have been willing to go forth and "spend and be spent" for the Saviour who poured out His blood for them. In the galaxy with Livingstone, Crowther, Morrison, J. Hudson Taylor, Boniface, McAll, Schwartz, the two Careys, David George, Hector Peters, Sampson Colbert, Judson, I would place the names of Ann Hazeltine Judson, Harriet Atwood Newell, Eliza Agnew, and Hannah Catherine Mullens (that matchless ingenious little soul who opened the zenanas of India at the point of an embroidery needle, and thus opened the gate to the millions of women who had never seen the faintest ray of the light of God's Gospel). I would also place the names of Isabella Thoburn, Dr. Clara Swain, Mary Reed, Fidelia Fiske, Dr. Mary Pierson Eddy, Mary Whateley, Mary Lyon, and Charlotte Yonge—women whose angelic zeal and seraphic devotion to the cause of Christ in foreign fields has proven the greatest benediction upon mission work in Burma, Ceylon, India, Persia,



MISS N. H. BURROUGHS.

Turkey, Egypt, New Zealand and the isles of the sea. Mary Pierson Eddy in Persia, practising medicine; Mary Lyon, under whose teaching and wonderful influence seventy girls took up work in foreign fields; and Mary Reed, giving her entire time to work among the lepers; Charlotte M. Yonge, the English authoress who gave to God the proceeds of her great novel with which to build a missionary ship, and the proceeds from another with which to build a college in New Zealand, are women who have done as much in removing the walls of China, in opening the ports of Japan, and in entering the Eternal City, as John G. Paton, the hero of the New Hebrides; and their names and deeds must be recorded in the book of the New Acts of the Apostles. And with this great army of women, the women of my own race are taking up the Cross and are making wonderful sacrifices to give the Gospel not only to those within their own borders, but also to their sisters who are bowing down to the gods of wood and stone in foreign lands, and who so sorely need our help. (Applause.) It is said that one Sunday morning a deacon was roused by a knock at the door, and on going to see who it was he found there a tramp asking for bread. The deacon was in a great hurry to go to Church, so he had little time to bother with the tramp. "Why do you not work?" he said. "Because I can get nothing to do and nothing to eat," answered the man. The deacon told him about Jesus Christ, and said he would give him some bread, but said that above all the man must get some work. He also prayed with him—you know that a deacon can pray when he begins—(laughter)—and when he had finished he repeated the Lord's Prayer. Then, after they had risen from their knees, he proceeded to cut some bread. The hungry man fixed his eyes on the deacon and watched him as he placed the knife into the bread. Observing how thin the slice would be, he said to the deacon, "Deacon, did you say 'Our Father'?" "Yes," was the answer. "Then that means you are my brother?" "Well, yes, yes." "Then if that is so," said the hungry man, "will you please cut it thicker, since we are kin?" (Applause and laughter.) And so for darkest Africa, for hungry and starving Africa, for her sons and daughters, who are my brethren and sisters, for these I ask you to "cut the slice a little thicker." (Applause.)

The Chairman: Our sister spoke of an apology. There is no need of any such thing. The heartiest of welcomes to her, and thanksgiving to God for what He has done for the coloured people.

Rev. Dr. Chas. Morris (formerly a missionary to Africa and now secretary on the home field in America) took part in the discussion, speaking on "How to create a deeper interest in the Home Churches." He said: Our Lord had two offers of this world made to Him: one was at the beginning of His ministry, at the time of the temptation, when he who had tried to usurp the rulership of this world, after showing Him all the kingdoms of the earth and the glory thereof, said: "Bow down and worship me, and all this will I give Thee, without Gethsemane, without Calvary, without the darkness of Joseph's tomb." Jesus spurned the offer with contempt, and told the devil to get behind Him. He would have no world from his hands. No; He died on Calvary and entered the tomb, and on the morning of the third day He burst the bonds of death, bore the crown from death's brow, took the keys from his girdle, burst open the tomb, and came forth to give to the world "life for evermore." Then there were the Father's words, "Thou art My Son; this day have I begotten Thee." "Ask of Me and I will give Thee the heathen for Thine inheritance." But even then Jesus would not accept the world except on condition that the disciples would bring it to Him. "It behoved Christ to suffer and rise, in order that repentance and remission of sins might be preached in His name." "And you, My disciples," He said, "are the witnesses of these things." And Jesus before that time was talking of what He had to do, and the baptism of blood with which He had to be baptized; and after His Resurrection He looked into the faces of His disciples and in one form or another he was saying, "Go, for all power is in My hands; go and be witnesses, and I will not come until this Gospel has been preached among all nations." And may it not be that an indifferent Church may be keeping the Lord out of the world, by refusing to fulfil the conditions that will permit Him to come back again into the earth?

The Church is weakest in that part in which we ought to be strongest—in what may be called the commissariat department. And this in spite of the fact that the nations to which the Gospel Message has been entrusted are the richest nations of the world. It is not without meaning that God has given the gold mines of the earth to the Protestant nations, to England, Australia and America. I believe He has seen fit to take the power from Judæa and give it to the Anglo-Saxon race, and to their African brethren—for it was not without meaning that the slaves were brought from Africa and placed in the best position in America. It was that they might learn of the Gospel and then go back yonder and preach the Gospel to the heathen there. (Applause.) So I believe to-day that God, as He looks down upon His Church and realises her wealth and her power, says to us, as Jesus said to Peter, "Simon, Son of Jonas, lovest thou Me?" "Lord, Thou knowest that I love Thee." Then came the answer which was the test for Peter as it is the test for us: "If thou lovest Me, feed My lambs." If Jesus were standing before us this morning—as was so beautifully described by one of the speakers just now—He would, I believe, put that same question again: "Lovest thou Me?" And that is the test for all the ages. If some archangel said to Him, "You went and bled for the world. What provision have you that they will bring it to you? Did you create any great army?" "No; I told them I was not come to bring a sword." "Then if you created nothing but the Church, how do you expect the world to be brought to you?" And with a confidence we have not yet merited, I think He would say: "Simon said he loved Me; I know that he loves Me and that they love me, and their love will never rest until to all the nations of heathenism My Gospel has been preached." If He stood again in our midst to-night should we not look through our tears and shame and say, "Yes, Lord, I do love Thee"? And He would say, as He said long ago, "Feed My lambs." Let us determine to do it. (Applause.)

Mrs. R. A. Thompson, for twenty years a missionary of the American Baptist Union in Japan, spoke on the work in that country. She said: In no respect has Japan made more rapid strides along the lines of modern progress than in the improved condition of her womanhood. Such was the verdict of an Englishman high in political authority as an adviser to the Japanese Government. Do you ask to whom must this advancement be credited? May I tell you a secret? It is due to that noble army of women, the single lady missionaries, who, even though they held the instincts of motherhood in abeyance, went out from homes of refinement to carry the Gospel message to their sisters and to take to them the light that had made the white women the most favoured women in the world. And I give to you this morning the message of these Christian women in Japan, a message of love and gratitude from those dear sisters over there; for from the far south to the northernmost stations in Japan, this one great volume of greeting is gratitude to you and to their Heavenly Father. They ask one thing, only one thing, will you remember them in prayer in this hour of need, that they may so be able to diffuse the Gospel of the Lord Jesus Christ throughout the land that the women of all Asia may come to know that Japan represents a Christian nation? (Applause.) God prepared the women of Japan by sending out these teachers and causing girls' schools to be opened when there was great prejudice on the part of the Government and foreigners who live in Japan, against teaching the beautiful, sweet, quaint young women of that country. They said it would make them discontented with their lot. We did make them discontented with their lot, but God prepared them for a very much higher lot. (Applause.) When this great war came on 25,000 men went out from the Government schools to the front to fight for their country. Their places are being largely filled by the educated women of Japan, and they bear the impress of the Christian women who first started schools in Japan for the higher education of their sisters. What hope that the coming generations will be educated in the Gospel of Jesus Christ! I ask you to remit no effort to hasten the coming of that day when the women of Japan shall be free in the Lord. (Applause.)

Rev. W. T. Johnson, D.D., of Richmond, Virginia, representing the Lott



MR. A. H. BAYNES, F.R.A.S.
General Secretary of the Baptist Missionary Society.

Carey Convention, spoke on "How to deal with the work in the home Churches." I have thoroughly enjoyed myself thus far and, listening to the subjects dealt with, I have decided that this is the very place for me to be. I think I have felt much like the Apostles on the Mount of Transfiguration, when they were allowed to view a small part of the glory of our Saviour, and said, "Lord, it is good for us to be here." "How to create a deeper interest in this work," that is the subject that appeals to all of us. As a pastor he was asking the question, and he was there to learn how best to do it in his own Church. Some principles had been laid down which he should endeavour to put into practice when he got back; but what to say fresh he hardly knew. He felt that he was in something of the same position as the man who bought a new pair of pants which he afterwards discovered were four inches too long. He asked his wife to cut them off, and she, busy preparing the eatables, said she would do it if she had time. She went on with the work and when she had finished it she went to bed; the daughter also went to bed, and the grandmother was the last to go. She had heard the request the man made to his wife, and knowing it had been forgotten she removed the four inches, hemmed the trousers nicely, and then went to bed. The daughter also remembered the request of the father, and believing it had been forgotten, she also cut off four inches, hemmed the trousers nicely, and went to bed. Early in the morning the wife remembered the request of her husband, and getting up at once, she, too, did what he had asked her, so that when the man came to put his pants on they were eight inches too short. (Laughter.) I feel like that about my speech. All the brethren who have gone before me have spoken so wisely that they have cut off my speech; but I want to say that we are trying to go on and upward in the work entrusted to our care. We are here to get inspiration from you, and already I feel that inspiration has come upon me, and when I go back to my people I shall try to carry to them some of the good things I have received here. (Applause.)

Mrs. J. R. Stephens (of the Congo) was introduced by the Chairman as "one of our own missionaries"—a fact in which he expected them to rejoice. They were proud of her and of her husband. Mrs. Stephens said: May I be permitted just one homely word about women's work? I think a woman's influence in the mission field is greatest and most lasting as she herself, in her work, is most womanly. Men do many things—in literary work, in translation, and in other directions—and I do not say a woman would not do them as well, but I think if a woman does on the mission field as she would do at home, if she looks after her children and nurses the patient and loveless women on their home side, amid their daily perplexities, teaching them how to keep house, how to train the little ones, she is helping those who bring up the children and she is working for the future. A woman's influence is greatest as she counts nothing common or unclean. In the legend of the old monk we are told that whilst he was praying in his cell he had a vision of Jesus Christ; he heard the call of the sick and the poor, but he hesitated to go out into the common world. Still, he went at the call of duty and did his work, all the ugly and repulsive things that fell to his lot, and then he went back to his cell to find that the Christ was still there. "Hadst thou stayed I must have fled," He said. And as the woman missionary is busy in the little details of the mission field, in looking after the children's clothes or in helping the women as His servant, so shall her Master meet her and hold fellowship with her and give her the lasting joy of work that shall live. (Applause.)

Mr. A. H. Baynes (General Secretary of the Baptist Missionary Society of Great Britain), who was called upon by the Chairman, said: I had no intention whatever of speaking to-day. My voice has often been heard in this hall, and this morning I am here for the privilege of personal inspiration. My feeling is that we shall all go away from this meeting devoutly thankful for the opportunity we have had. I think we shall long remember the words we have heard; and, personally, I feel that I must thank Mrs. Waterbury for the beautiful, touching, inspiring, and magnetic address which she has just delivered. I think we all need what Dr. Carey in a letter to the Rev. Andrew

Fuller said he most longed for. But a few years ago I stood in the hallowed "God's acre" of Serampore, and I read upon a plain marble tablet, "William Carey. A guilty, weak, and helpless worm, On Thy kind arms I fall," and I went from that memorable spot into the College where Carey wrote to Andrew Fuller, "My fellow-countrymen out here dislike and hate me, but I care not, for over all, and above all, God reigns, and my trust is in Him. My text for meditation to-day is, 'He endured as seeing Him who is invisible,' and how near and dear He is when severed far from friends and home." I think that is what we all need—a clearer vision of the invisible Christ. In the last letter which the Apostle of Africa, David Livingstone, wrote to a cherished friend in Scotland, he said, "Often amid the awful stillness of an African night, broken only by the roar of the lion and the howl of the jackal, racked with pain, and fever-stricken, the blessed Saviour Himself has come close to me, and filled my weary, aching spirit with a calm so deep and a peace so still that I have felt in the morning fit for anything with Him." So it must be for us all: not so much the husk of a creed however orthodox, or the power of a principle even, however operative, as the inspiration of a person, an ever-present, ever-sympathetic Saviour; not speculation, but revelation; not evolution, but regeneration; and it seems to me all the great leaders of the Missionary crusade have had a common experience. It is only a few years ago when I stood by the bedside of one of the noblest missionaries the Christian Church has ever had. He, after forty years' experience in the most pestilential climate the world knows, with undimmed eye and unflinching voice placed his hand in mine and said:

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest."

And the one great need, so far as I can see, to-day, is the inspiring consecration of the great pioneer missionary of the East, who, when he lay dying, surrounded by the peoples whom he loved so well, and for whom he had toiled so faithfully, when his glazing eyes could see no more, and his ashen lips were stiffening into the silence of the tomb, his great heart was still busy about his work, and as he passed through the gates into the City he was heard to whisper:

"Other sheep, other sheep,
Lord Jesus, bring them in,
Till mountain crag and valley ring,
Glad with the echoing cry,
'The Lord Omnipotent is King,
His chariot wheels draw nigh,'
And earth's redeemed ones gladly come,
And sing the song of Harvest Home."

And my one desire is that the result of these great Missionary gatherings in connection with this memorable Congress shall be that all the members of our Churches shall re-consecrate themselves to the sublime privilege of winning back the world to Christ.

THURSDAY, JULY 13.

AFTERNOON SESSION—EXETER HALL.

Herr J. G. Lehmann, of Kassel, was the Chairman at the afternoon session, which opened with a devotional service conducted by the Rev. Prof. Hackney, the first hymn being "O Spirit of the living God."

HERR J. G. LEHMANN.

Esteemed Fathers, Sisters and Brethren in Christ Jesus,—When I received from our field-marshal, Mr. Shakespeare, the invitation to this great honour of



REV. SILAS MEAD, M.A., LL.B.



HERR J. G. LEHMANN.

presiding over one of the meetings of the first Baptist World Congress, I felt very much like declining, as I know that there are a great many prominent Baptists in other countries, and also in Germany, who would be worthier of this honour, and better fitted for the responsibility of this duty.

From German Baptists I only mention my old chief, Dr. Philip Bickel, whose name is well known and honoured among Baptists on both sides of the Atlantic; and my elder brother, Joseph Lehmann, an old graduate of Regent's Park College. But they declined, and after prayerful consideration I remembered that the honour was not so much offered to me, but to my country, Germany. And Germany? Is it not the country of the Reformation, of Luther and of Melancthon? The country of that noble band of Bible Christians—*Taufgesinnte*, who, a hundred years before the first Baptist Church was founded, held our views about a Church of regenerated, free from all State fetters, and about baptism of believers only. Thousands of them were beheaded and burnt and drowned, but they joyfully kept faithful unto death. Germany, the country of Count Zinzendorf, who prepared the new missionary era before Carey and Fuller. Germany, whose influence in theology, for better and for worse, is felt all over the world. And last, but not least, Germany, the country of Oncken, who founded not only the first Baptist Church in Germany, at Hamburg, in 1834, but who, in connection with our poet Julius Köhner, and our organiser, my father, G. W. Lehmann, of Berlin, started the work of dissemination of the Gospel and Baptist principles throughout Central and Eastern Europe.

Missionary methods is the subject of the day. Well, by apostolic missionary methods these men and their helpers have carried the truth to Denmark and Sweden, to Switzerland and to Russia, to Austria and Hungary, and the Balkan States. In North America, as well as in South Africa and in Australia, German Baptists bear testimony to the devout zeal and successful labours of our German Baptist pioneers. The Danish, Swedish, Russian Baptist Unions are daughters of the German Baptist Union, and the mother rejoices to see the children flourish—the one in Sweden even excels her in numbers and in influence.

Therefore, if I personally have done but little to qualify myself for such a post of honour, I stand upon the platform of my country, and on the shoulders of my fathers, and on the confidence of my brethren. And has not the prayer of our venerable President, Dr. Maclaren, at the opening session of this Congress, been answered—the prayer that Christ our Lord and King Himself might preside over all the meetings of this Congress? Yes, my dear brethren, you see the chair, but I see, and I feel sure you all see, and feel Christ, the exalted Christ, as presiding in our midst according to His promise. His greatness, so effectively and vividly pictured to us last night in the Tabernacle by our inspired Dr. Strong, lifts us and our Congress upon the height of the Transfiguration Mountain. And there we hear His claims: Know Me, and make Me known!

But what is the best way of making His exalted greatness, His love, His mercy, the power of His resurrection life known to all the world? Well, I shall not attempt to enter upon answering this question, which really is the subject before us this afternoon. Missionaries from many a field are with us, experts of many years' experience; our large missionary societies are strongly represented by their secretaries with their concentrated and stored-up experience, their world-wide horizon, and their statesmanlike outlook.

“Rich in experience that angels might covet,
Rich in a faith that has grown with the years.”

They will show us, I have no doubt, that godless civilisation and godless education is always a failure, but that Christlike love, Christlike patience, Christlike work, and Christlike sacrifice will gain all the races of the earth for our glorious and victorious King, Jesus Christ.

MISSIONARY METHODS—AUSTRALIAN.

By Rev. S. MEAD, M.A., LL.B.

The missionary problem in its full comprehensiveness is, we take it, the distinguishing problem of the Churches of Jesus Christ for this twentieth century. The Baptists have always stood at the front seeking to solve in some measure the practical problems presented since 1792. In all the main mission fields they are earnestly taking their share in the work, while they have not laboured unfruitfully during the 113 years which have rolled away since William Carey's departure to India. We rejoice that all the Churches of the Saviour are co-operating in the effort to make known Jesus Christ as the one Saviour for all mankind. Notwithstanding the century of mission work which has been accomplished, we stand to-day face to face with the stern, appalling fact that there are a thousand millions of people now living to whom the Gospel has not been preached with any degree of fulness. These thousand millions are, roughly speaking, identified with the titular designations—Brahminism, Buddhism, Mohammedanism, Confucianism, Shintoism, Fetichism. The Church's problem is to bring these thousand millions to the feet of Jesus Christ. Are we now pursuing the right and best methods? Have we adopted the most successful measures to gather these souls into God's Kingdom? Are God's people consecrating to this stupendous object the utmost of their talent and resources? Are we found praying with a victorious faith for these thousand millions to be won over to the side of Christ, even in this present century? Manifestly this is the problem of problems for all the Churches to give themselves earnestly to its actual solution. We ought to solve it successfully. We may do so. We ought to solve it effectually. There are ample resources available for the successful solution. These resources lie within the reach of the people who constitute on earth the Kingdom of God. The truth as it is in Jesus Christ, together with the divinely established laws and ordinances of our Redeemer, under the inspiration, guidance and control of the Holy Spirit, furnish all that is requisite for the winning of all the nations of Asia and Africa to Jesus Christ. We often speak of this mass of people as heathen. I do not like the term, because it is so vague and indiscriminate. I think neither our Lord nor Paul employed the term "heathen" in the sense we use it to-day. The more appropriate and befitting term is, the Nations, and Nations spelt with a capital "N." The Mohammedans, Buddhists, Chinese, Japanese and Hindus are more accurately described as Nations. The religions of the East, as they now stand before us translated into our English tongue, forbid our regarding these nationalities as non-intelligent, though mistaken in their religious ideas. Their literature commands the respect of our ablest scholars, however much we dissent from their teachings. Nor must we make light of the fact that not only are our Scriptures translated into all the languages spoken by the sons of men, but that there are to be found among all the tribes of the earth some true believers in the Lord Jesus, who have experienced the renewing power of the Holy Spirit. These have been indeed translated out of nature's darkness into God's marvellous light, as truly as we have been, and so constitute, however few in number, the Church of God in the districts where they live. Let us give thanks that such are found scattered here and there all round the globe.

Our subject for this present session is "Missionary Methods." We are here to compare notes. We can review the past, particularly the past 113 years of Baptist history and the general experience of other Missionary Societies. Some of us who speak to-day cannot claim that we have been personal workers on the mission field. We may have stood in close connection with actual workers, and may have studied diligently the plans adopted and the methods pursued by a great variety of missionaries. I suppose we all feel that in the study of this subject, we are under the difficulty of attempting an inves-

tigation of the broad mission fields of the wide world. We are surely convinced that the very best methods as applied to one field of work may not be the best in some other field ; indeed may scarcely be applicable to a different field at all. Moreover, what was an expedient method thirty years ago may be inexpedient to-day. Yet missionary methods have a unity about them which appeals to lovers of Christ the world over. The missionary problem is therefore a unit. Hence it comprises the experiences in home lands as well as the activities in the mission districts. The contributor at home, the petitioner in the prayer-meeting, in the smallest gathering for prayer, as well as the members of the missionary council or the minister in his Church urging the deepening of the missionary spirit, form a unity with those who go out to the distant fields of action. I therefore venture to speak with not a little diffidence, because of inadequate knowledge, chiefly of the home missionary methods involved in the foreign missionary fields of service. I may sum up the chief missionary methods at home among the Churches as consisting in a central council of direction, of missionaries on furlough acting largely as deputations to the Churches, giving addresses and preaching sermons ; then the various agencies both in the Churches, in the Christian Endeavour Societies, and in the Sunday-schools. In some cases there are direct letters of correspondence passing between the worker in the foreign field and the Church at home which he represents.

As I have already hinted, the missionary methods adopted fifty years ago, or even twenty-five years ago, may have been most wise in those eras, but may not be the wisest to-day—may, indeed, be quite out of date. The time has arrived for us to apply the most expert wisdom to all that concerns the development of the Mission work. Let me then say that we must needs educate our Churches and peoples in our missionary work, and this in the most efficient manner and degree. We have our missionary magazines both for the Churches and for our young people, in this country, in America and Australia. We have nearly half a dozen small publications in Australia for our limited Baptist Missions in India. But we ought to flood our Churches, our Sunday-schools, our Endeavour Societies, our tables of literature in our private houses, our Young Women's and Young Men's societies with missionary literature, and that of the best kind. Ought we not also to have a first-class monthly paper in circulation that would do for the Baptist Missions of America, Britain, Canada, South Africa, and Australia what, for example, *The Missionary Review of the World* does for the missions of all Protestant societies—a monthly Baptist missionary review ? It is to be questioned whether our Baptist people of one continent know much about the Baptist missions carried on by the Baptists of another continent. We need, indeed, to be better acquainted with each other's work.

Next, let me speak of our deputation work. As things are, do we not work our missionaries who have come home on furlough well-nigh off their feet, in running to and fro in the land of their birth doing deputation work ? Should not the whole system of deputation work be reconsidered and recast ? In Australia we have found one small experiment to yield good results. It is this : Instead of relying wholly on the returned missionary to do all this deputation work, we have found that when some of our laymen visit our mission-fields in Bengal they become wonderfully and most graciously enthusiastic as to our work on the mission field ; and then, on coming home to Australia, make capital committee men on our councils, splendid chairmen for missionary meetings, act most loyally as presidents of our local missionary society, constitute themselves excellent givers from their purse to the mission enterprise, and, finally, travel all over the land doing deputation work. They do that deputation work to the small and large Churches capitably. I wonder when the time will come that in Britain, South Africa, Canada, America, Australia, it will become, not a hard and fast rule, but a strong recommendation for an election to our various missionary councils, that the brother or sister proposed for a seat on the council has paid a three months' visit to some of our mission fields. It would do a world of good to some of our retired men of business to visit with their wives and daughters this

and that mission field in Africa and Asia. They are bound to return full of enthusiasm for this grand work of missions. They would be delighted to devote any amount of time and service to missionary deputation engagements. This would create a new interest in the Churches. The deputation rôle would seem at least to have less of the professional aspect. Some of our best advocates among the Baptists of Australia have visited our Bengal mission districts and have returned most glad to visit our Churches to advocate this noble work. What an excellent thing it would be if one-half of the members on our missionary councils, both in America, Canada, Britain, South Africa, and Australia, could be composed of those who, within ten years, had gone in and out among the actual mission workers in one or other of our great mission fields! In these times of swift steamers across the Pacific, Atlantic, and Indian Oceans, with railroads across all our continents except Africa and Australia—and these two continents will at no distant date be spanned by the railway—a trip to the Zambesi, to the Congo, to India, to China, to Japan, Korea, or Burmah will only seem as an enjoyable outing, both interesting and inspiring. These visits by our Baptist friends who have leisure may be as pleasant as a visit to Switzerland or Italy. Shall we not anticipate and seek to promote this most practical and living knowledge of our mission work and workers? As to our missionaries at home on furlough, in giving them a large amount of actual rest, might we not in some way limit the area of their deputation work to some cluster of Churches which they would not only visit for a single Sunday, but move about among the people of those grouped Churches seeking to deepen the missionary enthusiasm, and so bring about a more intelligent apprehension of the extent, character, and requirements of this imperial work of our Great Master?

Thus, instead of relying on a single deputation missionary paying one visit per year, should not there be a deputation visit once a quarter to every one of our Churches? The missionary very naturally describes the character of the people among whom he labours, whether they be people of China, or of the Congo, or of India. The infrequent deputation thus speaks only of the one mission field, whereas the contributions are spread over the whole mission field. We want that our peoples shall be well drilled in all that is being done in each of our mission enterprises. It is essential that by literature and deputations this shall be effectively accomplished.

Ought we not also to furnish our people in all the Churches with such information as would fairly enable them to cherish an intelligent apprehension of the great systems of belief which the Gospel seeks to displace and supersede? Such, I mean, as the beliefs of Islam, Confucius, Gautama, Brahminism? A right comprehension of these hoary but strong systems of mistaken ideas would give a fresh earnestness to the prayers of our people in asking that the truth of Christ and in Christ may triumph over all errors and imperfect apprehensions of men? I ask but one more question concerning deputation work and this only to suggest the thought. May we not entertain the hope that at no distant period deputation work shall be carried out extensively by earnest Christian native men and women coming from our great mission fields to plead their own cause among us?

May I now pass to a most important point for consideration? The question is this: To what extent is it wise to commit the direction of the mission work to be done to the united wisdom of those on the field of action in a distant large mission field? If I understand the matter rightly, the China Inland Mission virtually entrusts the responsibility of action in China to the missionaries in that country upon certain stipulated conditions. Perhaps some other missionary organisations do the like. It is the principle involved that I am concerned with. It is a fair subject for our inquiry to-day. The missionaries themselves may feel a delicacy in urging this, as it might be supposed that they had personal reasons for advocating such a measure. Ought our Baptist missions to be conducted on this principle? We in Australia are face to face with this question. Would it be wise for our American and British societies to deal with this question? Does it not occur to us that those who are on the spot, who are actually doing the work, who can

discuss point by point in sight of the work to be done, are more competent to form an opinion than those at a distance of 10,000 miles, most of whom have never been on the mission field? I am not unaware that the missionaries are asked to confer upon this and that and to express their opinion. But why should not the responsibility of making an actual decision be thrown on them? They are most deeply interested in coming to the wisest decision. The roundabout process of sending their advice to a distant committee in America or London does not seem to be the wisest course to pursue. There is, of course, involved in this the exceedingly important question of the financial side of the business. But might not, cannot, our missionaries on the field be entrusted with the financial aspect of this matter as to the making of the very best use of the money sent to them? Are we in the home lands more concerned in the best use of the money contributed than those actually engaged in the work? Is it not found that our missionaries are most anxious to use every shilling to the greatest advantage that they have to expend? If fault there be, is it not most often the case that they are too sparing of themselves? Would it not then be well to revise our plans so far as that the home friends should give themselves to the work of diffusing information, promoting and fostering interest in the mission fields and attending to the matter of deciding and sending the new workers? But why not say to the missionaries in any mission country, "We are able to send you on behalf of our friends such and such a sum; we devolve on you missionaries the responsibility of making the best use of these gifts of money." If this principle of action were adopted, under what limitations, if any, should it be worked out? For example, ought not those who have had a certain length of experience in that mission, and who have won the confidence of the other workers there, to be charged with the responsibility of guiding the movements of those less experienced? Would it not be well to thus relieve the home council of much detail work which they now attend to? Would it not be the part of wisdom for our missionaries to regulate in council their own individual movements in the districts wherein they labour? Then the councils at home would be able to concentrate their attention on the two lines of action I have indicated. First, the multiplication and diffusion of missionary literature; and, secondly, the visitation of the Churches in order to inform and inspire the Churches with ever increasing zeal for the missionary enterprise.

I now wish to allude to another point in the home department. I refer to the guidance and instruction of our students in our colleges; and this whether or no they ever go out into the missionary work abroad. Has not the time nearly come when the Baptists of this country shall have a missionary college of their own? I do not overlook difficulties which may be raised against a division between those who are destined for ministry among English-speaking peoples and those who are to labour among peoples of other races. In other departments of the world's life it is found wise to train for special duties; in this, should we not be as wise as the children of this world? I do not know to what extent in the American Churches the missionary work in other lands is made a speciality in the curriculum of the student. I venture to suggest that in this twentieth century of missionary advance both in methods and service, we may do well seriously to consider whether our missionary students should not be passed through a distinct missionary course; and, further, whether the student destined for Burmah, or India, or China, or for Mohammedan work should not receive a training in accord with his prospective life-work.

There is another subject of no small importance. It concerns our ministers. Owing to a hundred different causes and experiences, many of those in our ministerial ranks have not had the best opportunities for the full study of the many missionary problems which arise. They are absorbed in their own local work. It is not always the case that the Churches over which they preside lay themselves out very earnestly to encourage their minister in the missionary direction. Now it is of incalculable importance that the ministers of our Churches should one and all be kept in living and full-

instructed sympathy with the mission work and with our missionaries. The annual visit of the missionary deputation is not enough. The two missionary meetings in connection with the annual meetings of the Baptist Union, whether the spring Union meetings or the autumn gatherings, do not suffice to fill with holy enthusiasm for missions all and everyone of the Baptist ministerial host. Nor is the perusal of some articles in our missionary magazines sufficient. The ministerial brotherhood and the missionary brotherhood ought to be one—one in motive and purpose—in success and service. Should not some fresh plan be struck out to develop an intenser interest on the part of our ministers in the bringing under the sway of Christ of the kingdoms of idolatry, superstition, and darkness in the distant countries?

There is another point of great delicacy upon which I feel constrained to touch briefly. Let it be supposed that with the utmost care taken in the selection and despatch of new workers, yet the testing on the mission field which experience affords makes it clear that a particular worker is not suitable for the mission service. What then? Who should decide the question of the retirement of the inapt worker? Should it be the council, ten thousand miles away, or the council of missionaries on the spot? The council on the mission field sees how the unfitness has developed and become manifest. Surely we all concede that in the best interests of the mission work, the unsuitable, both for their own sakes, as well as in the interests of the people for whom they labour, as well as on behalf of those who support the work at home, should be withdrawn from the field of service.

May I now turn to the mission work itself? I at once desire to express my deprecation of pitting one method of mission service against some other—whether educational, industrial, medical, or what is implied in the word evangelistic. All these methods have in view the present or the ultimate winning of the people to faith in God, in Jesus Christ. Perhaps fresh methods ought to be devised. It is to be anticipated that quickly in India and in East Asia there will be a wonderful interfusion of our Western ideas of general knowledge and science among the eight hundred millions who live in Eastern Asia. Are the Western Churches going to arise to this great occasion? Verily, it is the greatest occasion for missionary enterprise since the Reformation. Throughout the last century initial and foundation work has been accomplished in the translation of the Scriptures into all languages; and pioneer work in establishing missions in all lands has been done. At no period since the days of the Apostle Paul has such an amazing opportunity been presented to the Churches of God for the quick diffusion of Christ's glad tidings. All doors are open to us. Shall we not teach our own peoples the magnitude of this stupendous opportunity? Shall we not impress on the small Churches of indigenous Christians in mission countries what a splendid opportunity is opening to them for their energies?

In Australia there has occurred within the last seven years an interesting development of unification of Christian life, service, and Church fellowship. All the Church forms of Methodism, whether Wesleyan, Bible Christian, Primitive Methodist, or other Methodists, have become merged into one denomination called Methodist.

In this the example set in Canada has been followed. A similar unification has been adopted by the various forms of Presbyterianism, so that to-day there is but one Presbyterian Church in Australia. Even wider comprehensions still are being discussed over there for a yet more striking unity. Now, cannot all our missionary organisations work on the mission fields for the most perfect unity, both in reality as well as in form? What greater freedom should any Baptist desiderate than absolute liberty to preach and practise what he believes, whether in the government of the Church or in the administration of ordinances of Divine appointment? And is it not right to accord to every other believer in Asia and Africa the like liberty? Ought we not to hope for, pray for, and work for the solidarity of all Christian life to be yet developed in heathendom, so that it may grow into a glorious union of heartiest co-operation and fellowship? We must not be satisfied

with missionary comity as now established on various mission fields; but we should anticipate that oneness which our Lord so strongly urged on His disciples. I would not minimise the difficulties which beset this ideal; but may we not contemplate the possibility, and at some future era the certainty, of all the Free Churches in missiondom working absolutely together in gaining the heathen world for Christ? A great deal has been done along this line; but surely much remains yet to be done, and we may well encourage the growth of the idea both among the missionaries on the several fields and among the converts as they multiply.

As we look out upon the vast mission districts presenting themselves to our view to-day, may I not suggest that we should at once take in hand the multiplication—to at least a fourfold degree—of the women workers throughout East Asia? This fourfold army is now at home in our Churches; they can be well spared for the Asia work. They ought to go forward to the five hundred millions of their sister women in India, Korea, Japan, and in China, because they have access to the homes and hearts of the women there, mothers and children. There is an abundance of money in the hands of Christians in America, Britain, Australia, and Africa, wherewith to send forth and sustain this fourfold increase of women workers. The Churches at home would be vastly better, and, in due time, the richer, at least in spiritual wealth, for their despatch. By this I imply that it is the children of heathendom that we must labour assiduously to get hold of and influence for Christ. There is no time for me to enter into any argument on behalf of this idea, that tenfold more attention than has hitherto been possible should be devoted to the getting hold of and the teaching of the children in mission countries. We would not overlook the value and necessity for the more public preaching of the Gospel to the older people; but I am deeply convinced that while the public proclamation of the Gospel must be earnestly attended to and the higher education of young men and young women be sustained and increased, still it is the children in the homes of the heathen people that we must somehow or other bring under the gracious teaching of Jesus Christ. Who can do this as our Christian ladies, our sister women from our Churches in the home lands? In all respects they are eminently fitted to do this. Thousands of them would be delighted at a few weeks' notice to take steamers for those far-off lands.

Let us send them forth. We look for volunteers—volunteers, a multitude of them—whose fathers and mothers will be Christianly proud of their daughters thus going forth to do Christ's work. Infinite pleasure would be found by parents, their daughters, and the Churches they stand connected with, in such response thus made to God's call to go forth and gain the women, daughters and children of the great heathen world for Christ. Will not our Churches, our sisters in them, together with fathers and mothers, listen to the mute appeal of the huge multitude of women who will never pass out of the darkness of their ignorance of Jesus, unless the response be made on an extended scale and the quadruple band say, "Lord Jesus, we will go; accept us for the service; send us forth speedily."

May I venture in conclusion to put this matter in a practical way to those fathers and mothers who can without great inconvenience send forth into this God's greatest field of evangelistic service one or even two daughters out of their home circle to engage in this grand service for God and humanity? The financial requirement for the sending forth of your daughter or daughters and the sustaining them on the mission field could with some little planning, and perhaps some self-denial, accomplish this grand result. Can we not conceive that thousands of our generous daughters, sisters, might in the past ten years have so spent their lives in the direct service of our Redeemer on this and that mission field, to the unspeakable delight of all dear to them at home, as well as to the positive salvation of a multitude of children and women now still encompassed in the darkness of alienation from God? If this were done, we should soon see our laymen and laywomen going out in increased numbers, an eager host, to visit their daughters in India, China, Korea, and Japan. What an interest would thus be generated all round!

How would the mission cause flourish! How would the daughters on furlough plead for their converts and for those not yet won to Christ!

There is one point I wish to allude to for a moment or two. I will not call it political, but national. I refer to more sustained, persistent, and earnest attempts to influence the Governments both of China and India, and even of Britain, in the direction of abating some of the monstrous customs which still prevail in not a few cases. I refer to the practice in China which exposes girls to untold physical pains, and also to that which leads to the exposure to a dreadful death of many infant girls. In India we all deplore the dread custom of the early marriages of child-girls, sometimes with mere boys, that conduces to the degradation of widows, whether young or old. Then there is the opium traffic. Why do we not agitate and agitate, and still agitate, here in Britain, in America, in Australia, till these and other national evils are made entirely to cease?

What, then, is our outlook? This—all Africa and all Asia won—conquered by and for our Lord Christ. He indeed is India's true Conqueror—China's Conqueror, Japan's Conqueror. He is the great Destroyer of error and evil, whether it exists north or south of the Himalaya mountains; whether the errors date back to half a millennium B.C. or are of more recent date; whether indigenous to the East or imported from the West. It is He who will extract from Buddhism whatsoever of good there is in it; He will gather out from Mohammedanism what is just and true in its mass of teachings; it is He who will dissolve out of Confucianism what in that system is worthy. Yes, He will deduce from idolatry itself the principle of worship and sacrifice which lie wrapped up in its contortions; He will deduce from all true science and philosophies and from all Nature's forces what will contribute to make His Kingdom come and which will constrain the whole earth to join in one glad some Hallelujah of adoring praise. So will Christ weave into a glorious triumph, worthy of the Father God, all the kingdoms of this world as the nations will bow the knee in loving homage before the King of kings and Lord of lords.

FOREIGN MISSION METHODS—CANADIAN.

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The great aim and object of Foreign Missions is to carry into effect what has not inappropriately been called the "Great Commission," the supreme and final command of our risen and glorified King, exalted to the place of all power and authority in heaven and on earth.

Now, if it be true that as a general rule, at least, means are always determined by and adjusted to the particular end in view, it will be readily seen that the methods employed by any Foreign Missionary Society will depend very largely upon its interpretation of the meaning and scope of the Commission. Of this we are sure anyone will be convinced who visits the great mission fields of the world to-day, and that, too, notwithstanding the fact that in the matter of missionary methods every society draws more or less upon the experience of other societies. Whatever may be said of others, it is certain that the methods employed by the Baptist Societies in foreign lands are determined by their view of the meaning and scope of the Commission, and would it be too much to infer that the phenomenal success of Baptist Foreign Mission work is indicative of the fact that their interpretation is the true one, and that the methods they have adopted for giving it expression are such as have upon them the sanction and approval of the Holy Spirit? Now, an examination of the Commission as given in the four Gospels will, we think, yield the following propositions:—(1) That the apostles were

given a commission, at once universal and individual, to proclaim an evangel or good news, the substance of which was repentance and remission of sins in the Name of Jesus on the ground of His passion and resurrection, of which they were themselves the witnesses. (2) That the preaching of this Gospel would result in discipleship, or the acceptance of Jesus as Saviour and Lord. (3) That as a symbol of repentance and remission, and as a pledge of discipleship, they were to baptize all who had joyfully accepted their message. (4) That those thus won to discipleship were to be instructed in all the commands and precepts of Jesus, that these might find expression in their daily lives. (5) That for the carrying out of this great mission in the world, a special endowment of power had been provided in the gift of the Holy Spirit.

Evangelise, baptize, catechise—these three words sum up the Commission as Baptists have always understood it. They indicate, too, the order in which the Christianising process has always moved, and it is upon this order that they have ever laid the emphasis. It is with this interpretation of the meaning of the Commission before their minds, that the Board which I have the honour to represent to-day has for nearly forty years been carrying on its work—our mission fields being India and Bolivia. It is scarcely necessary to point out that such a view of the aim of Foreign Missionary effort should carry with it the following broad implications as to the fundamentals of our mission policy. (1) That since Foreign Mission work is *par excellence* a spiritual work, the missionary sent out to do it must himself be a spiritually-minded man. To us the watchword of the Church Missionary Society, "Spiritual men for spiritual work," has seemed the only possible watchword. Hence, great care has always been taken to send to the field only men who themselves have had a saving apprehension of the Truth they are to preach, men who have a profound conviction that those severed from Christ are dead in trespasses and sins and lost; men, too, who realise that their mission is not primarily to reform morals, check social abuses, introduce new industries, heal the sick or reorganise society (however important these things may be as the "by-products" of missions), but rather to "plant deep in the life of individuals and nations the supernatural life of Christianity." (2) That the missionary on reaching the mission field, must make it his first business to secure a comprehensive grasp of the language of the people he is seeking to evangelise, as the chief medium through which he is to communicate the saving truths of the Gospel, together with a thorough and sympathetic acquaintance with their customs, manners, modes of thought and religious ideas; and to assure this result the Board allows each new missionary two full years, if needed, for the study of the language, in which it insists that he shall give evidence of proficiency by passing at least two examinations. (3) That the missionary in seeking to accomplish the conversion of the heathen, shall move along the "line of least resistance" by adapting himself to the mental and social idiosyncrasies of the people, by gladly recognising whatever truth their religion may contain, and making it the basis for the larger and fuller revelation which Christianity brings, by refraining from wounding their feelings by making mockery of their superstitions, by preaching Christ rather than denouncing heathenism, and by gladly accepting whatever results from his labours God may send, and turning these to the best account for the spread of the Kingdom of God.

As to the actual methods in vogue in our Mission, we do not suppose they differ materially with those of other Baptist bodies. In India, that part of the Telugu country falling to our lot is divided into a number of fields, in the centre of each of which a Mission Station is located. The population of these fields usually ranges from one hundred and fifty to two hundred and fifty thousand, living in from two to four hundred towns and villages.

EVANGELISTIC WORK.

From the Mission Station as a centre, our missionaries, accompanied by a small staff of native preachers, make tours lasting from one to four weeks, by the aid of horse and tent. Pitching the tent in some convenient

place, trips are made to the villages within walking or easy riding distance. Early in the morning, before as yet the heat of the tropical sun has become unbearable and the people have gotten away to their work in the fields, the missionary and his faithful helpers make their way across the rice fields to the village chosen for a preaching service. At the sight of their approach the people flock out of their houses and gather in the streets, mostly out of idle curiosity, though with here and there an earnest seeking soul, to hear the message of salvation so strange and new. Taking their stand at the street corner or on the public square in front of the heathen temple, a hymn is sung to quiet the crowd and secure their attention, and then in simple, graphic language, with many a parable and illustration drawn from Nature and experience, the simple story of man's creation, fall and redemption is told. God, man, sin and salvation in Christ, are the four great facts that are again and again lovingly reiterated, closing with an earnest appeal to repent and believe the Gospel. In the course of an hour several addresses, usually interspersed with snatches of song to hold the crowd, are given, and at the close an opportunity is offered for anyone to ask questions and receive further light. It is in these hand-to-hand talks, when the crowd has ebbed away, that the most effective work of the missionary is done. A note is taken of those showing special interest, and these cases are followed up by the native pastor located in that part of the district. In the evening another village is visited and a similar preaching service is held. At these evening services the magic lantern is proving a most powerful aid in impressing and enforcing the Gospel message. The people of all castes will sit spell-bound for hours, watching the pictures of the Life of Christ as they are thrown upon the canvas, and listening to the explanations of the native evangelists.

ADMINISTERING BAPTISM.

Those who under the preaching of the Gospel express their desire and purpose to become Christians, are taken in hand by the native pastors and carefully dealt with before the final step of administering baptism is taken. The candidate must remove from his body all heathen charms and symbols of his former religion and caste, part with his juttu (sacred tuft of hair) and bottu (paint marks on his forehead), and give up idol worship in every form. At the same time a simple yet systematic course of instruction is given in the fundamental truths of Christianity, special attention being directed to the Life of Christ—His birth, miracles, teaching, death, resurrection, ascension and return; and an earnest effort made to give the candidate a clear conception of the substitutionary work of Christ and the obligations involved in the acceptance of Him as Saviour and Lord. After weeks and months of this kind of teaching, and after the candidate has given proof of a real change of heart and life, he is, after passing a satisfactory examination, admitted to baptism.

It will be in place here to remark that our missionaries have become more and more careful about administering the ordinance, and more and more exacting in their standard for admission to Church fellowship. At the same time the emphasis is rightly laid upon the evidences of spiritual life, rather than upon mere intellectual knowledge of religious truth. We are glad to record that the results of this careful process of instruction and testing have been most gratifying. Backsliders, especially in view of the fearfully debasing surroundings in which the native Christians have to live, are wonderfully few; and so strong is the religious life of the native Churches, that the number restored to fellowship each year is almost equal to the number of exclusions.

ORGANISING CHURCHES.

The converts thus gathered in from heathenism are organised into Churches and it is upon these that the missionary bestows much labour in the Lord, for the native Churches are the leaven that must leaven the whole lump

of heathenism. As it is impossible to have an organised Church in every village, and as the number of such in which there are Christians is large, a number of villages are grouped together and a single Church formed, which takes the name of the leading (or in some cases the most central) village in the group. Over this Church a native pastor is placed, with frequently a number of teachers and evangelists as his assistants. While organised on the simple model of Baptist Churches at home, it is allowed to develop its own individuality, in accord with the genius of the people and the customs of the country. Recognising, too, the difference between the Oriental and Occidental type of mind, the missionaries encourage the greatest freedom on the part of the native Christians in the expression of their religious life.

The ideal of the missionary for the native Churches, of course, is that they should become self-governing, self-supporting and self-propagating. The ideal is a high one and worthy of his highest endeavour. The marvel is that he succeeds as well as he does, in view of the crude material out of which he has to build them. However, tact, perseverance and love can accomplish wonders, as the splendid progress of the Telugu Churches in self-help, self-respect and self-expansion show. A number of the native Churches are already supporting their own pastors, and on one field of our Mission at least, the amount contributed by the native Christians has for years more than equalled the total salaries of all the pastors and evangelists. This result has only been attained by constant teaching on the duty and privilege of giving, by holding gift-meetings in connection with harvest thanksgiving services, by emphasizing the weekly offering, and especially by laying upon each Church a definite proportion of the pastor's salary. We doubt if the average Church member at home has as high an ideal on the subject of giving as our native Christians in India.

Under the fostering inspiration and guidance of the missionaries the native Churches have organised themselves into Associations, holding annual meetings for mutual counsel and edification, and the decorum, order and despatch with which the native brethren conduct these meetings would be a delight and a surprise to the members of this Congress could they only be privileged to attend them.

The individual Churches are learning to exercise discipline, call their own pastors, elect their own deacons and handle their own finances. But above all, the missionaries are continually impressing upon the native Church, as the custodian and herald of the Gospel, the importance of witnessing for Christ by word and life, and in this they are not being disappointed. One secret of the success of Baptist work among the Telugus lies in the fact that the converts have gone after their relatives and brought them to Christ, and thousands have been led to the Saviour by the testimony of those who did not know a letter of the alphabet, but who knew experimentally the renewing power of the grace of God.

THE NATIVE PREACHERS.

Yet, while the simple testimony of the ordinary disciple has done much, the chief instrument of India's regeneration is undoubtedly the native evangelist. On this point the Board at home and the missionaries on the field are absolutely at one. Hence, it has never been the policy of the Board to multiply missionaries. A few picked men of culture and consecration, with a capacity for leadership and ability to make character, are sent out, and to these is committed the care of large districts. Associated with each missionary is a constantly increasing staff of native helpers, the training, guiding and inspiring of whom he accounts his chief business. These men are placed at various centres, and to each is entrusted the evangelisation of from eight to twelve villages, besides the care of the native Christians. Each morning the native evangelist sallies forth, sometimes alone, sometimes in company with another helper, and preaches in one of these villages. At night he gathers the Christians together, conducts worship and instructs them in the Word of God. The missionary, in his touring, makes the round

of these centres of work, accompanies the native preacher to his villages, preaches with him on the street, strengthens the faith of those who are almost persuaded, examines and baptizes new converts, administers the Lord's Supper, exercises discipline, exhorts believers, settles disputes, inspects schools, and in every way possible makes his visit a joy and a blessing to the flock of God.

It is scarcely necessary to point out that the missionary's relations with these native preachers and pastors are of the most cordial and intimate character. Every month they gather at his feet, from all parts of the field, to recount their experiences, seek counsel and help, meditate on the Word and wait before the Lord in prayer. They catch his spirit, imbibe his teaching and imitate his faith. What he is they become, and what they are the native Churches become. Herein lies the very key to the solution of the whole missionary problem.

It is sometimes asked: How long will it be before the evangelisation of India may be entrusted entirely to native hands? We do not profess to be able to prophesy, but the complex and divided state of Hindu society, growing out of the caste system, which even Christianity will be long in eradicating, the extremely mystical tendency of the Hindu mind and the lack of a capacity for leadership, make it highly probable that the day when the European missionary may safely withdraw and leave the work wholly to the care of the native Church is still far distant. Meanwhile, every effort is being made to prepare for that contingency.

EDUCATIONAL WORK.

The Canadian Baptist Mission has always given much attention to education. The extreme illiteracy of the Telugu converts has made this an absolute necessity. The system at present in vogue embraces village schools, boarding schools and the seminary, which includes literary, normal and theological departments. It has never been the policy of the Mission to use education as an evangelising agency, except in an incidental way. Whenever schools have been opened, with the possible exception of the caste girls' schools conducted by our lady missionaries, the primary object has always been the education of the Christians or their children. Heathen children are allowed and even encouraged to attend, and in this way many of them have been won to Christ, but rarely has a school been opened in a village in which there were neither Christians nor inquirers. Probably the chief reason for this has been that converts have multiplied so fast, and the number of Christian villages asking for schools has been so great, that it has been utterly impossible, with the workers and funds at our disposal, to even begin to supply the demand. Of late years, however, there has been a growing conviction on the part of our missionaries, that something more should be done to win the caste people than by the methods now in vogue—namely, street preaching and the distribution of Christian literature. It is therefore proposed to open an institution for higher education at our principal station, with the hope of attracting to its classes a large number of caste young men and bringing them directly under Christian teaching and influence. In Bolivia, where the Board is conducting a mission among Roman Catholic Spaniards and Cholos, the only really open door for work is along educational lines. This, of course, is due to the very rigid State laws against Protestantism. Our missionaries are finding it very hard to accomplish much under these conditions, and are impatiently awaiting the passing of the Bill granting religious toleration, which has for years been before the Bolivian Congress.

LITERATURE.

In both India and Bolivia the printed page is becoming an increasingly powerful factor in the evangelisation of the people, and the demand for Bibles and other religious literature, in the shape of books and tracts, is growing apace. A large number of colporteurs are kept constantly on the go. In India, in particular, much wholesome helpful literature in English,

too, is being distributed among English-speaking natives. A Telugu weekly newspaper, with a religious column in each issue, is proving a powerful auxiliary in the work. Indeed, so big with possibility is this whole field of missionary literature, that the various missionary Boards must soon face the problem of setting aside one or more men in each mission to devote their whole time to literary work.

MEDICAL WORK.

Our staff of thirty-five missionaries in India includes four physicians, two ladies and two gentlemen. There are, also, several trained nurses. All our physicians are touring missionaries, and refuse to be tied down to hospital work, though in two stations at least there are small hospitals attached to the bungalows. While on tour, patients are treated during the hours between the preaching services in the villages. Those too poor to pay anything are treated free of charge, those able to pay at least something are charged the price of the medicine, while the rich are charged a modest fee. By this means most of the medical work in India is self-supporting.

The Board has, however, of late made a new departure in sanctioning the opening of a Medical Mission station, with a large hospital in an important centre. Here it is proposed, in addition to regular medical and surgical treatment, to train a large number of educated native Christian men and women in the elements of medicine and surgery, and send them out to preach the Gospel and to heal the sick.

Mention should be made here, too, of the Leper Asylum at Ramachandrapuram, a monument to the faith of one of our lady missionaries. Already through this house of mercy scores of poor lepers have found the Saviour, and a Church of considerable numbers, composed entirely of lepers, bears eloquent testimony to the redeeming power of the Gospel, while to the heathen around the Asylum has been a revelation of the very heart of Christianity.

INDUSTRIAL WORK.

Our Society has made only a beginning at industrial work, carpentry and laundry work being the only trades at present being taught. The sole object of the Industrial School is to benefit the native Christians by teaching them the dignity of labour, and by providing them with a more honourable and profitable means of livelihood than is at present open to them, thus raising them in the social scale. The results so far have not, on the whole, been very satisfactory, chiefly, perhaps, on account of the very crude material out of which the school is attempting to make skilled tradesmen, and to a lack of time on the part of the missionary to give the school proper supervision. It is doubtful if the Society will ever go extensively into industrial work. It is at best philanthropic work and benefits only a comparatively few. It may be a necessity in some parts of India, owing to persecution and boycott, to provide a means of livelihood for the native converts; but not so in the Telugu country, where already the Christian community must number about a quarter of a million. The social and industrial movements, which are helping to revolutionise society in other lands, are affecting even old and conservative India, with the result that, with the gradual decay of caste and the breaking up of the old trade guilds, new avenues for self-betterment are opening before our native Christians, without the need of any extraneous aid from the missionary.

CONCLUSION.

From the above sketch it will be seen that in the Canadian Baptist Mission, so far as methods are concerned, evangelism is central—educational, medical, industrial and philanthropic work being regarded only as subsidiary and auxiliary to the one supreme object of winning the people to personal saving faith in Jesus Christ, and we are sure that whatever changes the future may bring, this the supreme goal and end of missionary effort will never be lost sight of.

MISSIONARY METHODS FROM THE POINT OF VIEW OF THE FOREIGN MISSIONARY WORK OF NORTHERN AMERICAN BAPTISTS.

By Rev. THOMAS S. BARBOUR, D.D.,
Boston.

In the brief time I may use this afternoon, I shall attempt only to refer to two lessons, which, obviously elemental, have been forced strongly upon my attention as I have thought of the work of which I am asked to speak. The two lessons may be expressed in a single sentence—our calling in the work of Christian missions is to be led of Christ in presenting Christ.

Our need, if we would succeed in the work of Christian missions, is to be led of Christ. To say this is only to recognise elementary facts. For Christian missions are a Divine enterprise in their initiation and in all their achievement; they represent Divine activities and they disclose a Divine plan. You will remember that an English poet mused, as he looked from the peaceful valley to the sovereign mount rising "from forth its silent sea of pines to stay the morning star in his steep course"—

"I gazed upon thee
Till thou, still present to the bodily sense,
Did'st vanish from my thought. Entranced in prayer
I worshipped the invisible alone."

Such is the experience of one who ponders the story of Christian missions. In its biographies of men is written the autobiography of God.

The beloved President of one of our American Theological Institutions, in referring, some time since, to impressions of his life, said quaintly: "I find, as I look back, that I have been one of the pets of Providence." Assuredly, Christian missions may make a like confession. Their work has been wrought in collaboration with forces which no human mandate could control. Missionary effort, indeed, from the outset projected its audacious plans in anticipation of a supernatural co-operation. This expectation is conspicuous in mission history as the Messianic hope in the history of the Jew. To use a single illustration, how else shall we account for the work of the three earliest apostles of modern missions, as, finding a retreat at Serampore, they rendered the Word of God into many tongues, not forgetting the Chinese, though China sat behind frowning walls? The confidence was not mis-placed. Great forces have wrought together to subserve the ends of Christian missions—discoveries, inventions, policies of Christian nations, policies of un-Christianised lands, famines, rebellions. Illustrations of this are revealed in lavish profusion; the swift compressing of that great globe upon which Carey and Judson looked out, the opening of closed lands. India rises in mutiny; trusted allies turn against the British rule; Christian converts are found steadfast friends, and Great Britain reverses its policy respecting the missionary enterprise in India. Forces long-gathering in China culminate in a "Boxer" outbreak, and the term, "rice Christians," passes out from the vocabulary of the world's speech.

For eyes that have power to see, these present days are giving rare disclosures of the working of vast forces for achievement of the ends of Christian missions. The local in national histories is revealing unsuspected relations to the universal. There are suggestions of a pattern which the nations, as blind workers, unconsciously have been weaving. With awe we recognise a purpose of higher birth than the thought of man in the great world-movements of the present hour, the coming forth of Japan and China from their seclusion, the flowing together of the East and West. May I add, also, in the presence of the United States, through a development unplanned by man, at this critical hour, by its sister's side in the council of the nations?



REV. T. S. BARBOUR, D.D.



REV. W. O. CARVER, TH.D., D.D.

Assuredly there can be no doubt as to one service which the Anglo-Saxon people, by virtue of their providential training, are in honour bound to render to the assembling nations. Scarcely clearer was the calling of Israel to service in the development of the world's nobler life. Was the training of Israel designed to secure and to diffuse recognition of the One God? Should not the training of the Anglo-Saxon issue in securing and diffusing recognition of the individual man? "Thou shalt recognise the Lord thy God" is the lesson the Jew was commissioned to teach to the world. "Thou shalt recognise thy neighbour," irrespective of position or class, as like thyself, is the lesson the Anglo-Saxon should give to the ends of the earth. Each teaching is incomplete. National contributions to the world's moral possessions at best are but moulds. Each of these lessons waits for the work of the life-creating Spirit. But each bears testimony to a plan and purpose dominating human history. And each is gloriously prophetic of a final consummation of the programme announced by the great Law-giver and Leader, in the coming of a day when man, having learned the Divine lesson and experienced the Divine in-working, shall "love the Lord his God with all his heart and his neighbour as himself." Human history is tributary to Christian missions. In Christian missions the world's history finds its interpretation and its goal.

A divine plan argues a divine guidance. An English scholar has written concerning the scene portrayed in the Acts of the Apostles in language as choice as his thought is just:—"The apostles act not only on Christ's past commission, but under His present direction. He is not wholly concealed by the cloud which had received Him out of their sight. Now His voice is heard, now His hand put forth, and now through a sudden rift the brightness of His presence shines. The ship rushes on its way, shunning the breakers, dashing through the billows, certain of its track. The crew work it, but do not guide it. We can see the strong movements of the helm and, from time to time, discern a firm hand which holds it." This is Christianity; this is Christian missions—a campaign planned by an immortal Leader, in which the living Leader guides to the fulfilment of His plan. The highest missionary strategy is to follow the divine leading. The task thus set for us is not a simple task. Those who fancy that it will not cost laborious toil in thought and study are blind to all Christ's revelation of His method in this co-operative work. He will not honour slothfulness; He would not have us dishonour the powers with which He has endowed us. But He is set as Leader and Commander. He will work by His indwelling Spirit, enlightening, directing human thought, and, unless He has grown unlike Himself, He may reveal Himself at times in notable interventions. Most important among essentials for success in missionary achievement we must reckon those personal qualifications which ensure the freest revelation for the mind of Christ, fellowship with God, desire for the Divine leading, prayerfulness, readiness to obey. Not great generalship, but great spiritual sensitiveness and great responsiveness to Divine guidance must be accounted our supreme need, if we would fulfil the service to which Christian missions aspire.

But it is not an admonition, but a testimony I would bring to you to-day. As I have reviewed the missionary records of American Baptists, I have been constrained to recognise that the largest successes of their work are to be traced to an unmistakable Divine leading. "Through a sudden rift the brightness of His presence shines." Let me quote from records which we read with never ceasing wonder and gratitude: "I have now the prospect before me of going to some distant island unconnected with any society at present existing." Thus Adoniram Judson wrote to the Secretary of the American Board when, through fidelity to new convictions he severed his relations with that organisation. To a Baptist leader in America he wrote: "Should there be formed a Baptist Society for support of a mission in these parts, I shall be ready to consider myself their missionary." What wonder the reply came back to him: "Your letter caused peculiar emotions; we consider it the voice of God."

Mr. Boardman goes to Tavoy, deeming the place a favourable centre for work among the Burmans. A poor Karen lad reads a tract and believes upon Christ; messengers from his Karen people come down from the mountains, and the story of Christian triumphs in Burma to this hour is the story of a prolonged pentecost for the Karens.

Converts from the out-caste classes are won in India. A deputation from the higher-caste people waits upon Dr. Clough, threatening withdrawal of the favour shown him. Three score of their boys are attending his school. As he weighs the issue with anxious mind, his eye falls upon the word of Scripture: "Ye see your calling brethren; God hath chosen the poor of this world, rich in faith." Fifty-nine thousand Telugu converts God hath given to our mission alone.

Workers in Assam seek the representative people of the province—the Assamese. A Christian tract falls into the hands of two members of a mountain tribe, and they go back to their people. The missionary, following later, finds a Christian village, and the hills of Western Assam break forth into singing, celebrating one of the noblest triumphs of modern missions.

Islands lying under the dominion of Spanish ecclesiasticism are opened to the preaching of a pure Gospel. American missionary organisations debate as to their place of service. But, two years before this time, an educated Visayan, who had come to Spain an atheist, became a Christian and came under the influence of an honoured missionary of the Union in Barcelona. By the labours of these men, large portions of the New Testament had been translated into the Visayan tongue. To the Visayan islands the missionary and this first of native converts went and, within a few months, 15,000 Visayans had expressed, in a written petition sent to the missionary, their desire for instruction concerning the way.

Four years ago a missionary of Burmah was sent on to Kengtung in the far north-eastern section of this province. His purpose in the new home was to continue work for Shan peoples. But messengers came in telling of strange convictions cherished by a mountain people. They revered one God, they believed that once He dwelt among men, that ascending He left behind Him a Book, that this Book had been lost but was one day to be recovered. For that recovery they waited, with bound wrists bearing mute testimony to their consciousness of spiritual bondage and their expectant waiting for a deliverer. Their convictions, so tenaciously held, were passed on to other tribes. Within the last year fifteen hundred from these tribes of the hills have confessed their faith in Christ by Christian baptism, and now towns numbering hundreds of thousands are entreating that a Christian messenger shall come to them.

It is my privilege to-day to speak to you of a work reaching to many lands, to more than two score of races. Of these some are in the great highway of the world's life; some are inconspicuous. Our missionaries labour in great cities and as well on isolated frontiers. We rejoice in the opportunities afforded for service at great centres of great empires of the East; but what work shall in the end be found most influential, we are not sure. To recognise a divine plan as controlling in the work of Christian missions is to become distrustful of one's power to judge infallibly in the rating of peoples and lands. It may be that God has large purposes of grace for peoples whom the world terms decadent. Stanley's friend, Sir Harry Johnston, writes in his "History of the Colonisation of Africa": "All predictions as to the future of the Dark Continent seem futile in the face of the unexpected, the strange, the unlooked for, which arises in Africa itself." He adds: "Remedies for all African diseases may be found." Who shall measure the possibilities of any race under the restorative and recreative power of the living Christ? Who shall forecast the turnings and over-turnings which shall precede the final setting up of the throne of the King? We know not from what people those shall be taken who shall be found at last sitting on the right hand and on the left of the King in His glory. And we know not what relations peoples now obscure may have to the large, final result in the establishing of our Lord's earthly dominion.

Even now strange discoveries are made. The despised Karens of Lower Burmah, now revealing noble types of Christian manhood, are found to be kindred to the mountain peoples beyond Kengtung, and these peoples reach in numberless multitudes on into the Western provinces of China. What relation shall these tribes hold to the future of China? What part shall they bear in the final world conquest? It is not for us to say. But in this presence, I would reverently bear witness to the reality of the Divine leading as made conspicuous by the lessons of our history, and would record our desire that, in the days before us, we may be found willing and fitted to be led of Christ.

As the missionary's need is to be led of Christ, so his primary all-comprehending aim should be to present Christ. In a church in Copenhagen is a work unrivalled in sculpture—Thorwaldsen's "Christ and the Apostles." Who that has seen it will ever forget the attractiveness of the central figure—the face pure, benignant, the hands, showing the print of nails, outstretched in invitation! Above the statue an inscription is carved in the marble: "This is My beloved Son; hear ye Him": and, beneath, a second inscription presents the message the world is bidden to hear, a brief message of three words in its English rendering: "Come unto Me." The missionary's task is to secure for the world that vision, to bid men heed that message. It is the lesson of His commission: "Go ye, and make disciples of the nations."

The discipleship, indeed, must be real. Christ's disciples are to learn of Him; their powers expanding, their souls growing transfigured as they abide in His fellowship and ever more fully apprehend His instruction. But this is the Divine provision, the Divine prescription for the world's needs, in its essence, in its comprehensiveness—that men shall become His disciples. This appointed way out of human ignorance and sin is an ascending way. It reaches low; the humblest may become a disciple. It rises high; one taught of Christ shall learn at last all truth and duty. There is no substitute for this provision of the Gospel. Mental or moral enlightenment cannot meet man's need. The Gospel method is peerless, because it reveals a personal, Divine Helper who can renew the heart, transforming its affections and its impulses. "Jesus Christ maketh thee whole" is the characteristic, unrivalled announcement of the Gospel.

Our hope for the peace and progress of the world has no stable ground but in this work. Sir Robert Hart said well, when contemplating the possibility of a renewed outbreak in China more dreadful than that of the opening century, that our one hope of deliverance from this peril is in the *miraculous* diffusion of Christianity. Educational work, the diffusing of literature, if separated from this revelation of renewing spiritual forces, would not avert the evil. Enlightenment, indeed, may intensify hostility by the disclosure of wrongs inflicted upon China by Western nations. It is upon the revelation in the surging life of the East of the power that works within, creating the spirit of fraternity and service, that our hope is dependent. It is those who present to mankind Christ, Redeemer, Renewer, Teacher, Master, who bring on the golden days of peace and world-fraternity.

Upon this work of presenting Christ, the missionary, we are persuaded, may enter quickly. Whatever some may choose to believe as to fixed differences between Oriental and Occidental types of mind, it is certain that in the story of Christ is embodied the supreme appeal of God to the common heart of man. Beneath all that is racial or personal in men is man; and Christ knows what is in man, Christ responds to what is in man. The human heart responds as to nothing else, to the appeal of God in Christ. "I, if I be lifted up," the Master said, "will draw all men unto Me."

Mr. Stanley, sitting with King Mtesa, spoke of the wonders of European courts to a listless hearer, but when he spoke of Pilate's judgment-hall and the scene without the gate of Jerusalem, the king's eyes grew moist. "I found," said Stanley, "that I had quite misjudged as to what would most deeply interest this man." A Brahman of India said to a Christian lecturer: "I am a Hindu, but I could love your Jesus." The presentation of Christ finds a craving in the human heart which Christ alone can satisfy. Sometimes it finds even a dim hope that this craving may be filled. Said a woman of

China, when first hearing the story of God's love as revealed in Christ: "Did I not tell you there must be a God like that?" In teaching what Christ is, in declaring His claims, in announcing His invitation, here for ever remains the primacy among missionary methods. Those who distrust this simple, direct method of presenting Christ are likely to follow routes circuitous and long, and to risk the missing of their end at last.

And, as the missionary should not postpone his primary work of presenting Christ, so he should never obscure this primary aim. This aim is never to be obscured in the work of mission schools. Far be it from me to seem to speak lightly of the value of educational work to the full achievement of the aim of Christian missions. The development of converts in a strong Christian manhood, the training of Christian leaders, these are imperative requirements. And the Christian school multiplies opportunities for promotion of the primary aim of missionary effort. We are thrilled, indeed, by the opportunity just now offered to Christian schools in the East—in China where the public educational system itself is modelled after missionary schools and dependent upon them for its force of instructors, in Japan where the long-fought issue is decided that mission schools shall be free to do distinctively Christian work. It would be nothing less than criminal to refuse this proffer of control of the future of these great empires of the East. But the work of education is to be held steadfastly true to the primary aim of the Gospel. That aim commits the Christian school to open loyalty to Christ. It commits the teacher to earnest effort to lead his pupils to Christian discipleship. There is some danger, as the history of certain organisations indicates, that fear of repelling patronage will lead to an obscuring of this aim. It is almost certain to be obscured where direct evangelistic work is deliberately postponed and school-work is adopted as a substitute. It is our conviction that no more serious, fatal error could be made than this. The report that many pupils have passed in their examinations is a poor substitute for the report that many have accepted Christ as their Redeemer and Lord. Christian schools need not fear competition with other schools; their superior moral standards secure for them a great advantage, and God delights to honour those honouring him. If the policy of open Christian loyalty were to postpone success for a time, the success would be greatly larger in the end. Christ in the school will draw minds and hearts to himself. Let the lands of the East be filled with schools representative of the superior culture and the superior educational method of Christian civilisation; but let everyone be outspoken in its Christian loyalty. At the gateway of every enterprise enlisted in this great world effort, every school, hospital, printing house, let us set that Divine figure—not Thorwaldsen's, but the vision after which the Danish sculptor modelled his work—that all may look upon that pure, benignant face, that form of Divine manliness, and may meet the silent matchless appeal of the hands, nail-pierced and outstretched.

It is my privilege to-day to bear testimony that this simple service to which the followers of Christ are called is proving effective. As the Gospel has been preached, a radiance has dawned on human faces, white and black, and yellow and brown. It is a swiftly-increasing company that has been given to our work. Ninety-two years ago our first representatives set out upon their errand. After twenty-five years, one thousand Christian converts were enrolled; after fifty years, nine thousand; after seventy-five years, sixty-nine thousand; after ninety years, one hundred and seventeen thousand; at the close of last year, the ninety-first, one hundred and twenty-six thousand. The year just ended has brought a great gift in precious souls. The returns promised by the Divine Leader are rolling in an ever fuller tide. It shall be fuller soon, for us, for all, as the on-sweeping of a great sea, please God! It shall be if we please God. Are there not indications in these days, whose mighty movings have stirred the impulse which has brought us together in this place, that Christ has large plans of blessing for the world, and that it is in His heart to work swiftly if His followers will but respond to His summons. I am reminded of a word of Mary, the mother of Jesus, at a marriage feast. Jesus had not disclosed to her His purpose, but she believed

in His power and guessed dimly that in some way he would manifest forth His glory. And in her longing that His purpose should not be defeated, with an eager, trembling solicitude she said to the servants: "Whatsoever He saith to you, do not fail to do it!"—What if the servants had not obeyed! How much the feast would have missed! How much the world would have missed! Shall not this be our solicitude and prayer, that the Church may not fail to respond to the bidding of the Master, though the task enjoined appear futile as the drawing of wine from water jars, though it seem extravagant as to Sidney Smith the beginnings of the missionary enterprise, chimerical as to some to-day the motto of the student volunteer: "In this generation, the world for Christ." Whatsoever He saith to young manhood and young womanhood, whatsoever He saith to parents concerning the life-service of their sons and daughters, whatsoever He saith to the Church concerning the consecration of its financial resources and its resolved endeavour, God grant we may do it, that the Church and the world may know the immeasurableness of the resources of His waiting power.

Three years ago it was my privilege to stand, at the midnight hour, upon the Common in the City of Boston. From the balconies of the State Capital a distinguished company looked out upon a vast concourse of people. Words of prayer were heard, and words were read concerning Him who is "from everlasting to everlasting." And now the great throng lifts its voice in song. The song is not new: it was written two hundred years before and, two hundred years before, it was sung at the birth of a century by a little company of colonists of Great Britain assembled for a like solemn service at the midnight hour. This song, requiem of departed centuries, natal-hymn of the new, I would bring to you who are met in a gathering significant for men of England and America, and for all of like spirit, of a deeper unity than political bonds can join:—

Let this transplanted English vine
Spread farther still, still call it Thine;
Prune it with care, for yield it can
More fruit for Thee, the Husbandman

The false religions shall decay,
And darkness flee before bright day.
And men shall God, the Lord, adore,
And worship idols vain no more.

So Asia and Africa,
Europa and America,
All four, in concert joined, shall bring
New songs of praise to God, our King."

May God help us all to do well our part in bringing in the fulfilment of this prayer!

The discussion was opened by Professor W. O. Carver, Th.D., D.D., of Louisville.

MISSIONARY METHODS—AMERICAN.

Professor W. O. CARVER, Th.D., D.D.,
Louisville, Ky.

The "delegates" who formed the earliest general missionary movement of American Baptists, 1814, announced "the purpose of carrying into effect the benevolent intentions of our constituents by organising a plan for eliciting, combining, and directing the energies of the whole Denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light." This language is significant, not

alone because it marks the beginning of our American missionary endeavour, but because it sets forth principles that characterised all our progress. Essentially the same language is found in the preamble to the constitution of the Southern Baptist Convention, 1845; and as late as 1881 Dr. F. H. Kerfoot preached a sermon before the Convention, the points of which were indicated by the terms "elicit, combine, and direct," and which has stirred the Baptist heart for a generation. The "delegates" of the first convention held themselves to represent a constituency of "missionary societies and other religious bodies of the Baptist denomination." It was the "benevolent intentions" of this constituency that they sought to "carry into effect," at the same time seeking so to enlarge the constituency as to include "the energies of the whole Denomination." The idea of co-operation looked to complete unity "in one sacred effort."

They set for their field of evangelistic endeavour the heathen and the partially evangelised. The Christ came to seek and to save that which was lost, but included among these as his special mission "the lost sheep of the House of Israel," standing in the partial light. Simeon thanked Jehovah for sight of "Thy salvation, which Thou hast prepared before the face of all peoples; a light for the unveiling of the heathen, and the glory of Thy people Israel." (Luke ii. 30-32.) Paul announced his missionary platform: "For I say that Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given unto the fathers, and that the heathen might glorify God for His mercy." (Rom. xv. 89.) The Biblical order of evangelical procedure is "to the Jew first and also to the Gentile." And who is the Jew, and who the Gentile? The Jew is the man with a revelation from God, partially appreciated, partly perverted, knowing of a Messiah but ignorant of the Christ; the Gentile is the heathen, "without God and without hope in the world," as yet ignorant of the good news that "unto the Gentiles hath God granted repentance unto life." This fundamental distinction Jesus drew and the Apostles observed. American Baptists from the beginning set before themselves the same division of the mission field, designating them "heathen" and "nations destitute of pure gospel light." No other body of Christian people has more consistently and extensively sought to lead errant Christians into full knowledge of the will of God in Christ Jesus. This Christly policy of American Baptists has had no little to do with the existence of the Baptist bodies of Continental Europe represented in this Congress. Nor is it out of place here to say that the consistent pursuance of this policy of showing to the partially enlightened the way of the Lord more perfectly, if we can attain to and maintain the Spirit of our Master, will give us a mission to all the ranks and sects of Christendom. But this is a mission to be accepted rather than sought, to be humbly discharged under the power of special endowment and not haughtily arrogated in self-sufficiency.

In accordance with the principles just now set forth, American Baptists have sought to go into all the world. One of our chief fields has naturally been our own land, where the growth of population in number and extensive distribution has taxed our resources to meet its demands. In the nine decades of our missionary organisation our population has multiplied by ten and our territory by three. Our Baptist numbers for the same period have grown from 200,000 to 4,500,000, or multiplied by more than twenty. Since the days when Jesus announced that the field is the world, it has been needful to make selections of fields for the efforts of individuals and groups of Christians. The Lord's principle should be the method of His missionary, "to do the will of Him that sent Me and to accomplish His work," so as to be able at last to say, "I have glorified Thee on the earth by finishing the work which Thou gavest Me to do." Paul's guides in selection were the field of destitution, the field of preparation, the field of advantage for the kingdom. With allowance for mistakes and for occasional waverings, we may humbly believe that American Baptists have followed the Pauline example. The Moravian Brotherhood have won the world's applause and a large measure of the Master's approval by following the one principle of seeking to go with the Gospel where the destitution and need are greatest. As an exclusive

principle this is a mistake, but as a factor in selection it is true to the Christ who sought out the publicans and sinners. "When they persecute you in one city, flee to the next," is a command of the Lord. And He came unto that which was His own by preparation. A long period of preparation within the limits of the Roman Empire had been made for the first age of missions, and the Spirit of God led the heralds of the King along the highways made ready through centuries of Jewish, Greek and Roman preparation, in which all the nations of men had been made to serve. American Baptists have sought to follow this principle and go before the King on the roads which He has compelled the world forces to construct. We are ourselves too evidently a product of the providential plan of the omnipotent Christ to be able to ignore the leadings of our Lord in the uprearing of His Kingdom in the earth. Where He leads we seek to follow. We recognise that all the forces of history, society, commerce and conquest are instruments for making the kingdoms of this world the possession of our Lord, and His Christ. For more than three centuries the British Government has been the outstanding example of a nation in the service of the King of Kings, willingly or unwillingly, and has been the chief factor in the world's uplift. In spite often of individual corruption and corporate greed, it remains that England touches no land without lifting it into larger light and nearer the Kingdom of Heaven. We rejoice that our own country has come to be in world-reach a factor for the opening of doors and building of highways for the new day that is coming upon the earth. In the summer of 1904, in Chicago, a student of prophecy visited the Japanese Consul and asked him to account for the constant victories of the Japanese over the Russian forces. The Consul replied with three well-stated reasons. The inquirer said, "Is that all?" "Well, I think this counts also," and the Consul added two other general explanations. "Is that all?" The Consul, though not a Christian, turned fully to face his questioner and said, "Back of it all is God." The preacher called for a Bible which the Consul readily produced, and together they two studied God's rulership of the nations. We believe in that principle. We followed British colonisation into India, the commercial invasion into China, the trade treaties into Japan. We seek to take advantage of Africa's partition for fulfilling Jehovah's promise to the suffering Messianic Servant, "I will divide him a portion with the great, and he shall divide the spoil with the strong." When Victor Emmanuel's armies marched triumphant into Rome, there followed in their wake an American Baptist colporteur, on a mule, to do spiritually what the King was doing politically for the slaves of "the Church." The door of opportunity has opened to no Catholic land of the American continents into which American Baptists have not thrust labourers, often pitifully inadequate in number and equipment, but heralds of the Christ. Where God has spread rich fields of material opportunity on our ever receding, and yet expanding, western frontiers, there have gone the pioneers of the Cross to lay the foundations of the Church in the first strata of civilisation. And as our country has been launched upon the career of expansion, the missionaries of American Baptists have been ready to further the imperialism of Jesus Christ. On foreign fields our people have sought to seize strategic positions, and this is a part of our policy at home as well. It must be confessed that Southern Baptists have at home been slow to occupy cities and often afraid of towns. We have been a rural people with no large cities, and have allowed our cities to grow without meeting the demands, until in many cases we have lost great opportunities. We have come to see our mistake and as rapidly as possible are correcting it.

In the matter of missionary comity among the Boards of evangelical denomination, American Baptists have acted on the truer principle of kingdom economics which underlies all right comity. The wisest use of our forces of means and men in furthering the Kingdom of Jesus Christ is the economic principle that must determine all disposition of the forces. As a rule this allows for generous application of the laws of comity. Many of our people have rather narrowly opposed all recognition of comity, sometimes being more polemical than evangelical; a few would go too far in its advocacy

and application. Our Boards have maintained the true attitude of fraternity with loyalty to the Lordship of Jesus Christ.

Of course it has not been given us all always to see alike in applying these principles in selection of fields; and occasionally it has come about that some have felt compelled to establish independent and factional missions, but we have suffered comparatively little from this source.

Turning now to the use of our forces in evangelisation, we look at the organisation by which we seek to "elicit, combine, and direct" the energies of our Denomination. Baron Von Woltz, that luminous herald of missions in the third quarter of the seventeenth century, outlined a plan for his proposed "Society of Jesus loving hearts" to include "*Promotores, conservatores, and missionarii*." These classes correspond to the three phases of missionary operation which must be taken into account in all study of methods. The functions and relations of these classes constitute the problems of organisation. Hudson Taylor sought to combine all these functions in one director-generalship, but failed.

Among American Baptists several factors determined organisation, and variation of the factors, in time and place, has produced some variety and some change in organisation. Of the chief factors we mention (1) the influence of prior organisation of English Baptists. This influence reached America in the beginning through several sources. Dr. William Stoughton, of London, was a visitor at the formation of the Society at Kettering, and contributed half a guinea. In 1796 he took up residence in America and was a leader in the organisation of the American Convention at Philadelphia, 1814. Correspondence between American and English ministers and letters to America from Carey, and American participation in the support of the English Society, all served to impress the English method on American Baptists. (2) Political organisation always has much to do with ecclesiastical. American political ideas and organisation and the Baptist attitude toward these were a factor. (3) The nature of the Baptist relation to other religious bodies had a bearing. (4) Fundamental Baptist principles were ever at work, and have sometimes been overworked and misapplied.

The point of difficulty has ever been in eliciting the energies of the masses. Some conflicts have arisen over combining, and even more in directing, but the serious defect is in the matter of interesting the people.

It will be observed that there was an initial distinction drawn between the missionary constituency and the denominational energies. All efforts to make the two co-extensive and identical have failed. Some efforts have been along the line of enlisting the people among the missionary supporters. Such were the earliest efforts and the more consistent and successful efforts all along.

The early years of modern missions were under the influence of the Baptist idea of individualism, partly from principle and largely from the necessity for organising only interested individuals, because of the impossibility then of inducing any "Church," as such, to undertake the enterprise. The missionary advocates and supporters were in the minority. So it came about that even in the Church of England the principle of individualism determined the missionary organisation, and it was many years before the "Church" undertook the work.

But after a quarter of a century the "Churches," ecclesiastical organisations, as such, began to undertake the responsibility for missionary endeavour. This movement required half a century for its complete achievement. It was in the midst of the period of this movement that Northern and Southern Baptists divided, and Southern Baptists organised their mission work partly under the influence of the ecclesiastical idea. By consequence of this, and some other influences, notice of which must now be omitted, the Southern Baptist Convention represents an effort, by including all the denominational forces in the organisation, to enlist them in support of our missions. So it is that the purposes of the Southern Baptist Convention are set forth as not only "to promote foreign and domestic missions, and other objects connected with the Redeemer's Kingdom," but also "to combine for this purpose

such portions of the Baptist denomination in the United States as may desire a general organisation for Christian benevolence, which fully respects the independence and equal rights of the Churches." The import of these statements suffers division of interpretation, but usually includes all Baptists within the geographical limits of the Convention.

The earliest organisation, beyond the Churches, in America, was the district association, which was not missionary but social and fraternal. By degrees these associations came to foster and give support, chiefly moral support, to frontier and Indian missionaries. With the rise of missions in more distinct and comprehensive form, missionary societies were formed, and in 1814, "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions" was founded with triennial meetings, with a Board of Commissioners to transact all business during recess of the Convention. In 1817 "domestic missions" were also distinctly assumed and not wholly and formally surrendered until 1865.

As a direct outgrowth and necessity of the mission work, State organisations, called conventions or associations, were formed. District associations were used as platforms for advocating missions, and by degrees, as new associations were formed, lost their original character and themselves became missionary organisations with their own boards to direct mission work within their own bounds and to foster mission interests in general. City mission organisation, when needed, was sometimes independent and sometimes in the form of committees of district boards.

Growing demands of the work abroad and at home caused division of work, and as early as 1824 the organisation that came to be known as the American Baptist Publication Society had its beginning, and in 1832 the American Baptist Home Mission Society was founded. Thus arose three societies with fields largely distinct, each with its own constituency, though the majority of mission supporters were constituents of all three. To these were added, after 1871, women's societies, distinct from, but co-operating with, the general societies, for the most part.

With the secession of the Southern Baptists, on account of differences incident to slavery, in 1845, one Southern Missionary Convention was formed, as at the first, but with separate boards for the conduct of different kinds of work. In 1889 "The Woman's Missionary Union Auxiliary to the Southern Baptist Convention" was formed, and has maintained this intimate relation.

Confusion in this somewhat complicated system arises only in reports of work, the same support sometimes being reckoned to more than one organisation, and as many as five organisations occasionally getting credit for the same work. The practical difficulty of this is slight.

After sixty years all Baptists of the United States have recently come together in the Baptist General Convention of North America, whose meetings are to be triennial after next year. This Convention is in no wise to supersede any present missionary organisation, but it is to have a mission and in the highest sense to be missionary. Our Lord suggested three methods by which His kingdom would possess the earth—attraction, permeation and conquest. "A city set on a hill cannot be hid"; "The Kingdom of Heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened"; "Go ye into all the world and make disciples of all the nations." The method of attraction will be powerfully illustrated in this General Convention; it will facilitate the leavening power of the Gospel on the whole lump, and it will be a powerful stimulant and helper to conquest. Above all it will be conducive and conservative of that unity of spirit for which our Lord so earnestly prayed as a condition on which the world should know that the Father had sent Him to save it.

What shall be said of the method of doing and directing the work on the field. I have indicated the divisions of our work, each of which is under the control of a Board of Managers. Among us of the Southern States there is almost unlimited confidence in these Boards, and to such an extent do we leave to them the details of the work that very many of our supporters know all too little of what is doing. The work is secure, but the support needs to

be more intelligent. It is a policy of our Boards, too, to leave large freedom and responsibility with the missionaries themselves, though it has been impossible to satisfy some independent souls in this respect. Desire for unlimited freedom on the part of some missionaries has allied itself with the clamour at home for local Church sovereignty and control, and produced what is known as the Gospel Mission movement, which encouraged itself, also, for a time, with certain mistaken conceptions of the principles of the China Inland Mission. Northern Baptists had a somewhat similar experience with the American Baptist Free Mission Society, 1843-1872, in which, to be sure, some other elements had part. In the one case time and better understanding corrected the division and in the other case are doing so.

In our foreign fields we organise the forces in a district with a chairman and treasurer and secretary, and the work of the mission is in large measure under the direction of this body of workers, and their united wishes and judgments have great influence with the home directorate. The advantages of unity and harmony and breadth of view belonging to this policy are obvious. There is room for difference of opinion as to how far this may be extended, but we have found it possible to go very far. Similarly, in our home work, the State and local boards are depended upon for details of information and management in very great measure.

Of lines of work on the fields we must speak briefly. Another paper of this session lays especial stress on the method of evangelisation. This Southern Baptists have magnified, relatively have even exaggerated. Popular witness bearing is the Apostolic way commanded by the Lord of the harvest. Some of our people do not believe that anything is missions save the direct proclamation of the Word of the Gospel, and their view has served as a check upon other lines of labour equally necessary, though not primarily so fundamental. Within last month an influential weekly has contended that only the work of preaching is missions and that money used for education, medical relief, even for training the native ministry, is not properly reckoned as mission contributions, however needful. Under pressure of a State Secretary of Missions, a State meeting just now all but committed itself to the doctrine that "nothing is missions except the preaching of the Gospel from the pulpit." Happily this extreme view is not extensively current.

Southern Baptists have entered upon the broad policies of the Commission of Christ, which contemplates the permanent establishment of the Faith in all receptive lands. With proper limitations we foster general education for such as are cut off from, or will forsake, the secular training of the heathen schools. Especially are we now feeling that the demand is upon us for a trained native ministry to man the work that it may have native rooting and development. When Judson and Rice became producing occasion for American Baptist Missions, Rice returned home to devote himself to the cause of minister training. The general growth of Baptists in America is due in great measure to their concern for an equipped ministry. This it was that called into existence nearly all our colleges and schools of higher learning. We cannot pursue a meaner policy for our Churches in heathen lands.

We are taking up now, too, the ministry of healing; and medical work, first formally assumed by us a few years ago, is a growing factor in our furnishing for the service of the kingdom. And the printing press is an arm of recognised power.

To all cavils and criticisms that the Apostolic labours did not include these charities, besides an appeal to the history, we find sufficient reply in the fact that no blessing known to the saints at home was withheld from the converts abroad in Apostolic days. Every blessing that belongs to the Gospel went with the Gospel, and must ever go with it if we measure up to the sympathies of Him who carried our sorrows and was acquainted with our griefs, who came that they might have life and have it abundantly.

Our part has been too small in the world's redemption. By the grace of our Christ it is to be greater. Our methods have been Scriptural and loyal, but not always broad and liberal. We seek to follow the leading of



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MR. C. W. MACALPINE, J.P.

our Lord in carrying forward God's "plan of the ages which He laid down in Christ Jesus," and to allow Him to determine times and seasons, only praying ever that the eyes of our hearts may be enlightened to see with what hope He called us, what glory He will find in us, what power He will display through us, that we may be found unto the praise of His glory when He comes in triumph to reign.

The Chairman: We have taken the time intended for further discussion, and the gentlemen who have sent up their names will please excuse me if I am unable to call on them. It is nearly five o'clock, and the Secretary has several announcements to make.

Rev. Dr. Whitley (Secretary): A delegate has sent an inquiry as to the accuracy of the foreign missionary maps which hang on the walls. He wants to know if there are heathen in North America and elsewhere in the proportion marked. Yes; there are plenty in Canada, United States, and Australia. The maps have been drawn with great care and are confirmed by H. P. Beach. I am sure our friend will accept his authority. Inquiries have also been made about a report of the Congress. One is going through the press already, and the reporter and editor are hard at work with it. It will contain the papers read and full reports of the speeches.

Rev. John Wilson closed the session with prayer.

THURSDAY, JULY 13th.

EVENING SESSION—EXETER HALL.

The Chairman, Mr. G. W. Macalpine, J.P., said: My Christian Friends,—The function of the Chair to-night is a very brief one indeed. But it may not be an altogether unimportant one, and, indeed, there may be considerable responsibility attaching to it, because it may be borne upon the Chair to strike the keynote of the meeting, to which the rest of the proceedings may vibrate. And I should like, if possible, to strike a note to-night that will bring this meeting into accord with all the notable meetings which have been held during the week. (Hear, hear.) I think that it would be premature to-night to sound a note of victory, although I would fain do that. We may not put off our armour and boast just yet. As long as the map behind me has so many patches that are green and yellow and black, we cannot be satisfied; until they are all red or white we must not count victory. But we hope speedily for the time when all the nations of the earth will be washed with the blood of Christ, and put on His white robe of righteousness, and we are brethren. I think we ought to look forward to sounding the note of victory soon. (Applause.) There are two ways of going about a business. One is to dribble out a small annual contribution; another is to make a grand capital expenditure, and get the work done at once. Now, I think *that* is what our Churches ought to seek to realise; that it will not do to make a small contribution annually, but that we should seek at once to realise the importance of the work which we have in hand, to realise that it is possible to accomplish it quickly, to take it in hand and do it. I have been pleased to learn during the last few weeks that the Arthington Fund which is to come to us (and to other denominations) is not to be an endowment for the Baptist Missionary Society, but that the capital of that fund is to be spent in the extension of the Gospel, or else it is to pass into hands which will use it for that purpose. I think that is entirely in the spirit of the donor. And it is entirely in the spirit of Christ. (Hear, hear.) An American friend said to me to day that the one note which she had

felt strongly in the meetings was their enthusiasm. And I think we might strike that same note to-night. But enthusiasm for what? I think not for any *thing*. I think the question is, enthusiasm for *whom*? (Applause.) There have been great names, past and present, mentioned in this assembly, and they have met with enthusiastic receptions. There have been great missionary names mentioned, the names of Carey and Judson, of Ashworth and Richard. But, if I am not mistaken, the name which has awakened the greatest enthusiasm, from Tuesday evening till now, is that name which is above every name, the name of the Captain of our Salvation. (Hear, hear.)

And what I want to say to you to-night is this, that He is on the mission-field, as He said He would be. We have evidence to-night from every land. Look at the titles of the papers which we have to-night—"The Awakening of China." Who has awakened China from her dream, from her nightmare of 1900? Who has been sapping the foundation of the hoary superstitions of India? Who has been laying His claim on Africa? What, indeed, does that title, "The Claims of Africa," mean? Is it Christ who is claiming Africa, or Africa which is claiming Christ? I think they are pretty much the same thing. I know nothing more interesting, more hopeful, than that "book hunger" of which we have been reading, in our youngest station of the Yakusu, which is not yet a decade old, but which surrounds the steamer which brings the books up, and buys them, in order that it may have the Word of God; until it is not satisfied by laying under contribution our African press, but is seeking to lay under contribution the English press, in order that its wants may be supplied. I call you, then, to enthusiasm for the Name of Christ. Every continent on which we do our work is witness to His power. I call you, then, to enthusiasm for Him who is there, and here, and who is leading us all on to victory. (Applause.)

THE AWAKENING OF CHINA AND THE DUTY OF THE HOME CHURCH.

By Dr. TIMOTHY RICHARD,
Of Shanghai.

God has given man many problems to solve, but none of greater importance than that which presents itself in the Far East at the present time. What shall *we do*?

I. THE AWAKENING OF CHINA.

It is painful to think that China did not wake up till it was in danger from the West. Let not the Christian Church sleep on, in like manner, unmindful of her duty, till she will be in danger from the East.

1. China began to wake up when it felt it was being robbed of its territory and wealth. Russia, about 1860, managed to get an immense region on the Amoor and the Pacific Ocean, and France later got Annam, England got Burmah. Korea became independent, foreign trade increased from year to year, and as the imports were greater than the exports, China felt its wealth flowing away like life-blood through a great artery. Consequently the people got poorer each year. They pointed to the magnificent foreign houses at the ports like Hongkong, Shanghai and Tientsin, and the princely fortunes made by many there, and said, "All this wealth of the foreigners is got out of our pockets, and therefore our own people are proportionately poorer, and so poor that millions of them perish annually from want." Later on, after the barefaced partition of China, which went on in the latter part of the nineties, when Japan took Formosa, when Russia took Manchuria, when Germany took Shantung, when France took some of Southern China, and when Great Britain claimed the Yangtze Valley as its sphere of influence,



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China, in a fit of fierce and mad indignation, woke up and resolved on the Boxer rising to drive all foreigners out of the land or perish in the attempt.

2. China woke up more easily, as it had gradually found out that with all its ancient and national learning, it was exceedingly ignorant in all modern universal learning. The Christian Church had, out of pure charity, sent men to help to save China. From these the Chinese for the first time learnt how to deliver the poor and needy by a better method than by the ancient way of doling out charities. They told them some of the benefits that might be derived from international commerce. They told them of modern discovery and development of mechanics, manufactures, and engineering, and innumerable automatic contrivances, whereby the West had increased its wealth by leaps and bounds, and how fabulous fortunes, beyond the dreams of any Chinamen, were made by hundreds of thousands, and how many private subjects, through their vast wealth, were more powerful than sovereigns. They told them that God had given man the great forces of Nature to have dominion over them. An insight was given them of the great forces of steam, electricity, physics and chemistry, from the study of which they would derive far greater benefit than by devotion to their dead idols and their many gods.

They told them something of the history of each continent, its government, religion, education, social and material conditions, revealing to their astonished listeners the fact that some of the other nations outside China were not all ignorant savages, but really possessed more knowledge and wielded more power than their very gods.

They told them all nations live on a planet which had been measured and weighed, that all its continents had been explored, that the products of the torrid and temperate and frigid zones were known, and that even the buried treasures of gold and silver, of diamonds and all manner of precious stones were found stored up by God, as in a great museum, but were now being laid bare for the use of man.

They not only told them of ancient civilisation in Babylon and Egypt, existing 4,000 years earlier than the earliest in China, but they traced man back through geological epochs to prehistoric times of the Cainozoic period, and the earth with its animal and vegetable life back through the successive glacial periods to the Eozoic and beyond. Yet this planet is only one of many in the solar system, and this system only one of countless systems in the measureless universe of God. These wonderful truths, somewhat verified by the sight of mighty steamers and electric telegraphs, astonished the Chinese beyond measure, and they began to realise that they were perishing for lack of knowledge.

3. China, finding missionaries saying these things, and foreign nations gradually encroaching on it everywhere, sent commissions abroad to investigate and report on the condition of the world outside. At first small officials were sent with Mr. Burlingham, the American Minister, who made a tour of the world with them, and extolled the greatness of Chinese civilisation.

Later, a famous Governor, Kwo, was sent as a Chinese Ambassador to Europe; Marquis Tseng and others followed.

Last of all the Emperor's brother came to Germany to apologise. Prince Chen came to the Coronation of King Edward, and Prince Pulun visited the St. Louis Exhibition and returned *via* Europe.

With scarcely an exception, the hundreds of educated Chinese on these various Commissions and Foreign Embassies strongly recommended China to reform. But all in vain, up to ten years ago, as the central Government in Peking was unconvinced, and kept the students throughout the Empire ignorant of foreign ways. Thus the whole Empire slept on and on.

4. China was further waked up by the *Society for the Diffusion of Christian and General Knowledge*. Finding that all these early Commissions abroad had produced no effect on China as a whole, and finding that the Chinese Government was strongly opposed to all missionary effort among the common people, because they regarded their charity schools and charity hospitals and famine reliefs as only methods of stealing the hearts of the Chinese, preparatory

to stealing their country, and that therefore it stirred up the people to riots against the missionaries everywhere, some of the missionaries resolved on writing books and pamphlets for the special enlightenment of the central Government in Peking, and of the students throughout the provinces, for all authority in China is really in the hands of these parties. Thus the *Christian Literature Society for China* was started, which is called in China the *Society for the Diffusion of Christian and General Knowledge among the Chinese*. Instead of writing goody-goody religious tracts which the educated classes would not read, we decided to enlighten China on all the chief factors in the world's progress, so as to put China in a fair way of saving itself, and to embody the general knowledge, which all missionaries were disseminating everywhere in their schools and in conversation with the natives, in a series of books and pamphlets which the mandarins and students could carefully study at their homes. We also told them of a Kingdom which embodied what is best in all earthly kingdoms, and which had other things besides, which far transcends them all, just as the heavens are high above the earth. These books and pamphlets were printed and circulated in Peking, and at all the provincial capitals where all the advanced students of the Empire are bound to meet periodically. The result was marvellous and beyond all expectations.

5. China was awakened, also, by the amazing power of Japan. Though only one-tenth the area or population of China, ten years ago Japan was more than a match for China. And now, it has single-handed humiliated a Power which all Europe dreaded. China thought, if Japan can do such things, how much more can China do great things if it tries! If it does not, it will be as much at the mercy of Japan, perhaps, as Russia. Thus it had to wake up or be in danger of perishing altogether.

The leading mandarins in Peking, the leading Viceroy in the provinces, and the leading students throughout the Empire, were soon convinced that China's only hope of salvation lay in the direction these publications of the *Christian Literature Society* pointed out. The whole nation of four hundred millions, from the Emperor on the throne to the poorest in the land, were mightily stirred up with these new ideas and hopes. Reforms were at once commenced on a gigantic scale to make a new China.

The Boxer rising was only a momentary check; the mighty energy of Reformed China is still going forward with astonishing strides.

6. China is now wide awake. Telegraphs have been built all over the Empire. Railways on a continental scale, similar to the grand trunks of Europe, America and India, are being built at a rapid rate. Merchant fleets plough her seas. Steam launches navigate her great rivers and lakes; and new markets are opened at a rate that is almost breathless. Mills of modern manufactures and new industries of all kinds are being set up at the open ports. The English language is now studied by tens of thousands. Those women, who have been cripples for a millennium, are being set free and unbinding their feet, and their minds, like those of the men, are also set free from ancient and national traditions to study universal subjects. Three years ago decrees were issued to establish universities for modern learning in each of the eighteen provinces of China. This, it must be remembered, deals with a population eight times as large as that of Europe at the time of its Renaissance. The task of securing suitable professors for all these, like financing for the great railways, is herculean, yet fifteen out of the eighteen universities are already open. Some 200,000 students will attend them soon. This, at one bound, doubles the students of universal problems in the world. Who can foretell the consequences?

Newspapers, which the Government has held as a monopoly for a thousand years, were ordered by it to be multiplied throughout the Empire for the purpose of educating the people!

A modern postal system has been rapidly developed during the last five years, along the routes of the railways and steam-launches, which greatly facilitates the circulation of newspapers and books, and the transmission of money, a boon of incalculable value to all.

In a word, Boards of Railways, of Engineering and Mining, of Commerce, of Education, have been established in Peking, including political alliances with more than half of Asia for national defence of the Far East against the Far West. All the institutions of modern Governments are rapidly springing up in all directions.

Thus we see a giant among the nations waking up from its sleep of ages, and with the refreshment which sleep gives, it will go in for the study of all problems of education and economics, together with social and religious reforms which will astonish the world. Instead of China continuing to get poorer each year, the tide will soon turn, when it shall have its full share of the wealth of the world. This turning will come to pass before this generation passes away, and the leaders of progress in the future will be from the East, as well as from the West. Since the day when the Persians were driven back from Europe by the Greeks, more than 2,000 years ago, there has been no event of such great importance to the human race as this which is going on in the Far East now. Such, in brief, is the awakening of China.

II. CHINA AWAKENED.

This brings us to the question, What is to be done with awakened China? In the midst of this new activity, what is the duty of the Church at home? To see that Christian forces rule, or to let non-Christian forces dominate the East and the world? This has to be done within thirty years, or it may not be done in centuries, for this reason. The great fundamentals of civilisation only change at great intervals of time. Dynasties change on an average of two hundred years, and religions in about a thousand years. China has made up its mind to adopt many material changes, such as railways, steamers and manufactures. China has also made up its mind to change its education. The next question will be to discuss, What shall they do with the Christian religion? It will be decided mainly within the next thirty years.

1. Do not follow the national policies of Christendom. There are Governments which, while professing friendship for China, prove by their actions that they really hate it. They praise the religion, education and civilisation of China, on the one hand, and point out the folly of Christian missions on the other, in order to lull China to sleep, knowing well that it is only with China asleep they can benefit themselves at her expense. They punish private robbery in their own country, but strangely justify national robbery as absolutely necessary to make room for their surplus population and surplus manufactures!

Special legislation of high tariffs is made for the exclusion of foreign goods and for the exclusion of aliens, while they dictate easy terms on which their own goods and their own citizens are to be admitted into weaker countries. If these countries complain or resist, then the stronger nations increase their own standing armies and navies in order to get by brute force what pure justice will not permit. Nations like these do not want an intelligent China; for an intelligent China would be a strong China, which could defend itself against the white peril. Therefore, they want China to be let alone to sleep. That is one policy of the Governments of Christendom. This injustice will stir up the spirit of revenge when China regains its lost power. What is to be the policy of the Christian Church? It must be diametrically opposed to that.

2. Do not follow methods only suitable many years ago. Charity schools and charity hospitals were once largely carried on in every part of the Empire, but now the advantages of modern education and modern hospitals are so generally believed in, that the Chinese will gladly subscribe all the money that is necessary for both. Even the importance of reviving religion in their midst is a welcome subject. Though we had to find the funds for the early evangelists ourselves, now the devoutest men in the land are prepared to take the burden on their shoulders, *provided we can fairly demonstrate our superiority*. The great need now is, therefore, to give them in religion, in education, and in hospitals, the very highest the world possesses, and the leaders of China are prepared to consider them and undertake them themselves,

with a little help from the friendly foreigner at the start. This kindness will stir up the spirit of gratitude and good-will among all the leaders of the land.

3. Carefully note what the Japanese are doing. Besides sending a million soldiers to fight the battles of China, they advise the authorities in Peking, and in the provinces, on all matters of government; they direct the new universities and they guide public opinion by means of the Press.

4. Follow the highest missionary experience gained in China, and in the world. I am only writing of missionary work, and only of some aspects of that; not of pastoral work, which is very different. I will enumerate a few only.

(1) There is a method which commends itself to the conscience of the best hearts in the world, and which becomes at once indigenous to the soil. There is another which stirs up the opposition of half the good people of the world, and which is felt to be unsuitable and foreign. One is Divine and perfect. The other is human and imperfect. Follow the Divine.

(2) There is a method by which you can save the whole man, body and soul, now and hereafter, from hell in this world as well as in the next, and by which you can get a hundred-fold in this world. There is another method, which only promises deliverance for the soul, and even that mostly after death, and nothing for the body now, but persecution and meek submission to oppression! Follow the method of complete salvation!

(3) There is a method by which a whole nation can be trained more efficiently, perhaps, than anything seen in Europe or America. There is another, by which we fall behind what already exists in China. One is the daily teaching of ethics and religion in our *modern Churches*—the schoolrooms. The other is only by a seventh-day teaching of religion in our *ancient schoolrooms*—the Churches. Follow that which gives daily teaching as well as the weekly.

(4) There is a method by which 90 per cent. of the converts are brought in. There is another by which only some 10 per cent., or less, are brought in. One works through natives; the other works through the foreign missionary. Follow the method of gaining 90 per cent.

(5) There is a method by which we can make a thousand converts per missionary. There is another by which only ten converts are made per missionary. One follows Apostolic methods, visiting the leaders of religion, as commanded by our Lord, while the other forgets that method. Follow the method which brings in the thousand converts.

(6) There is a method which produces converts who are each leaders of ten thousand, and there is a method which produces converts who are only leaders of a hundred. One is President of a University, the other is only the headmaster in an elementary school. Follow the method of getting at ten thousand.

(7) There is a method which has produced more than a million converts in ten years, and there is a method by which 150,000 Protestant Christians were made in sixty years. One is by the Press, the other is by the foreign pulpit. Follow the method which brings in the million converts.

(8) There is a method which thanks God that some thirty thousand converts of Protestants and Catholics are made annually, while the natural increase of the population is some four millions per annum. There is another method which is not satisfied till these four millions per annum are brought in. One is by weekly and local methods. The other is by a daily and universal method. Follow that which brings in all to the Kingdom of God.

(9) There is a method by which nations were Christianised in one generation, as thoroughly as by the so-called individual conversion. And there is a method which postpones that work indefinitely for many generations or even for ever. One is by influencing God's appointed rulers; the other is by ignoring them. Follow the method which converts a whole nation in one generation.

(10) There is a method which proclaims the Gospel of Peace to all nations, requiring no standing armies. And there is the method by which Christendom spends about three-quarters of a million pounds per day of taxation of the

poor to maintain standing armies. One is an infinite blessing from heaven ; the other is an infinite curse from hell. Follow the heavenly way.

(11) There is a method which learns by experience, and knows what has succeeded and what has failed in the past. There is another which blindly follows methods which have been demonstrated to be failures a thousand times over. One is scientific, obedient to the Holy Spirit and wise, bringing order out of chaos. The other is unscientific, disobedient and mad, undoing the work of the Spirit. Follow the Spirit whom the Master has sent to guide us into "all truth."

These are some of the experiences gained in mission work, and they should not be thrown away in dealing with such a big problem as we have in China now.

5. Finally I would say the Christian Church should *organise her forces*, so as to put these and other suggestions into practice. By bringing Baptist enthusiasm together we get up a great deal of steam. But unless this Baptist steam is put into a steam-engine of organisation, this magnificent power will be wasted without much good to any. We must guard against that.

Our World Congress comes rather late in the day. Most other denominations have had theirs. Still, there is an advantage in coming late. We should endeavour to do all the good they did—and *something more*. We should organise for Christian work *throughout all the world*. But in some places, like China, where some Christian unity of all Christian bodies had begun to spring up, this Pan-denominational movement acted as a separating force and weakened our strength, as the denomination came first instead of the Christian. I trust, however, that this is only an eclipse, and therefore very temporary darkness. The Presbyterians there have emphatically stated that their Union is only a preparatory step to a wider organisation of all Christians. Cannot this Baptist World Congress decide now to take an advanced step in this direction, and begin a federation of the six great denominations at work there—Episcopalians, Methodists, Presbyterians, Congregationalists, Lutherans and Baptists—into one co-operating force as far as possible ; for God will not judge us by our creeds so much as by our fruit. This would be an immense gain to the whole nation, and nothing would be lost but a bit of empty vanity. In this way our economy and efficiency can, in many instances, be easily multiplied. Note that. It would be far better than doubling our missionary force. In view of the great awakening in China now, and of our great weakness separately, is it not the duty of the whole Christian Church to unite, in order to give to China the greatest service in its power, and thus make the great, new Power rising in the East Christian, instead of leaving it non-Christian ? Since China is awake, let the Congress resolve, by the Grace of God, to make it Christian in this generation, and send a Christian ambassador to every provincial capital of China—a different type of man from the average missionary, and he can easily do the work of ten.

If this is not done Confucianism, notwithstanding its Divine doctrines, will, through ignorance, continue its historic oppression of all other creeds ; Buddhism, notwithstanding the Divine elements of its new school (the Mahayana, which few Europeans understand or know how to utilise), will, through ignorance, continue its transmigration, its transcendental and other crude speculations of bygone times ; Taoism, notwithstanding its firm belief in the Superhuman, will, through ignorance, continue its unrealised dreams and rave about them. China, as a whole, though almost passive in our hands to-day, will be left unfertilised by the true spirit of Christianity, because the *leaders* do not understand our religion. Remember, too, that, so long as the Governments of Christendom remain un-Christian in action ; and the East and West remain divided, instead of being united together as the right and left hands of God, they will continue the strife now begun, till God will bring upon us Armageddon in punishment for our sins. To avert that let us be thankful for this great awakening of China, and organise ourselves into a permanent committee to deal with those world-forces which hinder, and those world-forces which help, the salvation of the whole world, before we leave London.

When that committee is formed, then the salvation of China will be in sight. Can we justify delay? God calls for the establishment of the Kingdom of God in all the earth in this generation. Where are the volunteers?

THE AWAKENING OF JAPAN AND THE DUTY OF THE HOME CHURCHES.

By Rev. C. S. GARDNER, D.D.,

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The phrasing of my subject implies that the wonderful phenomenon which this generation has witnessed in the Orient is but the coming to consciousness and self-assertion of a national power which has all the while existed. It is a question, however, whether the Western world has not, as a result of recent events, experienced an awakening quite as thorough and significant as the quickening of Japan. Indeed, is our thought not somewhat confused? How much of the awakening has been in Japan, and how much in Europe and America? Certainly we have had to change the focus of our vision, and revise our conception and appreciation of that people. We are not sure but that our old appraisement of Oriental character and capacity is radically faulty; and it seems evident that there must be a readjustment of the East and the West to each other in their psychological as well as in their political relations.

The last half-century has been the period of the revelation of Japan. As that people have stepped out of their seclusion into the light of current history, they have displayed four striking characteristics which they did not borrow from the West, which, indeed, it was impossible for them to acquire except in a long period of racial development.

First, is a remarkable intellectual vigour. In the alertness, the penetration, the comprehensiveness of their mental operations, they show themselves easily able to hold their own in competition with the most cultured and powerful races. Upon this I would not dwell. In mere strength of intellectual faculty the well-informed man of the West has never prided himself upon superiority to the man of the East.

The second is a most extraordinary mental hospitality. This is truly surprising. The Japanese character is the product of an old civilisation, and up to a time within the memory of men still living they practised the strictest national seclusion, closing the gates of their Empire against all influences from without. But when those fast barriers were once broken through, we discovered a psychological condition apparently the very antithesis of their hereditary political situation. We found a keen, insatiable, intelligent curiosity; a broadness of mind and eagerness for new knowledge which we should expect only in a young and uncristallised civilisation; a teachableness and an adaptability unsurpassed, coupled with a noble self-respect and a steadfast loyalty to their past. This extraordinary phenomenon we refer to the sociologist for explanation, but its significance must arrest our attention.

The third is their social solidarity. In the compactness of their social organisation; in the enthusiasm of their individual response to social demands; in their definite consciousness that the individual interest and the social interest are one; in the completeness of the individual self-subordination to the general welfare, their civilisation seems to be unsurpassed. That the personality of the individual is unduly sacrificed in order to secure this solidarity, is the opinion of many competent observers. But we cannot fail to admire the wonderfully cohesive social articulation to which they have attained. Each individual is a cell in the vital organism of the national life; a cog or a wheel in the vast machinery of the social system. They have missed the benefits of the pronounced individualism upon which the

Anglo-Saxons pride themselves ; but certainly they have avoided the vast waste and leakage of social force with which the working of our excessive individualism is attended in America.

The fourth characteristic which we have observed in them is their executive efficiency. In a remarkable degree they have power to bring things to pass. The fineness and completeness of their social organisation is manifested in the conduct of the enterprises to which they set themselves. It shows itself in close attention to detail, and in patience and precision of execution. In the application of practical principles they are thoroughgoing. Indeed, the principles and methods which they learned from the West have received, at their hands, a far more thoroughgoing application than they have ever received at the hands of those from whom they were learned. Precision and thoroughness seem to be the most obvious characteristics of their genius and method, if we judge them in the light of their military achievements. And certainly war is a supreme test of the practical efficiency of a people. In a great and serious war, such as has been waged in the Far East, the cardinal characteristics of a people not only are likely to be manifested, but it is impossible to conceal or disguise them. And, in the red glare of the mightiest battles of modern times, both on land and sea, the Japanese stand revealed as a people of first-class practical efficiency, patient, precise, thorough, achieving colossal results with a neatness and deftness that betray their love of the orderly and beautiful, and with a thoroughness which must be the expression of a nature at once simple and aggressive.

Whatever defects and shortcomings may be manifest in Japanese character and civilisation, it needs no argument to demonstrate that a people with these undeniable traits, situated as they are and awakened to a consciousness of their national power and mission, are going to dominate and lead the Orient. No wonder the world looks on with bated breath at the phenomenal events of the last eighteen months, when every intelligent man realises that these awakened people have attained at one bold stroke to the hegemony of nearly one-half the human race. This impression is deepened when we reflect that this leadership will be not only political, but intellectual and spiritual also ; and the situation creates the most important and imperative missionary problem of our age.

Japanese civilisation is undergoing a rapid transformation. Modern ideas of constitutional liberty ; modern education, universal and systematic ; modern industrialism with its profound modification of economic conditions —these are the mighty forces which are fashioning the New Japan, as they are fashioning a new social world in all lands.

The great question which this transformation raises with respect to Japan is, Can the old religion of the Empire supply an adequate spiritual basis for the new civilisation ? Indeed, in one form or another this is the question which modern conditions have brought to the front in America and in Europe, as well as in the Orient. It is the supreme question of the age in all lands. With all our hearts we believe that for Japan this question must be answered in the negative ; and with equal conviction we are persuaded that in Christianity we have the one and only spiritual force which can shape the new social conditions to human welfare. Without denying the many excellencies of the old ethical codes of Japan, it is manifest that the new civilisation of the Empire must find a new basis. This conviction seems to be in the minds of many thoughtful Japanese. I have seen it attributed to their greatest statesman, the Marquis Ito. They have been awakened to their new life by an impulse which came from without and was developed in a Christian civilisation ; and they have reached their national prestige and power by following the lines along which Christian civilisation is now developing. They must continue to follow the trend of that civilisation. They need it for the individual salvation of their people, and they need it for the salvation of their new social system.

If they should now finally reject Christ, their recent brilliant development would eventuate in a frightful anti-climax. If by any chance that nation should now turn away from Christ, they would doubtless prove to be a

national example of the truth, that "it is impossible for those who were once enlightened and have tasted of the heavenly gift, . . . if they shall fall away, to renew them again unto repentance."

A heavy obligation at this crisis rests upon the Christian world with respect to that people. The political attitude of Christian nations toward them is of the greatest spiritual significance. According to Japanese modes of thought it would be natural for them to interpret our religion by our national acts and policies. To be stampeded by the senseless cry of "Yellow Peril" into a policy of international injustice would give them reason to despise both our faith and the manhood which it inspires. A political policy which seeks to restrain the development of any other people into fulness and richness of life, cannot claim even a distant acquaintance with the spirit of Him who came that men "might have life, and might have it more abundantly." The Christian nations will act in accordance with the spirit of both Christianity and common-sense if they welcome Japan into the circle of the great Powers, especially since she has made herself worthy of such association by adopting the fruits of Christian civilisation, and opening her mind and heart to its spiritual influences.

Under these conditions Japan has developed in the sphere of practical achievement a group of personalities of the first magnitude, and given the best possible demonstration of the existence of great qualities in her people. If we measure men by what they do, surely Togo, Oyama, Nogi, Kodama, Komura and Ito are worthy to be mentioned in company with the great names of any race or age in war and in statesmanship.

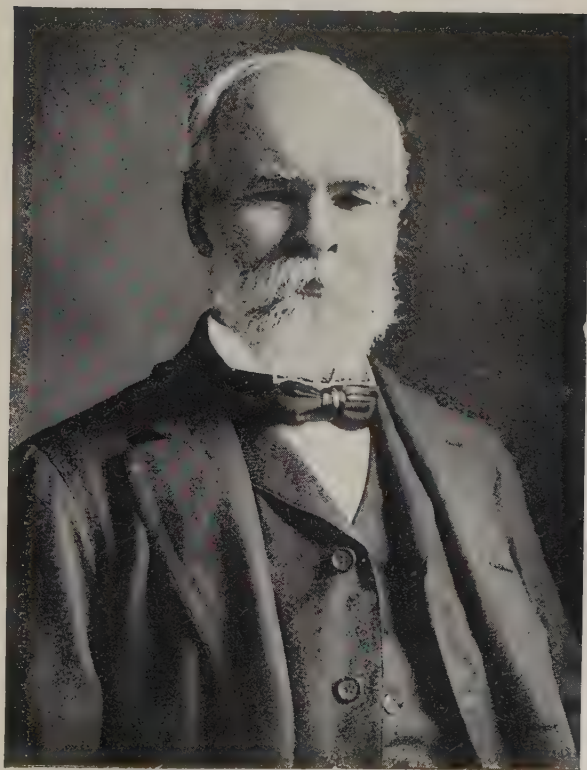
As to our Churches, it is their day of probation. Now or never must they act, if the unnumbered millions of the Orient are to be brought to the feet of Christ. Japan stands for the "open door," and that means the door of the mind as well as the door of trade. She is looking fearlessly in all directions for the truth, looking for it for herself and all her kindred. It is the greatest challenge ever made to the Church of Christ. If we believe we have that truth, let us have the courage of our conviction. Let us rise to the high level of the situation and to the lofty altitude of our holy religion. We must send our noblest representatives to offer these our faith, for we must not forget that they are intelligent critics of what we shall offer; and it is not a provincial theology which will make the strongest appeal to them; but it is the Divine, universal, ethical spirit of our religion for which they feel a conscious need. This religion they will take and cast into the alembic of their own experience and thought; and, as they have done with all else they have received from us, they will give it a more thoroughgoing application to life than we ourselves have yet done. The defect of our Western type of Christianity is the result of our failure to apply in good faith its social principles to life. Perhaps we are destined to learn from the Oriental type of Christianity, yet to be developed, the social beauty and power of the faith which has been ours for ages.

THE ATTITUDE OF INDIA TO-DAY IN REGARD TO CHRISTIANITY.

By Rev. JOHN McLAURIN, D.D.,
Ootacamund.

Taking into consideration the geographical extent of India, its immense and varied populations, its heterogeneous and polyglot languages, its primitive and multitudinous religions, its complicated and oppressive social systems, its varied and by no means symmetrical political relations; and, above all, the fact that now on its soil is being fought the great battle between the old and the new in civilisation, in science and religion, the importance of our subject will at once be apparent.

The India of to-day extends over more than thirty degrees of longitude and over about the same of latitude; from the Khyber Pass in the West,



REV J MCLAURIN, D.D.

to the borders of China in the East; from the snow-capped Himalayas in the North to Ceylon in the South.

This land includes all varieties of temperature, all grades of fertility, all kinds of minerals and precious stones, with a flora and a fauna second to none in the world. Mighty rivers gather and redistribute its wonderful rainfalls over arid plains and thence to the oceans which wash its shores.

At least 300,000,000 human beings—one-fifth of the world's population—obtain a more or less precarious subsistence on this continent. Of the origin or ethnological relations of these peoples I cannot speak, except merely to indicate the classes into which they are generally divided.

I. ABORIGINAL TRIBES.

Whence they came we are not sure, but they are found in the North on the West Coast down as far as Cape Comorin, though some tribes, such as the Yennadis, are found near the sea on the Bay of Bengal in Southern India.

They are mostly Animists, or demon worshippers—spirits and hobgoblins and all kinds of evil beings are feared and propitiated by sacrifices, or kept at bay by charms of many kinds. Few of their tongues have been reduced to writing, so that Christian work is largely done among them by means of the neighbouring Hindu languages. These people, like the aborigines of Australia and America, are melting away from off the face of the earth; some of them are becoming Christians and being merged into other peoples.

Still another group is found in Central India and Orissa, called the *Kolarian* group. Successful work is being done among the Santals, Mundaris, and others.

II. THE THIBETO-BURMAN GROUP.

These people cannot properly be called aboriginal. They belong to the great Mongolian race in origin and cast of countenance, and show no sign of extinction. They speak about twenty different languages, into a number of which the Word of God has been translated, and a considerable Christian literature provided. The American Baptist Missionary Union has extensive missions among them reaching up to and across the Chinese frontier.

III. IN SOUTHERN INDIA IS THE DRAVIDIAN GROUP.

The principal peoples composing this division are, in the order of population, Telugus, Tamils and Canarese. Malayalam and Tulu are spoken by smaller groups. These terms give names to the languages as well, and these languages are well developed and contain a very considerable literature, both classic and modern. A vast amount of both secular and Christian literature—scientific, Christian and general—as well as an increasing amount of periodical literature is annually produced and sold. Perhaps there is no part of India in which literacy is so high and in which so many books and periodicals are read by the people, as in the Southern Presidency.

IV. THE ARYAN GROUP.

This body comprises what forms the great bulk of the Hindus. They came in successive waves from Central Asia, through the Khyber Pass, and for centuries ruled India from the Himalayas to Cape Comorin. They imposed their language, customs and religion upon the great bulk of the people, but their greatest influence was in the great Gangetic Valley, where they divide their influence with the Mahometans, who formed the last great migration into this wonderful land.

V. MAHOMETANS.

The Mahometan race and religion are the most difficult problems which confront the missionary of the Cross in India—a virile race, an intolerant religion, and a language of great compass and power, they have largely influenced the people of India—and yet this is the only religion in India which has anything in common with Christianity. The unity of the Godhead is the

only redeeming feature in the most intolerant and fanatical religion in existence.

This is the land and these are its people to whom we bring our evangel of peace on earth, goodwill to men ; these are the languages through which we must communicate the "Light of the World" to minds darkened by sin ; and these are the Satanic religions, which it is our privilege to replace by the knowledge of the glory of God in the face of Christ Jesus our Lord.

THE CENTURY OF MISSIONS.

It is, in round numbers, *one hundred years* since the "*Consecrated Cobbler*," enshrining in his heart the noblest sentiment which can find a lodgment in a human soul, forced his way, by gentle persistence, to this wonderful land. Need I write his name here ? It is *William Carey*. But it is writ large in the Lamb's Book of Life. There are others I like to associate with this name—Fuller, Rylands and Pearce. Another name must be written just here, though he came from the young giant land then rising in the West—*Adoniram Judson*. What a story his life is ! Who does not remember Oung pen la and the marvellous woman who ministered to his wants ? And now Burma, from China to the sea, is his crown of rejoicing. The Apostolic band preached and wrote—so did these. The Apostolic band had a gift of tongues—Carey and Judson learned them. Here, at the end of the century, you come together and you ask, "Watchman, what of the night ?"

The God these men preached is One of *holiness, justice and love* ; the message they brought is *pardon, grace and glory* ; the assurance they offer is, "No good thing will He withhold from them that walk uprightly."

I wish it to be understood that I have not forgotten the work of Schwartz, who went to India half a century before—but these men were the occasion of the great missionary movement whose first century we are considering.

WHAT, THEN, HAS THE CENTURY BROUGHT FORTH ?

I am not taking into account the vast multitude of workers and disciples who have gone to glory during the century, or the work done, or the indirect influence upon the Christian Churches ; I shall only give the present tangible results in India.

There are now in India about 1,200 foreign ordained workers, and about the same number (1,089) of Indian ordained workers. Of lay workers of all grades, male and female, home and foreign, we have the large number of 25,462. In all, 27,751 persons whose special business, and, we trust, whose joy it is to make known the grace of God in Christ Jesus our Lord. By the late census the Protestant Indian Christian population was 3,220,913, which was an increase of 50·87 per cent. in the ten years. The whole increase in India was only 1·52. There is a large difference between 1' and 50'. During the same period over 5,849,440 copies of the Bible and portions were distributed, and 61,951,253 copies of tracts and religious books were issued.

OTHER AGENCIES.

Besides the above, we must take account of Christian colleges, high schools, seminaries, orphanages, industrial schools, and thousands of other and low grade schools in which the Word of God is read and expounded. Then we have Y.M.C.A., Y.W.C.A., Y.P.S.C.E., and other named institutions, besides Sunday-schools, Leper Asylums, and perhaps more beneficent and more powerful than any mentioned just above, for the opening of the homes and the crushing out of idolatry and caste, are the visits of *Zenana* and other ladies, who visit the Zenanas and homes of the caste people and tell the wonderful story to sympathetic and wondering crowds of women. This, to my mind, is the star in the East which may, more than any other, herald the coming day.

Let me but add one more thought. The presence of a host of godly European men and women in all grades of the Indian Civil Service, and the English language itself, with its magnificent freight of purifying and informing

literature, are powerfully influencing the minds of the rising generation of Hindus.

We are now partially ready for the question propounded :

THE ATTITUDE OF INDIA TO-DAY TOWARD CHRISTIANITY.

It is exceedingly difficult to indicate the attitude of 300,000,000 of such diverse races and tongues as make up the Indian people towards a religion so utterly different from anything with which they have come in contact as the Christian religion ; and yet there is an attitude, and an ever-changing attitude.

(1) But perhaps the saddest fact is, that a large proportion of the people of India are wholly ignorant of the Gospel of Christ. There are whole districts at the present time practically destitute of the means of knowing Christianity at all: *Chanda*, 690,000 people without a missionary ; *Raypore*, 5,000,000, 12 missionaries (415,000 to each) ; *Bhopal*, 2,000,000, only just entered (1901) ; *North Bengal*, 10,000,000, 8 missionaries (1,250,000 for each) ; *Dacca*, 2,409,000, 2 missionaries (1,204,500 for each). What can be the attitude of these people to Christianity, to Christ ? What is the attitude of the Christian Church towards these lost sheep ? Do you wonder that our hearts are sometimes sore, sometimes hot with indignation, as we confront these millions with empty hands ?

(2) The attitude of the Anglo-educated Hindus and Mussalmans, *educated abroad*—and here let me say that there is one significant and hopeful fact which needs to be noted in reference to this class. The name and character of Jesus Christ stands out peerless and alone in their estimation. He is acknowledged to be the King of men. The same is true to a large extent also of the Bible, the Book of God. Let us thank God for these significant facts, and also for the fact that this ATTITUDE is not confined to this class alone. These men have largely given up caste, idolatry, celibacy of widows, marriage of girls, and many other harmful customs. They are the promoters of the many samajas or associations which are springing up in India. These samajas do not flourish greatly or long. They are mostly symptomatic of the unrest of the people, and the steady trend away from idolatry and towards Christianity. Christ's spotless life and his sublime teaching command their *admiration* and *reverence*. They deny the reality of His miracles, and yet, strange enough, give Him the first place as a philosopher and philanthropist. Many of them, I believe, love Him and follow His precepts, but are too cowardly to confess Him in baptism.

(3) *India, Anglo-educated*. These have never crossed the sea. They have been educated in Government and mission colleges and high schools, but they have come under the influence of Christian teachers, teaching the Word of God both by precept and example. They have met the Christian who was once an outcaste in those classes, and have learned to respect and love him. They are not Christians yet, but they laugh at the superstitions of their parents, and many of them are tending towards Christianity. Some of them become devoted followers of Jesus the Lord. Their attitude is often one of *longing despair* because of the difficulties in the way of confessing Him.

(4) It may be well to mention here a small yet influential class whose influence is tending to disintegrate Hinduism—I refer to the Zemindary or Raja class. Personally, with some honourable exceptions, they are dissipated in their lives, and are surrounded by hosts of vile adventurers. Yet many of them are broad-minded and generous and tolerant in their attitude toward Christianity.

(5) The class of people in India which is most difficult to reach, which is least affected by the Gospel, and whose attitude is least hopeful, is the Komitae or shopkeeper class. The gold which he loves, and to which he clings, is no more hard or lifeless than seems his soul. And yet the most constant, generous, unostentatious native friend we ever had in India was a merchant. He died professing to be a Christian: I believe he was. But generally speaking, the

attitude of this people is a dull, stupid *indifference*. But even their metallic hearts will yield. The Scripture will yet be fulfilled in their case. "And they shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." (Luke xiii. 29, 30.)

(6) The next class to which I will refer is the farmer or cultivator class. Their status may differ in different parts of India, but in Southern India they are generally of the Sudra caste. They have many of the characteristics of farmers in other lands. They are as honest as a Hindu can easily be, industrious after the style of Eastern industry, and plodding along the old paths, with little or no change or excitement in their lives beyond a marriage or a feast. Few of them have anything beyond the most elementary education. They listen with attention and considerable interest to the Gospel, and readily acknowledge its superiority to their own religion. But what influences them, in my opinion, more than anything else, is the change in their former slaves and present dependents—the Mala and Madega Christians.

These Christians are no better than they ought to be, but there is a mighty change in these former slaves and carrion-eaters. Thousands of them can read and write, are well-clothed, well-mannered, truthful and honest, whose houses are decently clean, whose children are being educated, and some of whom are men and women of considerable power. The Sudra farmer has sense enough to know that it is the new religion which is working this great change, and a great *longing* for the same change fills his heart. He eagerly listens and nods his head in token of assent. He receives and entertains the native preacher, and also the missionary on his tours.

The attitude of the Sudra of Southern India is one of *sympathetic interest* and often of *longing desire*. Many missionaries look to them as the great hope of Christianity in India.

(7) *The outcastes and aboriginal tribes*. With few exceptions these people are pressing into the Kingdom. You can hardly imagine how vile they are or how ignorant they are. But this is the Divine order (Luke vii. 22, 23). Scripture and history agree here. The Apostles, with the exception of Paul, were fishermen and Galileans. The Corinthians (1 Cor. i. 26), the Britons, the Germanic tribes, though not decaying, were barbarous tribes. So it is now. He is choosing the Paria of India, the Karen of Burma, the Naga of Assam, the Uganda and other tribes of Africa. He is gathering them all into the one Gospel refining-pot, into which the others must come by and by. Paul lays down the universal principle in 1 Cor. i. 26–29. The only attitude we can predicate of these peoples is the *receptive* attitude.

What, then, shall we say of the attitude of India to-day toward Christianity? On the whole, an *honest, interested, investigating attitude*.

What some missionaries say about it:—

Rev. H. Gulliford, R.T.S.: "For Christ as a person, reverence and devotion."

Rev. J. J. Hasler, Bishop of Lahore: "Gradual conversion of the attitude of the people to Christianity."

Rev. Geo. J. Dann, Behar: "Indifferent; Scriptures sell readily."

Rev. W. F. Dowd, Assam: "Very hopeful."

Rev. Alex. Tomory, Calcutta: "Respect for Christ among educated men. When educated, India becomes practically Christian."

Rev. J. N. Farquhar, General Secretary Y.M.C.A., Calcutta: "Admire and love Christ. Admire and love the Bible."

Rev. Bishop Robinson: "Higher classes *indifferent*; lower classes more *receptive*; Mahometans more *friendly*."

Rev. Dr. Smith, Rangoon, Kō Sān Yā: "3,800 converts in two years."

Rev. A. Willifer Young, Cal. Bible Society: "Bible knowledge influencing Hindu thought, Hindu literature and conduct. Ethical standards raised."

Rev. G. H. Rouse, D.D.: "Opposition by Mahometans *decreasing*."



REV. W. HOLMAN BENTLEY, D.D.

THE CLAIMS OF AFRICA.

By Rev. W. HOLMAN BENTLEY, D.D.,
Of the Congo.

The first great need of Africa is the Gospel, not industrial training, nor trousers and boots, nor Europeanisation; not civilisation first, and then the Gospel; but the Gospel first and now. Industrial training is very good, I would be the last to deprecate it; but schools and industrial training follow in their time and place, and follow very closely, too, but they are not first. To teach a man carpentry will not change his heart; there are plenty of godless carpenters in this country. When the natives' hearts are changed, they will seek to improve their position and there will be a demand for industrial training, new tastes and wants will stimulate new activities. We hear so much now of the "Gospel of Labour," and Governments are in a feverish hurry to make the people of Africa work, and to wring something out of them. The Gospel of labour to a heathen nation will not mean regeneration. It is the Gospel of Jesus Christ that is needed; it is the power of God unto salvation and regeneration; it alone will change men's hearts, change their way of looking at things, their aims, desires and hopes, thoughts and customs.

If the Governments will put an end to violence and wrong, and the great slaving chiefs, and keep from these things themselves, and at the same time give the Missions free scope, there are possibilities of great developments in Africa, for the Governments themselves, as well as for Missions.

Sometimes when I think of the great changes which have come over Africa, since I first went out in 1879, I am inclined to think that the Christian Church has its great task in Africa well in hand. The French have a small Protestant Mission in Senegal, and all round the Coast there are working the Wesleyans, the Church of England, the Basle Mission, the Presbyterian Missions of Scotland and America; the Church Missionary Society is working up the Niger; the American Board and the Plymouth Brethren are working in from Benguela; and the German Missions in Damaraland. Work of one kind and another is carried on from the Cape to the Zambezi, and to the Barotze, until the Cape part seems to have the Light. Then all along the East Coast there is the work of the Church Missionary Society and others; there is good work being done in Egypt and along the littoral of North Africa, until Africa seems fringed with the Gospel. To brighten still further the picture, there is the splendid work of the Church Missionary Society in Uganda, and beyond to Unyoro; the London Missionary Society further South; and the great work of the Churches of Scotland and the Universities Mission in Nyasaland; and last but not least the work on the Congo. I think of all this until I dream that the Christian Church has Africa well in hand.

But what is it? There is a fringe of Light along a great deal of the coast, but it is only the outer edge, only a fringe; can we even call it that? We have carried our Congo line of Light until we have almost met our brethren of the Church Missionary Society in the centre of the Continent, but it is only a line. So, too, the Mission of the Plymouth Brethren, identified with F. Arnot, has carried the Light from the West Coast to the Nyasaland sphere. But what are these lines after all? Length without breadth! Very necessary; splendid scaffolding for broadening work north and south; fall of promise; but my point is that the greater part of Africa is still waiting for the Gospel. Is it to get it in our time? Why not? It has waited long enough.

As I sit at work in my African home, at Wathen, 200 miles up the Congo and 350 miles south of the Equator, I often look out over the north-western hills and try to realise that there is no messenger of the Gospel between where I am and Gibraltar; and, then, sweeping away to the eastward to

Cairo, and even to Khartoum—over the whole of that great area nothing is being done to win souls to Christ, until you reach Egypt and the Nile or the far Northern Coast. The whole of the vast possessions of France in Africa are practically untouched. The little Mission in Senegal is a Mission of one man! That on the Ogowai, at the Equator, on the West Coast, is not strong; and the Paris Society is so full of work in Madagascar, Basutoland, and among the Barotze, that they cannot hope to strengthen their work in the French possessions of Africa.

Even the Church of Rome has not done anything for the vast region I indicated, so far as I know. We have our own views as to the worth of Romish Missions, not so hard perhaps as their estimate of our work, but it is a quantity which we can afford practically to neglect in this study.

For our jubilee services at Wathen a year ago I prepared a map of Africa to show how little the Light had as yet penetrated the Continent. It is a rough thing; I had intended to have done something better and larger for this gathering, but when I ought to have been making my preparation for to-day, I had to lie ten days in bed with continued fever, and somewhat slowly pulled round, so I have to use my old map. The yellow shading of the Northern and Eastern part shows the region under the influence of Islam. I have marked the districts reached by the Gospel in *white*. I have done the most I can for the Cape influence, too much perhaps; and for the rest—is there a spot or two left out? I hope so.

You friends sitting a little way back will say that you cannot see the white, the map is practically all black. That is just what I want you to see. If you were nearer there would not be much more visible. Africa is still the Dark Continent.

And how dark! Murder, violence, cannibalism, slavery, witchcraft, fear, war, hatred, every town at feud with its neighbours, no God, no hope, and the great future to be spent in the dark forest-land of spirits! Where?

Africa needs the Gospel, and over the greater part of its area has still to wait for it.

Now, what are Baptists doing toward all this? There is a little Baptist work about Lagos, at the mouth of the Niger. Again in the Cameroons, when we handed over our work to the Basle Mission in 1884, some of the native Christians preferred to form an independent Baptist Church. After some time the Baptists of Germany came to their help, and we expect to hear something of the work during the Congress.

Passing over the Congo work for a minute, the only other Baptist work is at the Cape. The Baptist South African Colonial and Missionary Aid Society is seeking through the Baptist Union of South Africa to strengthen the Baptist Denomination in South Africa and to extend missionary work among the natives there. The Society is not yet four years old: it is the day of small things. It is eminently desirable that Baptists should take a leading position among the Evangelical Churches at the Cape, but instead of this we are very backward indeed. The Baptist Churches there are making a brave struggle, but if we are to make our way considerable help is needed during these early years. Our Wesleyan brethren are rapidly progressing, and the Episcopal Church of England is working hard; we do not grudge them their successes, but if we are to have ours, too, and take a worthy place at the Cape, the Denomination at large, as here represented, needs to take the matter to heart.

Now as to the Congo. With the exception of the Mission of the Presbyterian Church of the Southern States of America, which is working 300 miles up the Kasai River, all the seven other Missions practise Believers' Baptism. Even our French brethren on the Ogowai, 350 miles to the north of the Congo, so far, have only sprinkled the children of one of their teachers who wished it, and they are in no hurry to commence paedobaptism.

The seven other Societies working on the Congo are as follows:—

The Christian and Missionary Alliance (New York).

The Foreign Christian Missionary Society (Ohio).

The American Baptist Missionary Union.

The Swedish Missionary Society. This is a Mission of the Congregational Churches of Sweden, but face to face with the problems of the heathen world our brethren have become Baptists in practice. The problems of the Mission field have opened many eyes beside those of Dr. Judson. My own father-in-law (Mr. Kloeckers) went out to China for a Dutch Society, but there, becoming a Baptist, he had to leave the Dutch Society, and under our own Society founded our Baptist China Mission.

The Congo-Balolo Mission.

The Mission of the Brothers Westcott (Brethren).

The English Baptist Missionary Society.

There are some 180 Protestant Missionaries working on the Congo at forty main stations.

The American Baptist Missionary Union has done] a grand work in the Cataract region, in which they have six stations, and two on the Upper River. They number about 4,000 communicants. Their largest Church is at Manteke, where there was a great awakening in the early days of the Mission. A very rich blessing has followed their work.

Our own line is 1,300 miles long: further than from London to Brindisi, in the far south of Italy. It stretches from the Lower River to Sargent Station, Yakusu, in the centre of the Continent. There are eight Stations along this line, and three other stations in the Portuguese Congo, to the south of the river. We have sixty missionaries, including the ladies.

We are anxious to occupy yet more land, for a good portion of the Arthington legacy, which was left to aid new work only in new languages, will shortly be available for this work.

For several years, with various excuses, the Congo State has refused to grant us fresh sites, while it has allotted sites freely to the Missions of the Church of Rome. This unfair treatment, in defiance of the provisions of the Treaty of Berlin, has caused us distress and annoyance, and has been a great hindrance to our work. The whole question is complicated with the appalling cruelties and the terrible state of things which has prevailed over a large part of the Congo Free State. I have been living in the Cataract region, far from the Rubber Districts; but some of my colleagues have had terrible stories to relate. The chief part of the cruelties, however, were enacted in the region worked by the Congo-Balolo Mission.

Just now is not the time for much comment. The fullest and most convincing evidence has been laid before the Royal Commission which H. M. King Leopold, the sovereign of the Congo Free State, sent out to investigate the charges of cruelty and oppression. The Report of that Commission is daily expected. Surely some very radical changes of administration must come. We hope that, with the full vindication of the missionaries and others, such changes of administration will take place, that the policy of keeping out the missionaries and the day-light will be no longer pursued.

I am strengthened much in urging the claims of Africa by the fact that *Africa has well responded to the Gospel*. Although the story has been one of difficulty, and there has been a long death-roll, still there has been a rich harvest of souls.

What an inspiration there is in the story of the Church Missionary Society's work in Uganda; their roll of martyrs, and the many thousands of converts, and their work still spreading fast. The Scotch Churches in Nyasaland, too, have been greatly blessed. On the Congo, in spite of a terrible death-rate of 10 per cent. for several years, there are already between 9,000 and 10,000 communicants in the Protestant Churches. And yet I will not call this the harvest, *it is only an offering of first-fruits to Christ*. Who would venture to estimate what the harvest will be?

At Sargent Station, Yakusu, there is now in progress a very remarkable awakening of a wild people. Until about two years ago things were in the initial stages and going on quietly. At the close of the year 1903 there were three baptized converts; but the people had begun to wake up. Last year preaching, teaching, and village school work extended by leaps and bounds, 53 were baptized, so the little Church of three became 56 in one year! This

year 32 more have been baptized already. There are over 2,000 in the village schools. When I was there a few years ago, the women were quite naked and the people wild and noisy. Now, in all directions they are keen on learning, and the people in the interior want to know what all this is about and wish to share with the rest. This is only a beginning; but what promise there is in it, for it is a station of exceptionally fine strategic position.

At Wathen we commenced our work among a wild people, not cannibals it is true, but they were wild, cruel, murderous, fond of fighting, proud, and superstitious. It was a difficult field, by no means promising. At first it was very uphill work, and for a long time there was little to show for it. Little by little the district opened up in spite of threats of violence. Our influence spread and now we have a sphere in hand of nearly 3,000 square miles, all open to the Gospel. On our station we have a boarding school of over 300 young men, boys and girls who have come to us from the wide district, many being advanced scholars from the village schools who have come to push on with their studies further than they can at home. We have nearly 3,000 scholars in the district schools.

But the remarkable and the most encouraging feature of our work at Wathen is *the activity and self-support of the native Church*. Our Church is the Church of the district; I will explain that later.

When I went out last time, five and a half years ago, there were some twenty-one outposts in the district. These were places to which an evangelist had been allocated by the native Church, or places where there were Church members living in their own towns, carrying on work, and conducting the services in turn, those who were fit to do so, often helped by women of good ability who have done excellent work.

At these outposts there was a daily service at sunrise, and in the afternoon a school at about four o'clock. As far as possible the workers preached in the towns round about, and did what they could. There were then, at the beginning of 1900, some 21 of such outposts and a Church membership of 214. During the last five years this work has extended, very largely through the enterprise and activity of the native Christians, until at the close of last year there were 103 of such outposts, and a membership of 790, and already this year there have been about a hundred baptized. All the expense of this outpost work has been borne entirely by the native Church. £165 they raised last year; I do not know how! School books and slates have been provided by our Society, nothing else; the natives themselves have done all the rest. Work carried on in this way is well looked after by the natives. If any teacher is inefficient they take care to change him. It often happens that the local deacons start work in new places, and appoint one of the members of the Church to the work, and then we hear of the occupation of the new post. They travel about on their trading expeditions, and speak for Christ, sometimes to individuals, sometimes they can gather the village folk. They make the work theirs, and feel their responsibility to spread the Gospel.

When I came home in October last year, we had some 750 members; about 400 of these were men, young and old. These 400 male members were supporting and working 100 outposts. That is to say, that one in four of our male Church members was carrying on Christian work in some definite village centre. Are not these record figures? There is quality in this.

I said that the Church is the Church of the district. These people had lived through the ages, every town more or less at feud with its neighbours; no one was really safe out of his own village; and even then— The grace of God had to weld these people, until now so ready to fly at each other's throats, into a Church of brethren and sisters in Christ Jesus. To perpetuate in its extreme form the congregational idea would only perpetuate the village isolation and self-centred life. The Church is the Church of the district; all funds go into the general treasury, and paid teachers receive their allowances out of it. Local business and the reception of members is managed in the village sections of the Church, presided over by one of the missionaries, district business in the district meetings, at the Communion

services at the great centres, and twice a year, at the great meetings at Wathen, accounts are squared, and the great business is conducted. So now our people are all one, and realise it.

Take, for instance, the management at one of the district centres. In my own parish, I can only visit the people in the Tungwa district twice a year when itinerating, for they are sixty miles by road from Wathen. In that town they have built a fine brick chapel, 50 by 30 feet inside. There, every month, the Christian people gather from 35 outposts, in a radius of twenty-five miles; some 200 are generally present. The local deacons or leaders bring the monthly contributions to the local treasurers; they receive and enter the receipts, and with them pay the paid evangelists, making up their accounts with the general Church treasurer twice a year.

No one is called pastor or bishop; for if we ordained pastors and gave them great names, they might be left to do all the work, and the ordinary Church members would do but little and feel little responsibility. The actual pastors and overseers are called deacons; they have the responsibility of keeping things going, and of oversight as the *servants* of the Church. This system best befits the Church at present, and very nearly resembles that of the early Church.

These people have something in them, when they can thus push the Gospel and manage their own affairs. So it is that those who a few years ago would have flown at each other's throats, meet at the Communion-table, brothers in Christ, and rejoice together at the great changes which have come about.

When our Christian people go to the lower river to trade, and pass through the Manteke or other towns of the American Mission districts, they find a kindly welcome and hospitality among the Christian villagers there, and rejoice together over the spread of the Kingdom, and hear and tell the news of the work going on. It is a blessed change, and the natives often remark upon what the Gospel has done for them.

And what a change it is from the wild, indifferent, cruel, superstitious life. Slavery is abolished. Murder, which was once so rife, now, over a great part of the district, shocks the people as it would at home. Temperance, total abstinence, has become the rule in the Church, and among those who frequent our meetings and village schools. We seldom have to mention it, for the natives feel that if they take sometimes, they will surely be caught by the liquor; so the only way is to give it up, and they do give it up too.

Changed hearts, pure lives, better houses, Christian family life, earnestness and activity in work for Christ, intelligent, educated men and women, have made such changes in the district that the heathen towns wonder and ask for teachers; and so it spreads. And yet this is not the harvest; only the first-fruits, only a beginning in the district. What is a membership of 900 members only for a Church which has 100 outposts? We look for thousands.

Work that has been done in Uganda, Nyasaland, on the Congo, and at Wathen, may be done elsewhere; and I plead that the Gospel be sent far and wide throughout Africa. The people are receptive, the Gospel is a power among them. Let them have it. Our great Master says, Go! Let our watchword be "Africa for Christ."

The Rev. Dr. Jordan, having asked the Chairman's permission to address the audience for five minutes on the subject of the claims of Africa, spoke concerning the mission which he believed the negro race, to which he belongs, have to their brethren in Africa. He believed that the Almighty had sent his own people into slavery that they might learn to love the Bible, and then return to Africa and take the light of the Gospel to the many who remained in darkness there. There were hundreds of young coloured men in their schools in America preparing to do what they could to help to spread the light. Speaking for his own people, Dr. Jordan said: "We are poor, and have no money to waste. But we feel that Jesus Christ loved all the world, and we are going to do our best if you will allow us to lend a hand."

FRIDAY, JULY 14th.

MORNING SESSION—EXETER HALL.

BIBLICAL CRITICISM.

THE Chairman (Dr. Clifford) : The devotional service this morning is to be conducted by a son of the late Dr. Brock, who for a period of nearly forty-four years has been the pastor of a Baptist Church at Hampstead. He is a brother deeply beloved amongst us.

The opening hymn was :

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word,”

and Rev. W. Brock then proceeded to read a portion of Scripture and to engage in prayer.

The Chairman : The subject for this morning is “Constructive Work in Biblical Study,” and the first paper is to be read by Principal J. T. Marshall, M.A., D.D., the Principal of one of our colleges in the North. We have two in the north of the country, and he is Principal of the one at Manchester. He is the author of a considerable number of books, and articles in some of the first reviews. He is also a contributor—I mention this especially—to Hastings’ “Dictionary of the Bible,” a dictionary that takes foremost rank among the Biblical dictionaries of the world. I have great pleasure in asking him to introduce this topic.

MODERN CRITICISM OF OLD TESTAMENT HISTORY.

THE LIFE OF ABRAHAM.

By Principal MARSHALL.

There is no more thorny subject just now than Biblical Criticism, and yet, within due limits, its functions are perfectly legitimate.

Criticism is of two kinds, absurdly distinguished as “Higher” and “Lower.” Lower, or textual, criticism examines MSS., studies variant readings, versions and citations, all with the object of securing a correct text. Higher Criticism is more complex and difficult. It comprises really *three* studies, known by one designation. Its researches proceed in three directions : integrity, date, credibility. It asks concerning any document : Is this the work of *one* author or of several ? *When* did its author, or authors, live ? Is the work *historical* ? The methods of procedure in pursuing these inquiries are so diverse that they may with advantage be regarded, as we have said, as three separate studies. The evidence which enables us to decide as to the compositeness is totally different in kind, and often in cogency, from that which is used to ascertain the *dates* of the component parts. It is quite possible, *e.g.*, for one to believe in the composite authorship of the Pentateuch, and yet to dissent strongly from the post-exilic authorship of the Priestly Code. And the inquiry as to credibility and historicity is a third matter, having no vital connection



PRINCIPAL MARSHALL, M.A., D.D.



REV. MILTON G. EVANS, D.D.

with the other two. In fact, there is more gain than loss in taking up historical criticism as a separate science.

The subject on which I was first asked to speak was "Modern Criticism of Old Testament History." This was, of course, too large an order, and I decided eventually to restrict myself to the story of the life of Abraham, which will well serve as a sample of modern methods and results.

The question which now concerns us is this: Is the story of Abraham credible? Is it history or legend? The questions as to whether Genesis xii.-xxv. in its present form has been written by one author or by several, and at what dates these authors lived, are important, but not vital to our inquiry. Our present problem is: Are there valid reasons why we should not believe the narrative to be substantially historical?

Of course, you all know that the historicity of the life of Abraham has been doubted. There are those who regard the patriarchs as astral-gods—sun, moon and various stars.¹ Others treat them as local deities. Reversing the usual process of deifying famous mortals, they consider Abraham, Isaac and Jacob as patron-gods of Hebron, Shechem and Bethel, respectively; and our narratives as romances about the gods of sanctuaries and wells.² Others, without finding any occult intention in the narratives, hold that they are "free creations of poetic fancy."³ They belong to an age which "corresponds to the heroic age of Greece and Rome"⁴; and all investigation is warned off by the assertion that their legendary character is "certain"⁵ or "self-evident."

We refuse, however, to be warned off. We will persist in asking: Are not the stories *credible*? And we take courage even from Wellhausen himself, who, in speaking on another subject, says: "If the Hebrew tradition be only possible, it would be folly to prefer any other possibility to it."⁶ We remember, also, that we are dealing with a Divine book; that the life of Abraham forms part of a record of a gradual Divine revelation; that the Bible is its own witness, and has abundantly verified its own claims by producing stupendous spiritual results all down the ages. But lest we should be charged with begging the question, if we unduly emphasize that fact, we will for the time being treat the life of Abraham as a piece of ancient literature, and will merely claim for the Bible the great principle of British constitutional freedom: that the accused shall be considered innocent until they are *proved* guilty. We claim that the life of Abraham shall be considered historical until it is *proved* untrustworthy. Every document is its own proof until it is disproved. When we are told that we cannot *prove* the accuracy of the Patriarchal narratives, that we cannot prove that Israel was ever in Egypt, &c., we contend that this is a violation of the principles of historical criticism. The accounts of the Patriarchs, merely as literary documents, may not be rejected as un-historical until this is proved to the hilt.

No mere *a priori* reasoning ought to satisfy us. Now, it is mere *a priori* reasoning, it is not *proof* of the mythical character of the life of Abraham, to say that the beginnings of *all* primeval history are mythical. Myth! If that is a myth, we must ask for a new definition of the name. There are no other mythical characters in all literature like Abraham, Isaac and Jacob. There is nothing hazy, or indistinct, or semi-divine about them. They have marked individuality. They live quiet and peaceable lives, liable to human frailties which are never concealed. "The narratives," as Canon Driver well says, "are marked by great sobriety of statement. There are no incredible marvels, no fantastic extravagances, no surprising miracles."⁷ In other words, the whole story is unlike a myth.

Equally inconclusive is the theory that Genesis is a projection backward of what prophets and others in the days of the early Monarchy conceived that the ancestors of such a people as Israel would be.⁸ It is admitted that the

(1) Goldziher, "Mythology among the Hebrews." Winckler, "Die Keilinschriften und das A.T." (2) Peters, "Early Hebrew Story," 136 ff. (3) Wellhausen, "History of Israel," 320. (4) Montefiore, "Hibbert Lecture," 11. (5) "Encyclopædia Biblica," Vol. I., 24. (6) Quoted by Köhler in Hauck-Herzog's "Encyclopædia," Art Abraham. (7) "The Book of Genesis," page xlv. (8) Wellhausen, "History of Israel," 319.

story of the Patriarchs is suitable to the rise of the Israelitish religion. "It accounts for subsequent developments."¹ "It is intrinsically probable that so unique a history had such a commencement."² "We cannot," says Schultz, "picture to ourselves the rise of the Hebrew religion in any other way than Hebrew legend does."³ "Legend!" Why not "history"? If the work is such as to satisfy even the modern mind with its verisimilitude, which is the more credible, that men living hundreds of years after Abraham should *invent* the story, or that these men should be in possession of genuine historic traditions, or written narrative, from which they selected those parts which were in line with the gradual unfolding of the Kingdom of God on earth?

Again, is the life of Abraham such as we should expect a patriotic Israelite to invent? Taking his half-sister for his wife; ruled more than once by his wife; disgraced by lack of faith; rebuked by native princes for defect of piety and moral character; buying a grave; never owning more than a fragment of the land though promised the whole. Surely we must admit that "the narrators were keeping well within traditions they had received, rather than freely creating ideal pictures of their own."⁴

But we are told that Moses lived hundreds of years after Abraham, and the hypothetical Jahvist and Elohist lived long after Moses, and that in either case we cannot expect real history in the narrative. That, again, is *a priori* reasoning. The point is: Does the narrative bear indications of being ancient and historical? Is it intelligible in relation to its time? Does it become more credible by research? Does it agree with other reliable documents? If so, the objection just cited must be waived, and we must appeal, and may quite reasonably do so, to the stupendous *memory* of the ancients, which could transmit for so many centuries Homer's Iliad, the Rig Veda and "The Arabian Nights."

We turn now to the positive side of the evidence.

1. The use of names. There is a fashion in names as in dresses. "Abram" means "The Father is exalted." "Father" is a synonym for God. Would the ancient Terah be likely to address God as Father? Yet, the cuneiform inscriptions as old as Terah present to us the very name Abi-ramu,⁵ and they give us a hymn in which "the supreme" God is addressed as "Father" in eight consecutive lines.⁶ There are others in which God is called "My Brother," and "My Uncle" or "Guardian."⁷ The name Abi-melech ("My Father is King") betrays the same origin. What we call attention to is contemporary evidence for the custom of calling God, Father. Again, Melchizedek ("King of righteousness") seems to many a modern name, not earlier than Amos at all events, for he is the supposed founder of "ethical monotheism"; but the fact is that in the remarkable code of laws recently discovered, Hammurabi, who lived more than 2,000 years before Christ, calls himself repeatedly "the king of righteousness."⁸ The name Salem, also, has often been called modern, but the Tell-el-Amarna tablets give the name of Jerusalem as Uru-salim, "the place of Salem,"⁹ and the prefix, being of so little significance, may well have been omitted.

2. The narrative in Genesis gives the names of persons who were contemporary. This is always perilous for the romancer. Jewish Haggadoth usually betray themselves here, by introducing into the same story men hundreds of years apart. Gen. xiv. 1 gives the names of four kings as taking part in one expedition:—Chedorlaomer, King of Elam; Arioch of Ellasar; Amraphel of Shinar, *i.e.*, Babylon; and Tidal of Gojim. The spade of the Orientalist has laid bare some wonderful facts about these men. It is all but certain that Arioch of Ellasar is Eri-aku, King of Larsa.¹⁰ He was son of Kudur-mabuk. Kudur is certainly Elamite, and means "servant." Mabuk was a

(1) Ottley, "Aspects of the O. T.," 110. (2) *Ibid.*, 111. (3) Quoted by Ottley, 114. (4) Driver, "Genesis," xlv. (5) Sayce, "Patriarchal Palestine," 169 f. Peters, "Early Hebrew Story," 31. (6) Pinches, "The O. T. in the Light of Historical Records of Assyria and Babylonia," 194. (7) Hommel, "Ancient Hebrew Tradition," 84 f. (8) Winckler, "Die Gesetze Hammurabis," 77 ff. Boscawen, "The First of Empires," 199 f. (9) Jeremias, "Das A. T. im Lichte des Alten Orients," 217. (10) Hommel, 187 ff.; Pinches, 219 ff.

Mesopotamian deity¹; Lagamar, an Elamite deity. Dr. Pinches is certain that the cuneiform tablets give Kudurlahgumal as a king of Elam at this time.² Kudur-mabuk is probably a name assumed by him in honour of his victories, since his son, Eri-aku, probably also from motives of policy, bears an Accadian name, and his grandson a Semitic name. Almost all agree that, Amraphel is the famous Hammurabi,³ whose code of laws, engraven in stone. 4,000 years ago, has recently been unearthed, and who at the beginning of his reign was tributary to Elam, but in his thirty-first year threw off the yoke⁴ and reigned over a vast empire. Dr. Pinches tells of a Neo-Babylonian tablet, probably a copy of an ancient one, in which the three names, Tudhkulu, Eriaku and Kudur-lah-ga-mal seem to occur side by side.⁵

3. Gen. xiv. ventures to affirm that kings of Palestine served the King of Elam twelve years. We now know, though forty years ago even this was said to be incredible, that at intervals, which intervals fresh research may at any time fill up—we know that at intervals Babylonia claimed dominion over Palestine for nearly 1,500 years.⁶ But Gen. xiv. speaks of Elam as the ruler, *not* Babylon. So far as is known, there is only *one brief period* when kings of Elam claimed to be kings of the West, and *that* was precisely the period of Kudur-mabuk and Eri-aku.

As yet we have no Babylonian account of the revolt of the West and the punitive expedition. But we know that Elam was at this time the dominant power at home and abroad, and the political relations were such as to render the expedition probable. Babylonian kings were always wishful to keep the roads to the forests of Lebanon and the mines of Sinai open for their use. There is Sinaitic stone in Nippur, and in 2700 B.C. Gudea, King of Ur, fetched materials from Asia Minor, Arabia and Sinai for his temple in Telloh.⁷

Even Winckler⁸ and Gunkel⁹ consider the background of Gen. xiv. ancient and historical. But if so, is it not arbitrary to distrust the statements recorded of Abram, especially as they contain nothing inherently improbable?

4. There is always a risk for a writer of fiction, describing events 1,000 years before his time, to get astray in what is known as "local colour." He is almost sure to fall into anachronisms. If the patriarchal narratives were "free creations" of the times of the early kings of Israel, they could not escape that danger. The times of Abraham are known to the Orientalist of to-day much more minutely than they were known to Solomon. We have not only the code of Hammurabi, but his very letters.¹⁰ And what do we find? Anachronisms in Genesis? No. The picture presented in Genesis of the life of Abraham agrees precisely with what archaeology discloses. Palestine was a Babylonian dependency, scarcely less so though an Elamite king was for the time overlord of Babylon. "The laws and manners, writing and literature, which Abram had learned in the schools of Ur, he would find in Canaan."¹¹ He did not find himself among people of alien habits and foreign civilisation. He was thus able to move about freely, make allies and speak a language that was understood. The Tell-el-Amarna tablets disclose that Babylon left on Palestine so deep an impress that centuries of Egyptian rule could not efface it.¹² Hammurabi's letters and laws and the contract tablets of his age present to us just the same type of life, agricultural and pastoral, together with the same customs, religious and social, as are found in the Book of Genesis.

5. We find in Genesis customs and practices unknown, or even forbidden, in the law of Israel, but for which legislation is made in the code of Hammurabi. This code makes special provision, *e.g.*, for a case like that of Sarai and Hagar. It provides that a childless wife may give a secondary wife to her husband, but if this person assumes equality with her mistress because she has borne

(1) Pinches, 216 ff.; Peters, 161. (2) *Ibid.*, 230 f. (3) *Ibid.*, 203 ff. Sayce, "Patriarchal Palestine," 193 ff. (4) Pinches, 211f-214. (5) *Ibid.*, 222 ff. (6) Peters, 157. McCurdy, "History, Prophecy, and the Monuments," Vol. I., 96-139. (7) Hommel, 34. Sayce, "Patriarchal Palestine," 61. Paton, "Early History of Syria and Palestine," 19. (8) "Abraham als Babylonier." (9) "Genesis," 262. (10) King, "Letters and Inscriptions of Hammurabi," Vol. III. (11) Sayce, "Patriarchal Palestine," 168. (12) Peters, 32; Paton, 49 ff.

children the husband may put a mark upon her and degrade her.¹ When Sarai says, "My *wrong* be upon thee," there is an allusion to a recognised *right* that has been violated. Again, if both wives have children and the father acknowledges both, the code enjoins that the children shall inherit equally.² Sarai clearly knew of such a law, but resented it, as she said, "The son of this bondwoman shall not inherit with my son."

Again, the antiquity of the narrative shows itself in the fact that both Abram and Jacob committed faults in marriage which were punishable in Hebrew law. Abram married his half-sister. Three times in the Old Testament is this marital relation severely forbidden³—Lev. xx. 17, Deut. xxvii. 22, Ezek. xxii. 11. Jacob's marriage was equally faulty. He took "the sister of his wife during her life-time." Ancient Canaanite⁴ and Babylonian law⁵ sanctioned such a union. Lev. xviii. 18 strongly forbids it.

6. It has been noted that not only Abraham, but also Melchizedek and Abimelech, use monotheistic language, and the objection has been raised that this assumes a degree of development, both moral and religious, impossible in so distant an age. This archæology flatly denies. The tablets reveal a loftiness of conception which is certainly surprising. Dr. Pinches does not seem to go beyond the evidence when he maintains that "the learned class" in Abram's time believed in one supreme deity,⁶ one who was "King above all gods," and that other gods were diverse manifestations in earth or sky or sea of the one god,⁷ or were subordinate to him as the archangels in later Jewish theology. In South Babylonia, Nannar, the moon-god is called "Father Nannar, Lord of Ur, prince of gods, supreme in heaven and earth."⁸ "In Ur the moon was worshipped under a system almost monotheistic."⁹ Hammurabi's piety appears in everything he writes. In the first line of the code he speaks of Bel as "Lord of heaven and earth." He collects temple revenues, hears the complaints of the lowly, administers justice in minute detail, punishes bribery and oppression, and protects in every way the widow and orphan.¹⁰ The sense of need for purity in those who worship God, and the lofty conception of rectitude, benevolence and piety¹¹ disclosed in the letters and the code of Hammurabi fill us with astonishment.

Archæology has done much for the patriarchal narratives, and at any moment we may hear of more. What has been disclosed suffices abundantly to show that we are not dealing with romance, or myth, but with substantial historic traditions. The recorded life of Abraham "fits in with known facts, and accounts for further developments." It is, as Kittel maintains,¹² the *necessary presupposition* for the message which Moses conveyed to the Israelites in Egypt when he took to them a revelation from "the God of Abraham, the God of Isaac and the God of Jacob." And recalling the use which our Lord Jesus made of those words in His dispute with the Sadducees, shall we not henceforth, with firmer faith and stronger confidence, say as the Master did: "He is not the God of the dead but of the living."

MODERN CRITICISM IN RELATION TO THE NEW TESTAMENT.

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The new divine force in human history is Christianity. This new force created a new literature when oral proclamation of facts became stereotyped in written narratives, and when pastoral instruction was made permanent

(1) Jeremias, 220; Boscawen, 239; Laws of Hammurabi, cxlvi. (2) Laws of Hammurabi, clxx.; Boscawen, 220. (3) Jeremias, 180. (4) W. R. Smith, "Kinship and Marriage," 162 f. (5) Pinches, 174 f. (6) Pinches, 199, 533. (7) Pinches, 58. Delitzsch, "Babel und Bibel," 144. (8) Pinches, 194. (9) Hilprecht, "Exploration in Bible Lands," 745. (10) King, "Letters and Inscriptions of Hammurabi," page xxxii. (11) Boscawen, chap. vii. (12) "History of the Hebrews," Vol. I., 174.

in epistle and apocalypse. That is, the New Testament, whether conceived as a unit or as an aggregate of units, is the effect of a cause or series of causes. It is the task of criticism to photograph the effect in its various stages, and to estimate the intensity and direction of personal and impersonal forces that made the effect what it was at any given period of development. The camera that focuses the light is the literary remains of the first three Christian centuries; the light that the photographic critic adjusts to give shading and outline is the history conditioning the literature. The sole qualification of a critic is that he be skilled in use of camera and experienced in adjustment of light. The modern critic then simply thinks the thoughts of the earliest critics. He must be as insistently objective as the geologist or chemist; he must understand history, not reconstruct it. His problem is the same as that of Irenæus, Tertullian and Origen; for one of the permanent queries in history is: By what processes did the New Testament pass from mental impressions into objective forms of speech and literature? Under what conditions and by what right did this literature come to be regarded as the norm of faith and conduct of Christian people? So the present generation is asking: What does the name New Testament signify? Is it to be understood as a group of books used in liturgical worship? A body of literature produced by apostolic men? An instructor of the conscience in practical ethics? A system of ennobling doctrines in religion? The historical means whereby Jesus Christ and His message are made the world's permanent possession? If it is a body of literature coming from the Apostles, what is its character as literature? How do we know apostolic men wrote it? Has it come down to us unaltered in phraseology or in form? If a guide in conduct and authority in religion, why is it accepted as such? What are the marks of its authority? How differentiated from books of other religions that make similar claims? Can the authority justify itself to the student of anthropology and of comparative religion? If the New Testament books are, each in its way, historical attestations to the words and deeds of Jesus, can they stand the tests of the canons of historical criticism? Were the alleged facts in themselves possible? Were they possible under the circumstances alleged? Were the writers able to get at the facts? Were they honest in making their reports? If honest, is there nevertheless recognisable subjectivity in the report, and can subjective elements be eliminated, so that objective facts may be ascertained with historical certainty?

These are the questions that modern criticism is asking concerning our sacred books; and it asks them in the interests of Christian faith. For belief is as imperious as unbelief in its demand for truth and fact. The human mind, whether sweetened by feeling of trust or soured by suspicion, insists that objective realities shall be the measure of its convictions. Hence, modern criticism is not modern either in purpose or nature. It is as old as the superscriptions in our New Testament books; it is as new as the lectures on Biblical Introduction delivered weekly in our great Universities. Harnack's cry, "Back to tradition," simply repeats the demand of Papias, Irenæus, Tertullian and Eusebius. In modern criticism of the New Testament the twentieth century clasps hands with the third, and both seek the content of the earliest Gospel message, rather than its identical words and phrases. Christian students of the first three centuries knew that back of the collection of books called the New Testament was the origin of each book in time, and place, and person, but for well known reasons this obvious fact came to be overlooked. After a lapse of about fourteen centuries it was Semler's privilege to call attention anew to the origin of each document, and thus divert emphasis from the entire collection conceived as a canon equally valuable in all its parts for doctrine and conduct. Because of Semler's work apologists were compelled to study each book in detail, and they conceived their work finished when they had proved genuineness of authorship. But Ferdinand Christian Baur's epoch-making reconstruction of early Christian history called attention again to the New Testament as a group of documents, not, indeed, as a canonical unity, but the unity of organism in different stages of growth. Apologetics now had a graver problem than to prove apostolicity;

it must assign each document its place in the development of Christianity. Neander, keeping open the question of a document's apostolicity and its relative value in history and doctrine, both simplified and complicated the problem when he took into account the experiences and idiosyncracies of the several writers. To Neander the unity of Scripture was the unity of truth apprehended by men of varied emotional and intellectual characteristics, but modified in statement and form by the circumstances of the persons addressed. This unifying truth was that word of Jesus which established the Kingdom of God. Historically, the earliest disciples first experienced the new life that sprang from the ideals of Christ, but God designed that others should have like experiences. Hence, the permanent working of this means of grace must be secured. By close association with the Founder of the kingdom apostles were prepared to perpetuate their impression of His Person and their recollection of His words; and those that heard the Apostles narrate their impressions and repeat their recollections were in turn sure that the preached word was a life-giving word. (Heb. iv. 17.) And Paul, who had gotten his facts second-hand, so to speak, preached a message that was the power of God unto salvation. Those who turned from idols to serve the living and true God were so dependent upon him for their Christian experiences that he could write, "For in Christ Jesus it was through the Gospel I that begat you." (I. Cor. iv. 15.) That is, historically, it mattered little whether the second and third generations of Christians thought of themselves as begotten of God through the truth, or begotten of evangelists through the Gospel. The difference, philosophically viewed, is simply the difference between efficient and instrumental causes. In experience, then, the apostolic word was as effective as the words of Jesus Himself, and in some respects more effective, for their word was a word about Jesus. It was Jesus enshrined in the message who saved. Hence it is that in admittedly early New Testament books God and Christ and historical facts are objects of faith. For trust follows hard upon acknowledgment, and acknowledgment is conditioned upon conviction, and conviction arises from knowledge of facts. Accordingly, in earliest Christian literature, the word faith covered a wide range of meaning, from the primary signification of trust to an objective body of doctrine. By this body of doctrine hearers of the apostolic message and readers of their writings were brought into relation with Jesus of Nazareth, the Messiah of God. In this way, by vivid imagination, they loved and trusted and rejoiced in One whom they had not seen. (I. Pet. i. 8.)

Whatever differences in emphasis, and however varied the modes of presentation, James's "word of truth," Peter's "imperishable seed," Paul's "word of faith," or "word of reconciliation," and John's "testimonial of Jesus" are each and all the Gospel message, which sets forth divine requirements and divine assurance of saving grace in Christ.

This message is older than the written record, but perpetuated by it. At first the permanency of Christ's words and of the apostolic impression of His person was secured by the living voice, later it was secured by documents. For a time living voice and written record were complementary and supplementary means of information, but as living voice became silenced in the death of those competent to testify, records became the sole means of transmitting fact and doctrine. How far the documents perpetuated the primitive tradition and kept later oral tradition from going too far astray from fact and truth, is the problem of historical criticism. The problem arose early. The text-criticism of Origen and Jerome, and the literary and historical criticism of Tertullian and Eusebius show that the scholars of the second and third centuries were alert to the situation, and they show also that they were more concerned with facts and doctrines than with the precise language in which these were stated. True, in subsequent centuries attention became more and more centred in the mould in which truth was cast. Exaggerated value was placed upon the form in which Scripture was circulated. The over-emphasis is explicable. It is the outward form, the visible and tangible embodiment, with which men come in contact. They read a book that gives inspiring ideals. By long association of ideas a particular reading becomes identified with the

truth it expresses. The hallowing influence of suggested thoughts is attributed to words and phrases. This is the real secret of opposition to Bible revision, whether in the days of Jerome or in the time of the Canterbury revisers.

But the Christian Church could not always remain a slave to non-essentials. When the revival of learning called attention anew to ancient writings, the nature of the New Testament as a product of history again became apparent. Fortunately, however, for modern civilisation, the religious interests of the Protestant Reformation obscured the purely literary and historical interests of the Humanists. It was this religious interest that emphasized the content of the New Testament to the disparagement of the question of authorship, as illustrated in the oft-quoted words of Luther: "There, too, is the true touchstone for testing all these books, when it is apparent whether or not they insist on what concerns Christ, since all Scriptures ought to show Christ. That which does not teach Christ is not apostolic, though Peter or Paul should have written it; on the contrary, that which preaches Christ is apostolic, even if it should come from Judas, Annas, Herod and Pilate." When, however, the religious and political problems of the fifteenth and sixteenth centuries had been largely solved, technical questions in literature and philosophy and history pressed for solution. Accordingly, the eighteenth and nineteenth centuries continued the work of Erasmus, which had been eclipsed by the more important work of Luther and Calvin. And to-day Erasmus is coming to his own. His eloquent words, "I wish that even the weakest woman might read the gospels and epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood not only by Scots and Irishmen, but even by Saracens and Turks. But the first step to their being read is to make them intelligible to the reader. I long for the day when the husbandman shall sing portions of them to himself as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away by their stories the weariness of his journey," find echo in every Protestant heart; and his Greek text of the New Testament has found fruitage in the text-criticism of Nestle, Scrivener, Westcott and Hort. Modern textual criticism is the child of the Renaissance and of the Reformation. It combines zeal for learning with zeal for Christian living. It has freed the conscience from bondage to words and phrases, for it has shown that our present New Testament text cannot be traced further back than to the close of the second century, and that in one line of descent only. It will be the task of some future Hort to determine the ancestry of the so-called Syrian and Western texts, and trace all types of readings back to their parentage; and in this most delicate investigation it will be found that text-criticism must enter the domain of literary criticism in its study of the synoptic problem.

This line of research will be continued, for normal human demand for accuracy requires that we ever seek the original words of Jesus and His Apostles. Men are not content unless standards of weights and measurements are as accurate as possible, although they may know theoretically that absolute accuracy is impossible. Because absolute straight lines belong only to pure geometry, engineers do not therefore hesitate to construct railroads, with all their equipments, on measurements mathematically inexact; nor are they careless in applying such measurements as are obtainable by the best instruments. Likewise, in the study of ancient documents, critics endeavour to secure the readings of autographic copies, although they may be quite certain of the hopelessness of their quest.

Again, desire for exactness has conserving power. It not only eliminates known errors, but also tends to conserve present readings, and so secures a stereotyped text. The only safeguard against error is the attempt to be accurate. This is the aim and result of modern study of the New Testament text.

Modern Higher Criticism is also a product of the Renaissance and of the Reformation, and it is likewise a return to the aims and methods of the critical scholars of Antioch, of Alexandria and of Northern Africa. Higher Criticism is not modern in spirit. For example, Origen wrote concerning the Epistle to the Hebrews: "If I give my opinion, I should say that the thoughts are

those of the Apostle, but the diction and phraseology are those of someone who remembered the apostolic teaching and wrote down at leisure what had been said by his teacher. Therefore, if any Church holds that this epistle is by Paul let it be commended for this. For not without reason have the ancients handed it down as Paul's. But who wrote the epistle, in truth, God knows." (Eus. H.E. VI. 25.) Speaking of the same letter Amphilochius of Iconium remarked that "Some maintained that the Epistle to the Hebrews was spurious, not speaking well, for the grace was genuine." Dionysius of Alexandria said of the author of John's Apocalypse, "Therefore, that he was called John I do not deny. And I agree also that it is the work of a holy and inspired man. But I cannot readily admit that he was the Apostle, the son of Zebedee, the brother of James, by whom the Gospel of John and Catholic epistles were written. For I judge from the character of both, and the forms of expression, and the entire execution of the book, that it is not his." (Eus. H.E. 25.) These three early critics, then, used the modern arguments based on vocabulary, style and doctrinal contents.

Again, the principles underlying historical criticism are older than the New Testament. Demosthenes had familiarised jurists with the distinction between direct testimony, circumstantial evidence, and mere probability; Aristotle had formulated the principles governing rational belief; and Polybius had called attention to the relative value of tradition and contemporary evidence, and insisted upon the necessity of critical judgment of sources. The historical portions of the New Testament were tested by all these canons, and, because tested, they came to occupy the position accorded them by Justin the philosopher, Origen the erudite, Tertullian the advocate, Eusebius the historian, Jerome the linguist, and Augustine the theologian. The age that witnessed the origin and growth of the New Testament was capable of applying these tests. Pliny the Younger, Epictetus, Tacitus, Suetonius, Marcus Aurelius, Celsus and Lucian show what culture existed in the Roman world; and the "True History" of Lucian, and the "True Word" of Celsus illustrate how this culture was brought to bear against Christianity. Early Christian apologists who perceived that facts and doctrines had to bear the scrutiny of historical research, held no sentimental views of the Apostles as such, but valued them as fitted to state the truth. The historicity of the Gospels was of more consequence than their apostolicity or inspiration. Tertullian, for example, was as eager as any modern scholar to employ the historical method. In his controversy with Marcion concerning the priority of that Gospel which each claimed to be Luke's, Tertullian writes:—"I say that *my* gospel is the true one; Marcion that *his* is. I affirm that Marcion's gospel is adulterated; Marcion that mine is. Now, what is to settle the point for us, except it be the principle of time, which rules that the authority lies with that which shall be found to be more ancient, and assumes as an elemental truth that corruption belongs to the side which shall be convicted of comparative lateness of origin?" He then proceeds to show by literary and historical criticism that Marcion's gospel is the more recent, and therefore a falsification of the more original. Heretics compelled Christian scholars to investigate records and traditions that purported to come from apostolic times; and apologists were competent to expose forgeries. So insistent on truth were early historians, that a presbyter was removed from office for forging Paul's name, although he confessed that he did it out of love for the Apostle.

The spirit of ancient criticism, then, is the spirit of modern criticism, both Catholic and Protestant. The aim is the same; the method is practically the same. The difference lies in the multitude of facts only recently recognised and in a better conception of God's method of work, both in the physical universe and in human society. Since there are no universally recognised canons of literary criticism, and since historical canons are applied with varying degrees of exactness, there must be differences in results of the application of critical principles to the New Testament. There cannot be unanimity of opinion on details. Thus Cheyne writes:—"Much which passes as the established result of criticism, both textual and analytic, is in a high degree

defective, and it might be better to pass a 'self-denying ordinance' and decline the honour of print for some years, than to go on drifting without any certainty that we are right, and with the importunate suspicion that, after all, we may be wrong." It is this uncertainty that brings modern criticism into disrepute. It ought not to be so. The aim, spirit, and method are one thing, "assured results" another. The assured result in Marcion's time were ten letters of Paul; assured results in Baur's day were four; assured results to-day are whatever expert scholarship determines, and expert scholarship is a variable quantity. This matters little, for the New Testament in its origin, essence, and power is not dependent on the conclusions of either Zahn or Van Manen. Protestantism demands that the most revolutionary critic be heard, and that he be called "hyper-critical" only when facts warrant. Van Manen, for example, has as much right to sneer at the traditions established by Baur, as Baur had to denounce the tradition crystallised by Eusebius, provided he can justify his sneer in the province of history. All that can be said is that it is not historically certain that we have thirteen letters, for example, from Paul's hands; nor is it demonstrable that we have none penned by him. Within the extremes there is of necessity every variety of opinion, and this is the glory of Protestantism. Protestant Christianity must take modern criticism seriously and joyously, both for what it is in itself and for what it has done. It has given us a better interpretation, a better appreciation of early Christianity, a better apologetic. It has rendered signal service by insisting that Scriptures must be judged by their purpose to disclose God's redemptive plan. This has eliminated some problems and simplified others. Apologetic has been strengthened by narrowing its sphere. The net result of modern criticism is that the Bible is conceived to be a truly human book, and therefore intelligible. As in the second and third centuries, so now again, through criticism God is commending Himself to the human intellect and conscience. As modern historical inquiry more vividly presents to the imagination the truly human nature of the incarnate Word of God, without shaking confidence in His true Deity, so modern Higher and Lower Criticism make the written Word of God truly human literature, without destroying its inspirational character. Research has not destroyed a single fact upon which Christian faith rests; it has only demonstrated the error of conjectures concerning the method of our Father in giving us the Bible, and has modified methods of interpretation. And this is not a new experience in the history of the Church. But the human character of the Bible does not make it necessary that we have a doctetic view of its inspiration. In our thought of Scripture, as in our thought of Jesus Christ, both doctetic and ebionitic views are possible, because facts seem to warrant each. The Bible came into the world in human language, amid human surroundings, to a people influenced by Egyptian, Persian, Babylonian, and Grecian modes of thought. Likewise Jesus came into a world, born of a woman, born under the law, educated in home and synagogue, and influenced by contact with associates. He was so much man that his contemporaries could not believe that He was anything more. However, there were facts in His life that stimulated thought and provoked queries. Eventually they had to ask, "Whence has this Man this wisdom and these miracles? Is not this the carpenter's Son? Is not His mother called Mary, and His brothers James and Joseph and Simon and Judas? And His sisters, are they not all with us? Whence then has this Man all these things?" That is, the human conditions could be so emphasized as to blind to the truth involved in His teaching and miracle working. So with the New Testament. Men may ask, Is not this Greek unclassic in style? Is not the vocabulary limited? Is not the connection obscure? Is not the logic defective? Does it not incorporate fables, myths? Do not the religious conceptions have homologues in other religions of that day? Are there not errors in statement of facts? Whence, then, has it had this power in the world? Why has it transformed peoples? Why has it become embedded in the classic literatures of France, Germany, Holland, Scandinavia, England and America? Whence has this Book this teaching and these mighty works? Untouched by its power, one critic may say, Is not this the carpenter's Son? Feeling the thrill of a new

life begotten by contact with it, another cries, "To whom shall we go? Thou hast the words of eternal life."

Looked at from without, the New Testament is a literary organism of words and sentences, containing marks of the age in which it grew; looked at from within, it throbs with spiritual power. These are not contradictory, they are complementary. How each fact can be adjusted to the other so as to furnish a true philosophy, is the permanent problem; and the permanency of this problem is guarantee of the permanency of the Christian faith. The human race cannot become intellectually stagnant, nor morally indifferent, as long as our sacred books circulate. These books are a constant challenge, criticism accepts the challenge, and the issue is that the New Testament has a surer hold on thoughtful men to-day than ever before. It is the grip gotten by the Christ portrayed therein; the grip of undeniable moral and spiritual supremacy.

The Chairman said a message had been received from the King. The Congress at once rose in a body and listened with deep attention. The telegram was as follows:—

To the President of the Baptist Congress, Exeter Hall, London.

"The King commands me to convey his sincere thanks to the ministers and delegates of the Baptist Churches from the United Kingdom, the British Colonies, America, and various other lands, now assembled in the Baptist World Congress for the message to himself and to the Queen, which their Majesties greatly appreciate and value.—KNOLLYS."

After the reading of the telegram the National Anthem was sung and cheers were given.

DISCUSSION.

In introducing Rev. John Thomas, M.A., of Liverpool, to open the discussion, the chairman said: The first speaker, Mr. Thomas, is a London M.A., and you will know that no degrees take precedence of them. (Laughter and applause.) They come before Oxford and Cambridge (the judge says so, and he knows). (Laughter.) Mr. Thomas has been twelve years in the pulpit associated with the name and fame of Hugh Stowell Brown. I have much pleasure in asking him to open the discussion. (Applause.)

Rev. John Thomas, M.A.: It has never been possible to consider the Bible constructively, without reference to criticism or without the exercise—sincere exercise—of the faculty of criticism. Nowadays one is also compelled to take note of the conclusions of what is called "The Higher Criticism." I have, I think, ten minutes, and I do not think I can do better than just touch on what I conceive to be the relation of that criticism to constructive work in Biblical study. Many people seem to entertain the idea that the critical faculty of Biblical students was tied up in a napkin until unbound by the critical atmosphere which goes under the name of the Higher Criticism. That is one of the delusions which various atmospheres bring with them. The faculty and habit of criticism is as old as human thought, and has been honestly and reverently applied to the sacred Scriptures from the beginnings of Christian history down to the present time. I think, personally, it has been a mistake to divide criticism into lower and higher; and I think some of the friends who have spoken before agree with me that criticism is one, and the principles and methods ought to be the same in every department of Biblical study. I feel it is time to have done with the assumption that the Biblical students who cannot accept the latest findings of Biblical criticism are opposed to criticism. That is an entire mistake. Criticism did not come into existence with the higher critics, any more than wisdom did with the three friends of Job. (Laughter and applause.) And criticism will exist when all contemporary critics have passed away. I hold the critical faculty to be one of the greatest endowments God has given to us, and I hope to exercise it fearlessly and reverently to His glory. Let us have done with the pretence that



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the higher critic alone appeals for criticism and that the others do not. Let us bring criticism to meet criticism. Let us recognise this and then meet fearlessly for truth in the open field.

There are two or three things, in seeking to get to real constructive work, that I want to see swept away entirely. The first is, irrelevant and misleading qualifications. Students are sometimes advised to trust certain men on the ground that they are moderate critics. My conception of moderate criticism is immoderate simplicity. You cannot say—though you might just as reasonably do it—that a man is a “moderate” observer of the Decalogue. The question is whether the criticism is true or false, accurate or inaccurate, tenable or untenable. (Hear, hear.) Another thing to be swept away is the claim for myself or for anybody else, that our productions are “Christian criticism.” I would rather have true and accurate criticism from an infidel, than inaccurate and speculative criticism from one who clothes it in Christian formulae. Suppose one asks me to believe that his criticism is somehow to be accepted, on his authority, as Christian criticism, and then in the next breath tells me that the testimony of Christ in regard to the Old Testament is not to be adduced as an argument on the critical principle, because Christ did not speak critically but according to the notions and manner of His time. Say that for the sake of untrammelled criticism I accept that. Well, where does the Christianity begin? It is utterly unmeaning. A critic may label as he pleases, the labels mean nothing; his criticism must be subjected to the same test as unChristian or non-Christian criticism. The simple question is, Will it stand examination or will it not? (Hear, hear.) In the very excellent piece of constructive work which Dr. Marshall gave to us—(applause)—he not only rehabilitated poor old Abraham, but he incidentally showed the secret of the teachers of the speculative methods of the higher critics. I have no quarrel with criticism, higher or lower, remember; I am dealing with fact, and the wider the survey I have taken of these operations, the more amazed I am to find that any claim is made that the main positions of the higher critics have been established for ever. If there is any section of the Old Testament on which modern criticism has formulated its destructive conclusions and demanded universal acceptance, that portion is the Pentateuch. Some little while ago I was deeply impressed—I am going to make a clear confession—with the confidence of the higher criticism in its analysis of the great work of the Pentateuch, and I was very greatly struck with certain demonstrations given, which seemed to explain all—for those who did not look too closely. These features were so dexterously chosen, and, apparently, were so perfectly legitimate, as to make the destructive criticism of the Pentateuch exceedingly plausible. But I knew it would be uncritical to accept these findings without examination, and so I began to examine them critically. In my boyhood I sometimes thought that I saw “bogies” on the Welsh hills, but I always made a practice of examining them, and they usually resolved themselves into sheep or goats. Well, I set myself to a rigid examination, and followed the assertions of the higher critics line by line, and I was amused to find that what had been reputed to be “bogies” disappeared. What did I find? I will tell you in simple, sober language. I found the higher criticism of the Pentateuch was not sound criticism. I found that it had recourse to dangerously speculative conjecture, and I found that it frequently imagined things to exist in the text which no man could find there. I challenge any man to find there certain things that are said to be there. I found even Hebrew scholars, under these conditions, could misinterpret and mistranslate the Hebrew original; and I found, finally, the text altered and manipulated to suit the theory, when the theory could not be made to fit into the text of the actual Pentateuch by any other method. I have not time to give illustrations or to go into detail; but even at the risk of bordering on advertisement of a book of my own I am bound to refer to it. I felt I must make this indictment, and that the higher critics ought to have an opportunity of meeting it. Job said, “Oh! that mine enemy had written a book.” Well, I have written a book; and what would have

satisfied Job ought to satisfy the higher critics. It is called "The Organic Unity of the Pentateuch." Less than two months ago I received a letter concerning it from one of the most distinguished archæologists of the day—Dr. Sayce. You will excuse me reading it under the present circumstances, because it is a matter of public interest. He says: "You put the case against the higher criticism so temperately, yet so convincingly, that the unprejudiced reader can carry away, I think, only one conclusion. Needless to say, it is not the conclusion the higher critics will draw, but that is because they never read anything written on the other side; or if they do read it, it is with all sorts of preconceptions that preclude argument. I have thought that the best cure for the craze of higher criticism would be a course of Mill's 'Inductive Logic.'" I want to say one thing more. "He that believeth will not make haste." The time is coming when the only criticism that will maintain its ground will be the calm, the sane, and the true. The last reconstruction will not be a philosophical reconstruction based on the theory that the Bible is a compilation of fairy-tales. The last reconstruction will be a simple faith in the Bible, after closest criticism; not as a book on a level with the sacred books of the ethnic religions, but as standing by itself as a unique work, and as abiding for ever as giving a true accurate, and historic record of the long preparation for the coming of God's Beloved Son, to whom be glory for ever. (Applause.)

The Chairman: We have another college in the South. Its Principal, Mr. Henderson, will continue this discussion.

Principal Henderson, of Bristol: When I read the title of the subject to be discussed to-day I confess I felt a great deal of difficulty as to the line along which my preparation should go. I wondered whether we were going to hear of the constructive results of the criticism of the last twenty-five years. Certainly it is a fact that a great deal has been done to enable inquirers to be assured that a majority—and a large majority—of the ablest men of all parties are agreed as to certain things. It would be quite safe to say to an inquirer that there are, at any rate, four epistles of the Apostle Paul that give to us contemporary information of the beginnings of the Christian Church; and also—as perhaps of still more significance—that not only do most orthodox critics, but also some who stand in the other field, support the belief that the fourth gospel came from John, or at any rate, from one of John's disciples. I do not know anything more significant than the fact that Ezra Abbott and Dr. Drummond (Principal of a Unitarian College) go in for the Johannine authorship of the fourth gospel. (Hear, hear.) If I were allowed to have that Gospel alone, if I were not permitted to regard anything else as credible, I should still have the strongest reason for believing the great doctrines of the Christian faith. I want, in the two or three minutes allotted to me, to say what I consider to be the qualities necessary to a man who would help us in this constructive Biblical study. First, he must be a man of courage. Truth and nothing but truth—truth at all costs—must be his aim. It is monstrous to suppose that my salvation or the salvation of anybody else can depend upon a lie. (Hear, hear.) I want to know what the facts are, and then I want to know the meaning of the facts. I believe, for my part, that God has given to us a revelation; and that in addition to that His Holy Spirit so refined and purified the minds of certain persons that they were able to interpret that revelation for their fellows—that I regard as inspiration—a higher form of the illumination that comes to all Christian souls. It is impossible for us to understand the Bible unless we have a spiritual experience. It is the work of the Holy Spirit to regenerate our minds, and until that is done the great truth of the character of God and the reality of sin and the necessity of redemption cannot possibly be appreciated. (Hear, hear.) I was much struck by what one of the writers said regarding the analogy existing between the Person of Jesus Christ and this Book. May I indicate the line of thought? I read in the New Testament that Jesus Christ grew in wisdom and in favour with God and man. The progressive revelation in the Book is indicated by the history of Jesus Christ Himself. Jesus was weary; Jesus was hungry; Jesus was thirsty;



PRINCIPAL W. J. HENDERSON, B.A.

Jesus was sad ; and there were limitations to His knowledge. "Of that hour no man knoweth ; neither the angels nor the Son ; but the Father." There is a human element in this Book, but there is also a Divine life, a Divine Christ. The Incarnation that showed us One who could hunger, also showed us One who could be transfigured by "the light that never was on sea or land" ; and if I am asked where the human ends and the Divine begins, I say I have no time in reading the Bible, as in studying Jesus Christ, for contending where the one ends and the other begins ; but the river rushes down to meet the sea and the sea rushes up to meet the river, and the waters mingle and make one Divinely human life and one Divinely human Book, and the soul that comes to the book under the guidance of the Spirit will find that without the name of Jesus Christ the whole thing falls into confusion. He brings to us God and He illustrates for us the great purposes of God. For my part I would take each part of the Book and each miracle and say, "What is the particular significance of that ?" and then I would look to see if there be not one meaning running through the whole, as there is one meaning running through the history of the Lord Jesus Christ. The meaning of the whole Book is not the mere summary of the meanings of the several parts, but the whole has a significance of its own, and it points to a great Architect who has employed all those various builders in building the Temple of God, each contributing his own energy and skill to the production of the one great result. I commend to you—and it is what I seriously think myself—that there is nothing more important for us than the frank and hearty study of this Holy Word. We are not to receive mere rhetorical statements on the one side or the other, and we are to say to ourselves again and again, "How does this contribute to my knowledge of the Master ; how will it make me a holier and better man ?" Launch out on this great sea in spite of its dangers ; for dangers there are. The seaman asks :

"Wouldst thou know the secret of the sea ?
Only they who brave its waters understand the mystery."

If we will do this we shall have Christ coming across the waters, or we shall sometimes see Him upon the beach and hear His word that turns failure into success, "Cast the net on the right side," and we shall find that in the darkest hours there will be light in the sky, which we shall not mistake for the light of an earthly lamp, but shall know to be the shining eyes of God. (Applause.)

The Secretary, in making the announcements for the day, referred to the question of hosts and guests. He said : We assured the friends who were coming that we were prepared to find hospitality for all of them. We received credentials which informed us that friends were willing and desired to accept our hospitality, but evidently they did not take us quite seriously. Perhaps they thought we really did not intend to do it, or that it was too much of a burden. In any case, we find that after an enormous amount of exertion there are a great number of hosts who have been waiting ever since Monday in their homes for guests who have never arrived. ("Shame.") No, no ; I do not say that ; it is evident there has not been quite a clear understanding.

The Chairman : We are sorry to have been obliged to interject that piece of speaking about the machinery of the Congress. I will now call on Prof. A. T. Robertson, Professor of New Testament Interpretation at Louisville, Kentucky.

Prof. Robertson : The Baptists are not opposed to criticism ; we invite it. At any rate, we get it for ourselves, and we are not opposed to it for the Bible. We believe in an open book and an open mind, and when you get that combination, if a man is honest he will be a Baptist. (Laughter and applause.) It has cost a great deal of struggle to get an open Bible, but it is still harder to get an open mind ; there are always some nooks and crannies where the dust has not been brushed off. (Laughter.) It's true in some parts of America, and I daresay true in England just now. I do not want to worship Jesus

Christ as God if He is not God. There is a new sort of apologetic which tries to tell us that it is just as well to be good and pious and worship Christ, even if He is not God. Oh, no! I do not want to commit idolatry and worship Him, if He is not God. If He is not God, let them prove it—if they can. (Hear, hear.) Now as to the distinction some try to make between the higher criticism and the low criticism. Such a distinction is purely scholastic. I reckon that some of the low is mighty high, and some of the high is mighty low! (Loud laughter.) The term "low" is applied to translation of the text; the term "higher" is used in regard to criticism concerning the meaning of the text. Every preacher is a higher critic if he has anything to do with the texts he preaches from—of course, I know some don't. (Laughter.) When most people talk about the higher critics they mean those destructive animals who are supposed to be tearing the Bible to pieces. But higher criticism really means simply the study of the Bible. I am a higher critic in that sense, and you ought to be. But the papers make no distinction in the use of the term, and I suppose that is why they are so often lashing out about "the higher critics." There is no really unprejudiced criticism, though of course I accept yours as such. (Laughter.) We Christians are higher critics, too, but we are discounted at once because we are supposed to be prejudiced. But what of the others? What of Baur? Was he unprejudiced? What was his theory? He took his position about the books of the New Testament, because the philosophy he held demanded that position, and he reconstructed the New Testament according to that philosophy. The same is true to a greater or less extent of the others—of Renan and Cheyne and the rest. Our theology rests on our philosophy; if you haven't any philosophy you haven't any theology. (Hear, hear.) Let us get away from the idea that those who attack the Bible are unprejudiced. It is not so. (Hear, hear.) Yes; but let's also get done with the idea that we are unprejudiced. We are not. If a man attacks my mother I'm not unprejudiced. (Laughter and applause.) You see the results of Biblical criticism cannot be uniform. Are they so in science? How many books of science you can find on the second-hand bookstall. They ought to be on the third-hand stall. (Laughter.) Why is it? Because evolution is triumphant. Will the higher critics triumph? I don't know. Wait and see. Time is a great solvent of criticism. Time has buried more theology and science than you ever saw. It will bury a heap more, and may be, yours and mine. (Laughter.) But the Bible must endure criticism to the end. I sometimes say that the greatest test that the Bible is the work of God is that it has stood so much preaching about. (Loud applause.)

The Chairman: One of the greatest infictions of this chair is to have to put an end to a speech like that because of the time-limit. The next speaker is Rev. F. A. Jones. He has two qualifications for speaking to us. He is an expert on Biblical chronology, and he is also in charge of the hospitality arrangements of the Baptist World Congress. (Laughter.)

Rev. F. A. Jones: When it was necessary to give my qualifications for speaking, I did not say I was an expert in Biblical chronology; I said I was a student of a small part of the subject, the chronology of the Book of Genesis. I hope it may be allowable for even a student to address this august assembly. There are some points I should like to emphasize. Mr. Thomas has already emphasized one most important point, and it has been echoed by the last speaker—that we who accept Christ as our Lord and Master must and ought to be prejudiced, if you like to say so, with regard to the book He has handed to us; and it carries with it this, that anything, even when presented as a theory, that would attack Him in His knowledge can only be accepted when proof is given which it is impossible to deny. One point on which I want to speak is that in regard to purely negative criticism, the criticism which says that we do not know, and therefore we must reject what has hitherto been accepted, I do not think that is the position which any Christian or scientist ought to take. That is a purely agnostic position, and yet I maintain the position is taken in Christian literature to-day. It has been my lot to look into one small point connected with Biblical chronology, and I suppose one can be

almost an expert if you make your subject small enough. I have looked into and studied the subject of the chronology contained in Genesis v., and I find that, without exception, every encyclopædia published declares this chronology to be of no value, and this is said because they regard it as certain that it was written about the sixth century before Christ. Some believe it to be the outcome of myths of interminable antiquity, and Driver says so too. What I plead for is that before it is declared untrue, there shall be positive evidence as well as negative. (Hear, hear.) That is my position. But the position taken up in regard to the chronology of Genesis is such, that if you say anything to the contrary, no one will listen to you, though there is evidence to prove that the chronology is supported by every ancient tradition of the ancient nationalities of the world. China supports it with her most ancient language, and India supports it, often most conclusively. The chronology of Egypt, though not free from difficulties, may be shown to be in harmony with it, and the chronology of Babylon can also be shown to be thoroughly at one with it. This, of course, you are now obliged to take on my word, and therefore will probably not take at all; but if it can be shown to be true, and I believe it can, I am justified in pleading that merely negative criticism shall not be allowed to rob us of any part of our belief. (Applause.)

Rev. Dr. Strong, of Rochester, New York, who was the preacher of the Congress sermon on Wednesday evening, was received with loud applause, the audience standing to welcome him when he rose to take part in the discussion. He said: I once heard of a certain bachelor clergyman of the Church of England who always took his revenge on the marriage relation by at once returning to the bridegroom the fee he presented, with the words, "No, you poor wretch, I have done you harm enough already." (Laughter and cries of "Oh.") It is said of Dr. Tulloch, the great German theologian, that he was utterly unable to take care of himself. He never could be sure he would get to the train, and he never conducted his own correspondence, so he carried about with him on his travels one of his older students. One night, after a convocation in an obscure country place, they were lodged together in a large room, and each had a bed on opposite sides of the bare apartment. They retired to rest, but in the middle of the night Tulloch awoke and said, "Johann, there is a dog under my bed." A lamp was lit and a great dog was found and put out of the room. An hour afterwards Tulloch again aroused the student with the cry that there was another dog there. Once more an animal was found and put out of the room, and before morning broke this operation had been repeated six times. There was a great mystery about it all, and in the morning they made investigation, only to find that there was a hole in the wall under the bed, and it was the same old dog every time. (Laughter.) Well, its "the same old dog" we have been hearing about this morning. (Laughter.) And I think the true point has been touched upon by the intimation that the first essential to correct criticism is the recognition of the mastery of Jesus Christ. He that will do the will of Christ shall know of the doctrine. (Applause.) But "the natural man understandeth not the things of the Spirit," and therefore what we demand of the higher critics is that they shall have the internal qualification of regeneration and the love of Christ that will enable them to interpret the written Word. I believe in criticism, I believe in the higher criticism—when I am permitted to define that criticism. I think the true criticism should be the criticism that recognises Christ and so is ready to accept the Word of Christ when it has been proved to be His Word. The great literary defect, I believe, of the higher critics is their lack of the literary sense. (Hear, hear.) The study of literature would make them sensitive to the presence of the spiritual and supernatural element in the Word of God. I look at the Pentateuch and I cannot believe it is the work of a multiplicity of authors, a hodge-podge collection in later times; I would as soon think of attempting to construct a living bull out of beef sausages. (Laughter.) But when I recognise Christ as the Light that lighteth every man, I am prepared to believe that this higher criticism may be one of Christ's methods of instructing the world, and just so long as higher criticism is animated by the Spirit of Christ and recognises Christ's mastery, I have no

fear of the conclusions to which the higher criticism may lead. Therefore I simply open my mind to the truth, from whatever quarter it comes, believing He will vindicate His truth and make it the means of bringing the world to Himself. (Applause.)

The Chairman : There is another speaker whose qualification is that he is a Congregationalist, my friend and the friend of all Baptists throughout the world—Mr. Silvester Horne.

Rev. C. Silvester Horne, M.A., of Whitefield's Tabernacle, who had been a member of the Free Church Council Deputation on the previous day, and had then been called for by some of the delegates, was received with great heartiness by the assembly. He said : I think it only right to say that I am occupying this position solely in obedience to the autocratic behests of Mr. Shakespeare, and not because I can claim in any way special qualifications for dealing with the great subject that has been interesting your assembly this morning. He asked me whether I would say a single word on behalf of the Denomination which is nearest to you, by way of indicating the greeting which it desires to express to this magnificent assembly. I hold no official position, but I should like to say that we in London hail your coming with the utmost hope and faith and expectation. As you know, the greatest London citizen of to-day is the one who occupies the chair at this gathering, and I remember very well that at the first meeting of the International Congregational Council, Dr. Clifford rose and said, "Why am I not in this Congress?" To which interrogation there was no adequate response. (Loud laughter.) Well, you have invited me to express our feelings of welcome, and I am sure nothing you could say would prevent me from expressing the hope that there will be a closer approximation together of the Baptists and Congregationalists. We have all been following the interesting investigations of Mr. Burke, who by radium and sterilised bovril has, in the opinion of some, produced spontaneous generation. I cannot help hoping that the radium of the Baptists coming into contact with the sterilised respectability of the Congregationalists, will produce a new generation of Christian culture. (Laughter and applause.) At any rate, in the battles of to-day we have got to fight together. (Hear, hear.) I am not at all afraid of our ability to do it. We have received a common baptism of blood and fire, and we shall never forget those great experiences that have knit us soul to soul. (Applause.) Dr. Horton, with that audacity which distinguishes him, said he conveyed to you the greetings of the Established Church. I hope it was all right. (Laughter.) I felt at the moment I could not but recall the old story of the man who made his first adventure in a balloon, and said after the trip began, "How delightful this is—I hope." (Laughter.) And, honestly, I am not at all certain that those who hold strongly and sincerely to the priestly interpretation of the New Testament, with their ideas of schism, could possibly express to this assembly their genuine sympathy. For my part, I believe more and more that between the sacerdotal interpretation of Christianity and the unsacerdotal, a great gulf is fixed; between ourselves there is no gulf. We are, at any rate, going forth to the great fights that lie ahead of us with absolute conviction. We are going to win; and, if I may say so, we shall win by that spirit manifested in to-day's discussions and with that splendid loyalty to the verities of our common Christianity which you have shown—the spirit which is free, rational and democratic. You say to the priest in regard to the Bible : You can investigate as you like, but you stand in no superior position to that of the humblest members of the Baptist Church. (Applause.) For that we must contend, and, as Hermann, the great German scholar, said, the question is not so much "What do we make of the Bible?" as "What does the Bible make of us?" What the Bible has made of us we know. It has made us pioneers of freedom, consistent disciples and servants of the truth; and if it makes us that there is no victory which is not possible to our united forces. (Loud applause.)

The Secretary : I am very glad to be able to inform you that we have been able to carry out the suggestion made by Dr. Clifford and that the police and the authorities have sanctioned a Baptist World Congress Demonstration in



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REV. J. G. RAW'S, M.A.

Hyde Park on Sunday afternoon, at three o'clock, under the Reformers' Tree. It will be presided over by Dr. Clifford, and further particulars will be announced when the committee have met and decided on the final arrangements.

Introducing Dr. Mullins, the Chairman read an extract concerning him from *The Baptist Argus* :—" Dr. Mullins is President and instructor of theology in the Southern Baptist Theological Seminary, Louisville, Kentucky. He is yet a young man, though he has won the hearing of American Baptists to a remarkable degree. Some recent addresses of his have put him in the forefront of our thinkers. He has been called a typical American. His friends are saying that he is the coming man who is to write the twentieth century book on theology—which saying *The Argus* endorses. In his hands systematic theology breaks into a flame and Baptist principles become axiomatic."

THE THEOLOGICAL TREND.

By Rev. E. Y. MULLINS, D.D., LL.D.;

President of the Southern Baptist Theological Seminary, Louisville, Ky.

The nature of the subject assigned me demands a consideration of the general course of theology, and not merely the development among Baptists. The limits of time require that the treatment be condensed into the barest of outlines.

If we consider the Christian centuries as a whole, we may distinguish the great leading types of theology into four and four only. The first of these is the Latin or Augustinian type, which construes all theological truth around the idea of God as Sovereign. It received its earliest commanding statement at the hands of the great Bishop of Hippo. This theology, revived and made current by John Calvin, has beyond all others ruled in the theological realm since the Reformation. The second is the Greek type of theology, which sought in particular to reconcile Christianity and culture. Its structural principle was the human consciousness, man's sense of freedom and original likeness to God. Under the vitalising hand of Clement of Alexandria, Origen and others, in the early centuries, revived and made current again by Schleiermacher in modern times, this type of theology has gained a currency in our day beyond that of any period in the past. A third type of theology is the sacramental, which economises all doctrine around the conception of the sacraments. In the Roman Church through many centuries, and in the Oxford movement in more recent times, it has asserted its power in the Christian World. The fourth type may be designated the theology of the inner life, which has received its chief development in the writings of the Christian mystics at intervals throughout the Christian ages. Its starting-point is Christian experience, or the soul in direct relations with God through Christ and the Spirit.

All these types of theology are important factors in the thinking of men to-day. All of them claim the support of the Scriptures, in greater or less degree. They are not, of course, always sharply defined and mutually exclusive. But as conflicting principles, or as presenting materials for fresh combination and larger synthesis, they include within themselves all the essential interests which may be described as strictly and essentially theological. Modern science and philosophy have powerfully impressed themselves in one way or another upon these types of opinion, as we shall see. It remains true, however, that the soul of man, in its attempts to construe its relations to God, has ever planted itself upon one or the other of these four principles, two of which are internal and two external. The two internal principles are : first, man's consciousness of himself as by nature a free moral creature made in God's image; and second, that consciousness as enlightened by regenerating grace and the indwelling Spirit. The two external starting-points

are : first, the conception of God as Sovereign ; and second, of the sacraments as the means of salvation.

We must consider next the great and imperious necessities which have imposed upon modern theology the particular form which the movement has assumed from time to time. The necessities are four—the religious, the ethical, the apologetic and the metaphysical, which, of course, are likewise incapable of being radically and completely disjoined, save for purposes of discussion.

I note first the religious demand as affecting the course of the theological movement. One of the greatest achievements of recent thought is the establishment of the truth that man, as such, is inherently and incorrigibly a religious being. Another truth which is slowly clarifying itself to man's view is, that while religion deals with facts, God and the soul, and their relations to each other, the proper office of theology is to set forth, as exhaustively as may be, the meaning of these facts. Theology, then, is the thought side of religion, and religion is the fact side of theology. Science is at length giving its belated recognition to the great truth that spiritual phenomena are as real as physical ; that coherence of thoughts is no less a bit of reality than coherence of atoms ; that the attraction of love in a kingdom of persons is as real as the attraction of gravitation in a kingdom of suns and planets.

The modern theological movement thus began under the imperious urgency of man's religious need. Schleiermacher, who, more than any other one man perhaps, gave impulse to the new dogmatic construction, began with a religious postulate, man's sense of dependence upon the Absolute. As preacher and as theologian he contended for the rights of the soul in its hunger for God, against the barren rationalism which had usurped the place of faith. The adoption, thus, of a fact of consciousness as the focus of theological reconstruction, had implicit in it a new and far-reaching principle. It raised at once the question of authority, and set the Christian consciousness over against the Scripture, natural reason, and the Church. The underlying assumption was that man, as made in God's image and restored to proper relations with God, is a reliable channel for the communication of religious truth. Henceforth, the question of authority in religion shall occupy a more important place in men's thinking than ever before.

This making of man the starting-point in theological reconstruction was the natural fruit of a more general tendency which has prevailed since the Reformation, which has borne at least two marks which will sufficiently distinguish it. The right of individual initiative in secular and religious life, issuing in the principle of private interpretation of Scripture and religious liberty, was one ; and the growing sense of the worth of man as man, issuing in the great philanthropies of modern times, with the crowning enterprise of Foreign Missions as its noblest expression, is the other.

Along with the growing sense of human worth and the elevation of the Christian consciousness to a position of authority, there has been a corresponding change in the conception of God. The harsher aspects of the Divine character have been toned down. Fatherhood has been fixed upon as the essential and final interpretation of the idea of God. The idea of law has been revised until the penal element is with many entirely excluded. An enfeebled sense of God's holiness is the great weakness of this type of theology. Aided, it is assumed, by certain aspects of the theory of evolution, sin is understood as infirmity, or a step upward merely into the realm of moral consciousness. Law becomes thus a corrective agency only. As God, the Administrator of Law, is greater than the sinning creature, and as He is essentially Love, there is but one possible issue—universal salvation.

As a part of this general scheme the incarnation of God in Christ is made the basis of an inference which supports the whole, or it is conceived as the starting-point from which the rest is inferred. Christ took hold of the race as such, and is organically and vitally related to every man. This is the basis of Scripture teaching ; the inference is that the race thus honoured must, in every member, at last be persuaded or chastised into an acceptance of its normal relations of obedience and love to God. Apparent contradic-

tions in Scripture, we are told, must be understood in the light of this inference.

Now, as a mark of the essentially religious character of this tendency in theology, as distinguished from the rationalistic, we may note that the only contradictions which many of its advocates find intolerable are those which bear upon the religious and moral consciousness. They accept, without hesitation in many instances, the intellectual difficulties involved in the doctrine of the Trinity, the Divinity of Christ and the Divine Sovereignty, but cannot at all endure in their theological system the existence of any mystery which leaves even an apparent shadow upon the Divine goodness. F. D. Maurice and the poet Robert Browning in England, and George A. Gordon of the United States, may be named as representatives in a general way of the tendency I have been outlining.

2. Another factor which has powerfully influenced the theological movement has been ethical conviction. In part this has appeared as a reaction against an excessive and exclusive individualism in the conception of salvation since the Reformation. The feeling has grown in the minds of earnest men that the ethical implications and social bearings of justification by faith have not been sufficiently recognised in the older theological formularies. All moral excellence and beauty of character are implicit in regeneration and justification, but theology has often been content to leave them thus.

The conception of the worth of the ethical ideal has received reinforcement in several other ways. The pressure of the social question is one. The industrial revolution has produced a crisis in the relations between capital and labour; the intimate and vital relations of the various parts of the world commercially and politically, along with a growing sense of the fearful evil of war, have imparted an urgency to the moral aspects of national problems wholly unprecedented.

The ethical ideal has been aided by the growing historical sense. The real inner principle of sequence, by which progress is distinguished from mere movement in historic time, is more and more understood to be moral. So profoundly has this mood taken hold upon the thought of our time that votaries of science or literature who acknowledge no transcendent sanction for ethics of the nature of personality, are yet in many cases stout champions of the moral ideal. Mr. Huxley and Matthew Arnold, among many, may serve as illustrations. But for all who read the riddle of the historic movement during the past two thousand years in the light of Christian theism, the conclusion is inevitable that God is both missionary and moral, and that the goal of the historic movement is to be found only in the ethical ideals of Jesus of Nazareth. Jesus was not merely an ethical teacher, He was also the inaugurator of an ethical enterprise which claims all subsequent ages as its own, and which distinguishes Christianity from all others as the religion of the Divine initiative.

3. A third necessity which has given direction to the theological movement has been the apologetic interest. The attack upon Christianity has changed in its form, and the defences have necessarily undergone a corresponding modification. A universal and once-for-all sufficient defence of the faith seems to be an empty dream, for the reason that unbelief knows no limit in the methods of attack.

In our day the stress of the controversy has been the outgrowth of the new ideal of science. The scientific demand is that nothing be accepted as true which is not based on facts, and which is not capable of verification. The result of this demand is at first to narrow greatly the area of things known as certain, and great impatience with assertions beyond that area. This method of investigation found a powerful ally in the philosophical scepticism of David Hume, as revived and elaborated by Immanuel Kant. This scepticism denied the competency of human reason beyond the range of sense perception. For a time the Positivist philosophy, issuing in the dogma of Agnosticism, seemed to threaten an eclipse of faith. The destructive criticism undertook to apply the rigid scientific method to the books of the Old Testament. At once, however, a strange anomaly in science appeared.

The scientific process, so long as it investigated physical nature, was passionately agnostic and distressingly humble in its assertions regarding the unknown. In the realm of Biblical criticism, however, it laid aside its garment of modesty and its agnostic temper, and often constructed imposing edifices of dogmatic assertion upon the frailest foundations of literary fact. In physical science, moreover, there were methods of verification, canons and standards by which results and conclusions might be weighed and tested; while in the criticism of the Old and New Testaments we yet wait for any established and scientific canons of investigation which have the power to give validity and finality to results. It is not meant to assert that criticism has failed of results. Sober, sane and reverent criticism has rendered a mighty service in creating a sense of perspective in the progressive revelation of the Bible, in fostering the method of careful historical exegesis, and in other ways. So long as it recognises its limitations and rigidly adheres to the scientific principle of refusing to assert without a basis of fact, criticism is a highly serviceable department of theological science. No man is a true Baptist who is unwilling to accept all the light and truth which criticism may bring.

Theology, of course, inevitably felt the effects of the new science and the new philosophy. The inspiration of Scripture, the personality of God, and the doctrine of the pre-existence of Christ were simply ignored or set aside by the assumptions of the new naturalism. It was left to Albrecht Ritschl, of Germany, to formulate a dogmatic system which should have as its chief aim the apologetic statement of doctrine. Its merits and demerits can only be understood when the system is viewed as an apologetic. I cannot, of course, expound Ritschl's views in this connection. His adoption of the postulate of agnosticism in his theory of knowledge, and his theory of value-judgments, indicate the crux of his reply to current scepticism. He doubtless restrained many cultivated men from going over entirely to the ranks of unbelief. The issue which his system has left, however, is whether such an attitude in theology can ever serve the practical purposes of a conquering Christianity. History and experience return a negative answer. We must assert on the great fundamentals of faith. The palsy which has seized the tongue of a large segment of the modern pulpit is the result of a low view of the Person of Christ. Negation or a suspended judgment can never serve the ends of growth and construction. Prophets are born of convictions, not uncertainties; and convictions arise out of experience. We must hark back to experience, the holy of holies of theology, if we would again multiply prophets and rejuvenate theology.

Miracles and the supernatural, of course, received scant courtesy from a dogmatic science and philosophy which insisted upon the universal and exclusive reign of law. Some Christian defenders of the faith have sought to naturalise miracles in the universe, so to speak, by imagining them hidden away in the mechanism of Nature, ready to emerge at the proper moment. This empties them of meaning and reduces them to the naturalistic level.

The issue as to miracles is two-fold. First, it is an issue as to fact. The defender of Christianity need have no fear as to the result. Christian experience acquaints him with the supernatural Force which works the miracle, and thus refutes Hume, who said miracles were contrary to experience and hence to be rejected. The issue is also philosophical. It is not an issue so much between naturalism and supernaturalism, as it is between naturalism and personalism. Is the final unity of things a mechanism or a society, a cosmos or a family? Is force ultimate, or is personality? Are moral interests first, or those which are merely physical? The Christian apologist, in his plea for miracles, stands for order, not chaos; but it is an order in which the moral and spiritual restoration of the society, disordered by sin, is the primary demand. Miracle signalises the supremacy of personality in an ordered universe, and of righteousness as the goal of the historic movement.

4. The fourth necessity which has guided in the theological movement is the metaphysical interest. Here the field is too vast for more than a few hints. The intellectual principle which dominates current metaphysics is

the principle of unity, the passion for a single bond capable of unifying the totality of things. Various forms of monism have arisen and contend for the philosophic primacy to-day. Materialistic monism, which finds the ultimate unity in matter, survives, but its importance as a speculative principle in philosophy has been greatly reduced. Pantheistic monism, in one form or another, with its doctrine of the universal substance, has many advocates. The doctrine of the Divine immanence appeals to many modern minds as a sufficient principle for unifying the world; while the apparent difficulty of conceiving of an infinite personality seems to them to ratify and warrant the pantheistic conclusion.

Since Hegel, idealism, which identifies existence and thought, has had vogue in many quarters, and in recent years, through the leadership of Green, the Cairds and others in Great Britain, and through Royce, Bowne and others in America, idealism in a modified form has gained an ascendancy quite remarkable, and seems destined to be popularised, so far as a theory so subtle and intricate is capable of being made popular. Idealism contains a great truth and has discredited the materialistic philosophy beyond hope of successful resuscitation.

An American theologian and a Baptist, Dr. A. H. Strong, has made an able and suggestive contribution to the philosophic quest for a principle of unity in his essay entitled "Ethical Monism," in which the aim is to safeguard the ethical and personal interests against the perils of pantheism, while recognising the necessity for a single principle as the ultimate key to the problem of existence.

In recent speculation the tendency has been to discredit the traditional arguments for the existence of God. It is beginning to appear, however, that all of them have a certain value in vindicating the theistic postulate, even among those who deny their cardinal importance as proofs. Christian theism, with its assertion of the Divine personality and transcendence as well as immanence, can scarcely be said to have been set aside by any results of recent philosophic labours. The objection to the various forms of monism is not that they are wrong in seeking for a unitary principle, but in imagining that they have traced its operation and method. There is a relative dualism which seems beyond man's speculative skill to overcome. The practical question is, whether in our philosophic reconstructions it is expedient to force a unity in the face of the practically irreconcilable dualism of mind and matter, of extension and thought, and in other respects. The only philosophic string which is long enough to tie all the facts of existence together in a single bundle is the conception of a personality immanent in, but also distinct from and transcendent above, nature.

Of course, a great many important aspects of modern theological thought are omitted from the preceding very condensed summary. But the limits of time allotted to this paper forbid further development of this part of my subject. A few statements will next be in order in the way of criticism or appreciation.

The intelligent student of theology discovers easily in the above sketch the chief antitheses and oppositions between the so-called newer and the older types of theology. One thinks of life as an education, the other of life as a probation; one of Christ as teacher, the other as redeemer. The one insists upon love as the characteristic attribute of God, the other upon holiness. The one refuses to leave the Christian consciousness as the seat of authority, the other holds to Scripture or the Church. One insists upon the immanence, the other upon the transcendence of God. One tends towards the naturalistic explanation of the moral and religious life of man, the other insists upon the supernatural. One makes the atonement merely a subjective moral appeal to man, the other sees in it an objective ground of remission. Man's likeness to God is the point of emphasis in the one system, his unlikeness in the other. One asserts human freedom and ability in religious things, the other denies it and dwells upon the bondage caused by sin.

These antitheses might easily be drawn out still further, but it is unnecessary. The error of most of them lies in the fact that they are half-truths.

Much of the newer thought in theology is tentative and unauthoritative, because it is simply a protest against the old. It is born of a repugnance, and not of the judicial quest for truth. Much of the old is also inadequate because it ignores aspects of truth which are essential to a complete Scriptural representation. A radical break with the past in theology is as certainly misleading as that life and growth are certainly continuous, and to omit from our thought of God the conception of His holiness is to destroy the foundations of the religious and moral hope of the race.

Both theologies have simplified too much. Simplification may impoverish truth, which is as rich and complex as life itself. Ritschlianism is no whit less an *a priori* scheme than the most thoroughgoing Calvinism. Schleiermacher's fundamental conception is simple and clear enough, but lacks in comprehension of all the facts. Theology, if it is to be adequate, must not be conceived so much as a scheme of thought as an interpretation of a scheme of life. It must begin with the moral and religious, and not with the merely intellectual starting-point. Theology has too frequently been simply rationalism in a religious garb.

The doctrine of last things has been a storm centre in recent theology. The passionate insistence upon a universal salvation has grown out of the renewed emphasis upon the love and Fatherhood of God, which denies that love can be eternally content in the presence of sin or suffering. But this standpoint ignores the fact of freedom and its possible issues, to despoil man of which would be to destroy his identity as man. It also ignores the present fact of sin and suffering in God's universe, which, from the point of view we are criticising, is itself irreconcilable with infinite love. Inferences as to the future based on God's love must square themselves with facts of the present which seem to contradict that love, before they can be accepted as final. A man cannot obliterate his shadow by simply looking the other way. God's love will surely vindicate itself in its own way and time, but our eschatology meantime must not slur over facts of life and experience as well as teachings of Scripture.

The critical questions which remain in the theology of to-day are concerned with the following: the basis and nature of religious authority, the deity of Christ and His atoning work, the nature of sin, and the general relations of theology to social questions.

Behind these questions lie the philosophic issues between Christian theism and antitheistic theories, and, most fundamental of all, the question of the reality and nature of knowledge.

I must now forecast briefly the probable course of theological reconstruction in the light of the above considerations. Theology, then, in future will not adopt rationalism as its constructive principle, because rationalism is not always compatible with the interests of life. Naturalism also, which fails altogether to yield a theology in the proper sense, will be avoided, for the reason that it is incapable of coping with the situation created by sin. Evolution, while containing a relative truth as to physical nature, breaks down in the attempt to explain the phenomena and facts of the personal and social realm. A merely deistic conception of God is, of course, to be discarded as inadequate. The doctrine of the Divine immanence alone cannot serve as a sufficient principle of theological reconstruction, because it inevitably merges God in nature and in man, and tends to pull the entire structure down to the level of naturalism.

Positively stated, the best theology of the future will continue to accept the authority of the Scriptures, but it will take as its starting-point, for the interpretation and illumination of Scripture, the facts of Christian experience, not in a single aspect, but in their totality. First, because Christian experience, thus employed, conforms to the scientific ideal which above all things seeks to know the facts of nature, life and religion, and resents theoretical constructions apart from experience in the realm of facts. It conforms, second, to the true philosophical ideal, which also demands a fact basis for all the speculative attempts of the intellect. Thirdly, experience will also restore with greatly increased power the older arguments from the cosmos for the

existence of God, transferred in part, however, from the cosmos of nature to the cosmos of the inner life. Fourthly, experience will sustain the cause of the supernatural in its collision with naturalism, because it brings contact with the supernatural in consciousness the most indubitable of all the spheres of reality. In the fifth place, experience will in increasing measure establish the validity of the vicarious atonement of Christ, and its corresponding doctrines of sin and of Christ's deity and present action upon men. Thus it will indirectly add an important contribution to the doctrine of the Trinity. It will also affirm, and at the same time limit and define, the reality of knowledge of transcendental objects in the religious sphere, and indirectly rejuvenate the weakened convictions of an agnostic science in the realm of material research. Sixth, theological dogma will increasingly become the dogma of conviction, as opposed to the dogma of mere authority.

Thus the confusions and contradictions in recent writers on authority, as of Sabatier, for example, will be dispelled. The externalists and internalists on authority will discover a larger truth than either theory. Christ's authority will be seen to be real, but incapable of adequate statement save as a paradox. Christ is man's final authority in religion, because He imparts spiritual autonomy to man. Man, who is made in God's image, finds in the truth of Christ the ideal of his own higher moral self. Man realises in and through Christ his own ideal independence. He is thus eternally a subject and eternally free. Authority in religion will remain external so long as there is a reserve of life and truth in Christ, but that authority is for ever in process of becoming internal, as men appropriate Christ. Experience will vindicate the authority of the Scriptures, for the experience of God through Christ and the Spirit is seen to be the real inner bond of unity in all the course of revelation. Scripture as a record of original experience cannot be transcended, nor can it lose its authority; for the sufficient reason that to discard Scripture is to discard the only means of understanding the historic Christ who emancipates man and imparts to him spiritual autonomy. Faith expires in a vacuum without contact with the historic Christ of Scripture as well as the risen and ascended and living Christ. Again, experience will guide in the final construction of the doctrine of God, for the reason that experience reaches its conception of God, not through nature, but through man, nature's crown; and not merely through the natural man, but through the supernatural and Divine Man, Jesus Christ. It will also appear, as experience grows, that in its Christian form it gathers together as in a focus all that is valid and universal in man's quest for God. It will at once thus discredit and fulfil the ethnic types of experience, by showing their inadequacy to man's needs on the one hand, and on the other that it is the answer of God in Christ to man's age-long endeavour to find God. Christian experience, then, will appear as the universal religious and moral ultimate for man, short of which it is impossible for religious experience to halt, and beyond which it is impossible to proceed.

Now, the relation of Baptists to this great theological movement has not been adequately recognised and needs defining afresh. Behind our contentions as to baptism and communion and related topics lie a group of great and elemental principles. These principles are religious ultimates, nay, they are axioms, which the instructed religious consciousness of man cannot repudiate. I sum them up and submit them as a statement of the basis at once for a new Baptist apologetic and a platform for universal adoption.

1. The theological axiom: *The holy and loving God has a right to be Sovereign.* Time forbids that I elaborate this statement in its implications as to the incarnation, and as to Christianity as the religion of the Divine initiative.

2. The religious axiom: *All men have an equal right to direct access to God.* This principle is fatal to the practice of infant baptism and to the idea of a human priesthood.

3. The ecclesiastical axiom: *All believers have equal privileges in the Church.* Hierarchies and centralised authorities disappear under the operation of this principle.

4. The moral axiom: *To be responsible man must be free.* This is an ele-

mental truth which cannot receive thoroughgoing application save where ecclesiastical bonds of mere authority are absent.

5. The social axiom : *Love your neighbour as yourself*. This makes the Kingdom of God the goal of the social movement.

6. The religio-civic axiom : *A free Church in a free State*. For this principle Baptists have ever stood. Without it the future of theology and of the Church is fraught with extreme peril.

These axioms are the predestined goal of man's religious thinking. They spring out of Scripture teaching, they meet a deep response in Christian experience. When understood they commend themselves as the universal and necessary and self-evident forms of man's religious life. They are deep like the ocean, elastic and free as the life-giving atmosphere which enswathes the earth, and expansive and comprehensive as the overarching sky. For them the Baptists stand. Planting ourselves upon them our position cannot be successfully assailed. By means of them Baptists will make fruitful the course of theological development in the ages to come.

The Chairman : I would like to have said very much about that masterly paper, it is one of the finest things I have ever listened to.

The discussion was opened by Rev. John Garrod Raws, who was once, said the Chairman, a colleague of Dr. Maclaren, and is now the pastor of a successful Baptist Church in Adelaide, Australia.

Rev. J. G. Raws : I think I should perhaps best show myself your friend if I did not detain you in this atmosphere even five minutes longer. We have listened to this question as it has been discussed from the standpoint of the study. I want to say a word to you about the trend of religious thought as it exists in the average mind, and to speak of this without going into it at length. I think the trend of religious thought in the average mind has four characteristics. First, revulsion against dogma. Even deacons will tell you that congregations will not now endure doctrinal sermons, and the man in the street is altogether indifferent, if not antagonistic, to our creeds. But let us discriminate. Much of this protest is against lifeless creeds, against dealing with a truth unfelt. Like all living things, Christian truth is liable to degenerate. At first it is an inspiration, throbbing with life, but it clothes itself in propositions and sometimes, even in a generation, it dies, for the propositions exist separately from the truth which called them into being. During the past sixty years three great forces have told on Christian thinking—scientific research, historical criticism, and socialism (in the proper meaning of that word), as against individualism. The new wine cannot be put into old bottles. This generation does not want to wear its grandfather's pants. It wants to be measured for its own, and have the suit made in the style of to-day. We, as Baptists, have always been in the forefront in the contention for religious and civil liberty. Surely, as the previous speaker well indicated, we should take our place in the emancipation, intellectually, of religion from all tradition. There is nothing the world needs more than thinkers who shall present the truth for to-day, as other great theologians have done in the ages in which they lived. The second trend in modern thought is the elevation of conduct as against creed. The man in the street says boldly to me that he does not care what I believe. He is concerned only about my conduct. There was a time when some of our Baptist Churches were more concerned about correctness of belief than about correctness of conduct. I was brought up in a generation when that was true, and I speak from my own experience. The difficulty is this, as the previous speaker said, "All moral excellences and beauties of character are *implicit* in regeneration and justification, but theology has been too content to leave them there." We want to make them explicit. It is by your fruits, not by your roots, that ye are to be known. Two other sentences and I am done. There is, and I am dealing with facts, not to rejoice in them but to sorrow over them, one condition of success in all departments of life, and that is to see things exactly as they are. In this trend of religious thought in the average mind there are two other things—indifference (I hope only momentary) to religious ordinances, and an absence of conviction of sin. But here again we must be careful not to follow in the footsteps of Reynard



REV. CHARLES WILLIAMS.



REV. H. L. MOREHOUSE, D.D.

the fox and be happy in confessing other people's sins. With regard to this indifference, I hope it is only a passing feature, and we must remember that a diminished attendance at religious worship, where that attendance is prompted by conviction, weighs more than a larger one which only came from custom. In regard to this lack of conviction of sin, I think we need the Spirit of God to give us as a people an ethical revival. (Hear, hear.) Our conduct should be so much higher than that of others who know not the regenerating Spirit of God, that our lives and characters should carry such weight as to help in making the Word of God effective. This we need : to see things as they are and to note the unrest and distress of mind in many of the young people of our homes and congregations, which is often concealed from us as pastors and parents, because of their affectionate regard for us. We must see things as they see them ; and there is need that our great thinkers should so present the truth as it is in Jesus Christ that they shall appeal to this generation, and especially is there need of such moral earnestness that the whole character of the Christian Church shall be lifted. Then we shall find that there is of a truth evangelistic power in Christian character. (Applause.)

The Benediction was pronounced by Rev. Dr. Crandall.

FRIDAY, JULY 14.

AFTERNOON SESSION.—EXETER HALL.

HOME MISSION METHODS.

REV. CHAS. WILLIAMS, of Acerrington, presided at this session, and after the singing of the hymn " Sow the seed beside all waters," prayer was offered by an American delegate, Rev. Dr. Wooddy, of Oregon.

The Chairman : I have been requested to say, mainly for the benefit of our friends in this country, that the seats in the front of the Hall have been reserved for the delegates from the Continent. When at a distance they cannot so easily distinguish the words, but if they are nearer they can more readily understand what is being said. I am sure no one will feel that this is an exclusion because our friends are taking them. It is simply to enable them to hear better. (Hear, hear.)

The first paper was read by Rev. H. L. Morehouse, D.D., of New York, Secretary of the American Home Missionary Society, and dealt with Home Mission methods.

METHODS IN HOME MISSIONS IN THE UNITED STATES.

By REV. H. L. MOREHOUSE, D.D.,

Corresponding Secretary of the American Baptist Home Mission Society.

This is a complex subject, including in its scope men, money, measures, and management. More complex still it appears when, instead of one all-inclusive home mission organisation, we have to deal with at least five major and many minor bodies, independent of each other, and with diversities of operations. Much, therefore, that might be said, must remain unsaid.

1. The larger organisations are as follows :—The American Baptist Home Mission Society, organised in 1832, reporting in 1905 1,510 missionaries, 104 Church edifices erected, 30 higher schools for the Negroes and the Indians ;

and receipts for the year, \$684,000. The Home Mission Board of the Southern Baptist Convention, organised in 1845, reporting 718 missionaries, a few Church edifices erected, and an incipient educational work mainly among the "mountain whites"; the year's receipts, \$145,000. The American Baptist Publication Society, organised in 1825, reporting in its Sunday-school and colportage department 132 missionaries, and receipts for these purposes of \$152,000. Two women's societies in the North, organised in 1877, reporting 254 missionaries, and receipts for the year, \$140,000. There are also a general conference of German Baptists, and two Home Mission Boards of the National and the Lott Carey Conventions (coloured) whose work is on a small scale compared with that of the other bodies. Besides these organisations, there are numerous State Conventions, City Mission Societies and local associations, which do more or less missionary work in their own fields, in addition to other objects included in the scope of their operations. Is this multiplicity of larger organisations desirable or necessary? It might be indelicate for me to answer in the negative. An attempt was made, about two years ago, towards the unification of the Women's Societies with the Home Mission Society; but though "Barkis was willin'," it seemed good to the woman to be alone. Sometimes a little friction has resulted from overlapping of work, when

"Each individual hair did stand on end
Like quills upon a fretful porcupine;"

but, generally, we get along beautifully together in our several fields and spheres of service. White Baptists of the North and of the South, working through separate organisations for sixty years, co-operate to some extent with each other, and with Negro Baptists in Home Missions, and have recently demonstrated their essential unity, most impressively, in organising the General Convention of the Baptists of North America, including also the Dominion of Canada, so that when the next World Baptist Congress shall meet in the United States it will be welcomed by a united brotherhood of five-million Baptists.

2. *Financial methods* are fundamental. Without resources a society can do nothing. To get what is needed, and a dependable sum yearly, is the problem. There are healthy and unhealthy methods; methods wise and otherwise. We have about discarded the old method of playing powerfully upon the emotions to secure liberal offerings; making the appeal to the intelligence and the conscience of God's stewards. To this end each organisation has its monthly periodical and other literature; denominational papers are utilised; and the larger of the general organisations at the North have special representatives, called district secretaries, to present their claims to Churches and individuals. At the South there is a co-operative arrangement between the State Conventions and the Home Mission Board. The Women's Societies make no formal appeal to the Churches, but have a system of weekly or monthly offerings, which, like a fine-meshed net, gather in the littles even from "Baby Bands;" while they also angle somewhat for the masculine contributor.

The American Baptist Home Mission Society, and the Publication Society in a less degree, are recipients of large legacies, and have an annuity plan for donors who are thus invited to become "their own executors." They also have the income from permanent funds. The Home Mission Society, receives annually about \$100,000 in legacies; has annuity funds of about \$500,000, and permanent funds of one million dollars. Legacies, annuity and permanent funds are an inconspicuous feature in the exhibit of the Southern Home Mission Board, or of the Women's Societies.

The aim is to secure regular offerings annually from our Churches, and while our methods are measurably successful, nevertheless "omission Baptists" are numerous; though hyper-Calvinistic, old-school, anti-mission Baptists, once quite in evidence, have grown small by degrees and beautifully less.

3. As to *methods in administration*. The magnitude and diversity of operations require wise organisation. The American Baptist Home Mission Society with its large three-fold work, missionary, Church edifice and educational, all under the management of one Board and one general secretary, has a field secretary, a superintendent of education, three division superintendents for Western missions, and two for missions among foreign populations; while there is a system of co-operation with about forty State conventions and other bodies, which, by a distribution of responsibility, secures the most satisfactory results. In this arrangement, district missionaries and evangelists are extensively employed. The Southern Home Mission Board and the Publication Society, with some differences, have similar methods in the administration of their affairs. The large demands upon administrative ability, and the necessity for thorough organisation, will appear as we proceed.

4. In general, *conditions determine methods*. All fields are not alike; cannot be cultivated alike; do not always remain the same. New adaptations of means to ends, frequent readjustments of methods, are necessary. Home mission problems in America are more complex, more varied, more shifting, more urgent, and more stupendous than in any other Christian land under the sun. Tremendous has been the strain during the last forty years. Directly after the war, several great tasks were simultaneously thrust upon us, in the swiftly-expanding West; in the changed status of the Indian; in the emancipation of the negroes; in opened Mexico; and in the unparalleled migration to America. Demands were almost bewildering. Evangelistic and constructive work had to be planned and done at the same time. The far vision of faith often directed the adoption of methods, even as Japanese gunners at Port Arthur, watching signals on remote hill tops, trained their guns apparently to pierce the sky; the huge projectiles, however, in their parabolic flight, falling with destructive force on the unseen Russian battle-ships in the bay. Now, as to particulars.

5. A first and constant field of missionary effort has been the *North-American Indian*. In this, Roger Williams, immortal for founding a commonwealth on the basis of religious liberty for all and special favours for none, whose spirit seems to be incarnate in England to-day, was a pioneer, even before Eliot. Of his methods he wrote: "God was pleased to give me a painful, patient spirit to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue." From 1814, missionaries of the Baptist General Convention lived among them, taught them the simple industries, and won many to Christ. For a long period after 1835, work was greatly hindered by removals of tribes to the West, and by wars between the Indians themselves, and between them and the whites. With the adoption, about forty years ago, of Grant's "Peace Policy" for the Indians, and with the almost total extinction of millions of buffaloes, more stable conditions prevailed; while the present policy of the Government in educating Indian youth, and in allotting tribal lands in severalty, is a long stride toward the civilisation of the Indian, and makes our work more hopeful.

There are about 4,500 members of Indian Baptist Churches in the five civilised tribes, with native preachers. Several tribes of "Blanket Indians," just emerging from their old ways, have recently given remarkable illustrations of the transforming power of the Gospel preached to them through interpreters, and lived before them by consecrated missionaries. We are working among fifteen tribes. For many years the Home Mission Society has maintained two or more schools, both for ministerial students and for others, in order to provide better leaders for a people soon to cope with the forces of our civilisation. In his native state, the North American Indian, a savage, a pagan, but not an idolater, nomadic, unlettered, taciturn, haughty, exasperated by unjust treatment from the pale-face, and, latterly, chafing in his restricted reservations, like islets in the all-encompassing, surging, Anglo-Saxon sea, though a difficult subject of evangelisation, gives proof of his redeemability, encouraging us to press this work with greater vigour than ever.

6. And now, from the red to the *black man in America*. The Negro problem puzzles statesmen, philanthropists and Christians. The mystery about the presence of ten millions of negroes, chiefly among fourteen millions of whites, no man can unravel. And they are there to stay. No other Christian people ever had such a home mission field as this.

During the period of slavery many masters laboured successfully for the conversion of these sons of Africa. White preachers commonly ministered to congregations of whites and blacks in separate parts of the same meeting-houses, and frequently were pastors of large negro Churches. Many negro Churches had negro preachers, illiterate indeed, but often of great native ability. Thrown into the midst of American life, the African acquired in a limited way the English language, was forced to work, by contact with the whites took on some of the bad as well as the good features of our civilisation, and quite extensively accepted the simpler truths of Christianity, often mixed with his superstitions and strange visions. Before the war, comparatively little organised missionary work was done for the negroes. When the war ended, with their emancipation, they were in a most pitiable plight—penniless, homeless, domestic relations chaotic, illiterate, degraded, inexperienced in the management of their own affairs, religiously unshepherded, tossed on a turbulent sea of passion, dumbly wondering what awaited them in their new world. To them no school house opened its doors, nor could Southern Baptists, impoverished, except in individual cases, extend to them financial aid. The pathetic spectacle of those four million needy souls piteously pleading for sympathy and help mightily stirred the compassion of the North. Magnificent was the response, not only in means, but in many of the most cultured men and women for service to the lowly. Even during the war the Home Mission Society sent missionaries to the refugees or “contrabands” within the lines of the Union Army. Just forty years ago it definitely committed itself to what has become a crowning feature of its operations. The work, simple at first, has become complex. Then, the missionary’s chief equipment was the spelling-book and the Bible. Old men and women, eager to read God’s Word for themselves, met at night with boys and girls for study and worship. Gradually out of chaos order came. Churches, associations, and conventions were organised, and Negro Baptists segregated, entered upon their new career. Debarred from many privileges of the whites, they centred their social, intellectual and religious life largely in the Church, which was their common rallying place. For it they lived, sacrificed, supporting meagrely indeed their own pastors, built meeting houses, developed remarkable religious zeal. In evangelistic labours negro preachers are pre-eminent; but the many needed at first, as now, instruction in the way of the Lord more perfectly. With their people the influence of negro-preachers is almost unbounded. Hence, so far as the general religious and moral uplift of the people is concerned, it must be accomplished largely through them, and measurably, also, through Christian teachers of the rising generation.

Accordingly, to this end our efforts chiefly have been directed, by means of well-equipped Christian schools, academic, normal, collegiate, medical, theological, and industrial, where we may lay hold of the talented tenth man, and send him out with mental breadth and balance for the elevation of his people. For uneducated preachers, ministers’ institutes have been extensively held. Though the South has done considerable for the maintenance of public schools for the negroes, yet in rural districts, where the bulk of them reside, these public schools are of short duration and usually of very inferior order. Nor do they meet the radical need of the race, the development of pronounced Christian character, which is our supreme aim. The missionary spirit was behind, is in, and ever must control these higher institutions. Since their establishment over 7,000 conversions of students have been reported. Five hundred students for the ministry are enrolled annually. Of the 60,000 who have been in these schools of the Home Mission Society, multitudes have returned as lighted torches to their benighted people, making brighter homes, better Churches, leaders in moral reforms, good citizens, while a number are

taking to Ethiopia the blessings of the Gospel. The negro Baptists themselves are also doing much in the maintenance of schools of their own.

The making of a race is our mission ; a race that in forty years has increased from four to ten millions, with a yet greater ratio of Baptist increase from 500,000 to 2,000,000—a phenomenal thing in modern missions. The expenditure of \$4,000,000 in these forty years has been one of the best investments in the world. Many, indeed, are yet degraded ; but are not many whites, even in this old centre of Anglo-Saxon civilisation ? The Hebrews got out of Egypt in a day, but it took forty years to get Egypt out of them. Who expects the negro in forty years to overtake the Caucasian with a start of a thousand years ? But they are coming on. Forty years ago the negro preacher who could read was the exception ; now, of 12,000 preachers, the exception is one who cannot. Out of the depths, up from slavery to noble Christian manhood and womanhood, many have risen, some of whom are in this Congress. In my twenty-six years of service for the Society, I have seen poor, coarse, negro boys and girls develop into cultured, able, influential characters, consecrated to the service of Christ. Whoever, therefore, asserts that the American negro is incapable of high attainments, and that time and money have been wasted on him, thereby discounts his own sanity, traduces the race, and dishonours Christ, its Maker and Redeemer.

7. A third field, with its peculiar characteristics, is that of our *foreign population*—Asiatics, Europeans, French Canadians. America is the world's magnet. The Chinese began to come in 1849. In 1868, when the golden spike of the last rail in the first transcontinental railway was driven in Utah, the Chinese and the Caucasian construction gangs from the West and East respectively, numbering about 25,000, met face to face. About that time, after many delays in securing workers, our mission to the Chinese began. It was seriously interrupted by the anti-Chinese agitation of 1880 in California, but was soon renewed with greater vigour than ever. Most of the work is on the Pacific Coast, though there are several missions in Eastern cities, and many Churches have Chinese Sunday-schools. Several native preachers are employed. Effective street preaching and night schools for the study of English, with religious exercises, are some of the methods employed ; while there are a few schools for Chinese children. With his heathen notions, his reverence for the past, his conservatism, his transient residence, lack of family life, and his antipathy to Americans because of outrageous treatment, the Chinaman's evangelisation here, as in China itself, has been slow ; and yet much has been accomplished and many have returned to give the Gospel to China.

The Japanese are coming now. We have a hopeful mission among them. If we can make of them as good soldiers of the Lord Jesus Christ as they are of their emperor, what a force in the Kingdom of God they will be !

Other nationalities are legion—a million of French Canadians and their descendants mainly in New England ; twenty-eight millions of foreign birth and foreign parentage mostly in the North and West ; in our large cities outnumbering the native American stock three to one. A million more are expected this year. New England is becoming New France and New Ireland ; and the birthplace of American missions is itself now a needy mission field. A man once told me that to gratify his curiosity when a boy he walked ten miles to see an Irishman. Now they are ubiquitous on the police force and in municipal politics. New England has thirty Irish mayors ; New York City has about 700,000 of Irish birth and immediate descent ; 800,000 of German parentage ; and twenty-eight times more Jews than Jerusalem, and more than any other city of the world—a full 700,000. Large sections are populated exclusively by the foreign elements. Where on earth is anything like it ? Where on earth has such a world-wide mission field been flung into the very lap of evangelical Christianity ? Where else are such opportunities for their evangelisation ? At times we are appalled by the situation ; stand aghast at possible perils to our civilisation ; while the indigestibility of much of the recent accessions from Eastern and Southern Europe threatens the body politic with acute gastritis. In portions of the

North-West, indeed, there is a new racial amalgam similar to that which formerly gave England its virility. Evangelical Protestantism is confronted, on a large scale, with religious formalism, sacramentarianism, sacerdotalism, miracle-working bones, bigotry, ecclesiastical tyranny, infidelity, atheism, and anarchy, with a close approximation to the Continental Sunday.

What are we doing about it ? Beginning in a small way among the Germans, Scandinavians, and French Canadians from 1846 to 1849, our work has greatly enlarged, until now we report 283 labourers among 14 European peoples of diverse language, from the Atlantic to the Pacific Oceans. Altogether there are missionaries among 25 different peoples. We have not waited for them to come to us ; indeed, multitudes dare not darken the doors of our Churches for fear of priestly anathemas. We reach them through their own mother tongue, by men whose eyes the Spirit of God has opened and whose hearts burn with desire to redeem their people from error and sin. The growth of the work has brought into existence a theological school for the training of German students for the ministry and another for Scandinavian students. German and Scandinavian Baptists have their Conferences which co-operate with us in Home Missions. These foreign-speaking Churches are generally identified with our local Associations and State Conventions, so that sympathetic, fraternal, and helpful relations exist between them. Gradually these will become English-speaking Churches. While the flood of immigration continues we must reach them in their own tongues or not at all. Our method in this respect has its divine precedent in the inscription on the Cross in Hebrew, Greek, and Latin, and in the proclamation at Pentecost of the Gospel to every man in his own tongue.

What are the results ? About 60,000 members in our foreign-speaking Baptist Churches, and 30,000 others, including descendants of former converts, in American Churches ; a strong, zealous, generous contingent in the mighty contest against the abhorrent forces of error. I stood a few years ago by the active crater of Mauna Loa, in Hawaii, as the fiery flood was hurled high in the sky and then with devastating fury flowed for miles down the mountain side at night like a stream of molten gold in a setting of jet. Would you suppose that any good could ever come out of that ? By long processes of attrition, decomposition, and pulverisation lava has become soil which, under wise cultivation, produces abundant harvests of sugarcane for the sweetening of the world, while the islands, themselves of volcanic origin, are now the paradise of the Pacific. Sugar out of lava ! By the grace of God this is what we are getting out of multitudes on fire with evil—sugar from lava !

8. *And what of the West ?* About seventy years ago it was a far cry from the Mississippi Valley that led to the organisation of the American Baptist Home Mission Society. Unrelated and uncertain methods of detached organisations had proved defective and inadequate. A comprehensive society was needed for a campaign of a century. To the seers of that day the West loomed large in the future, yet the vision was less than realisation.

In a series of remarkable events God gave that wonderful West to Protestantism ; by the English victory in 1759, on the Plains of Abraham, shattering the scheme of a new Catholic France with outposts along the Great Lakes and the Mississippi ; by the Louisiana purchase from France in 1803, and in 1848 by the acquisition of the extensive and rich region of Old Mexico, north of the Rio Grande. Again His people, as of old, heard the summons : "Go up and possess the land !" Strategic points were first occupied, like Chicago and St. Louis, then frontier trading posts, where two World's Fairs on a colossal scale have since been held. With its development missionaries went on tedious overland journeys of 2,500 miles, and also by the isthmus of Panama to the Pacific coast in 1845-1849, and subsequently wherever the thronging multitudes went, in mining camps, on the prairies, in new railway towns, preaching the Gospel in sod houses, log cabins, empty stores, public halls, school houses, private houses, and in the open air, winning wanderers

back to Christ, organising Churches and Sunday-schools, building meeting-houses, leading in moral reforms and in educational enterprises—living shuttles in the rattling loom of frontier life, weaving into the forming fabric of Western civilisation the strong, white threads of Gospel righteousness. Men of mark and of heroic mould were many of these pioneers, like one who traversed vast regions about 4,500 miles, mostly on foot, in one year, and another who in a few years with his Indian ponies travelled nearly 100,000 miles.

Following the initial work was the constructive period when the Society, through its representatives, addressed itself to the organisation of territorial Conventions and to their training in wise methods in missionary effort, and to the development of Churches in Christian beneficence. To-day the entire West, through its various Conventions, sustains close co-operative relations with the Society, and, despite its heterogeneous elements, is denominationally homogeneous. Creating a Church Edifice Department with loan and gift funds, the Home Mission Society has assisted over 2,000 Churches, mostly in the West, to erect suitable houses of worship. For all purposes its investments in Western fields have been about \$4,000,000. Has it paid ? We have 250,000 members of Baptist Churches there, while for the work of Foreign Missions alone it has given through Baptist channels over \$600,000.

Think of what it signifies, if the spiritual is to keep pace with the material development, that in the West within the last forty years the railway mileage increased from 2,500 to 70,000 miles ! Think what it means when, in a new territory opened to settlement, 200,000 people rush in at the firing of a signal gun, and in a week cities rise as by magic ! In our methods we have had to be "minute men," marching at "double quick." Where else on earth has there been such stress in Home Mission work ?

Nor has it been easy to possess it for Christ. The sons of Anak were there, giants in wickedness ; in earlier days boasting that the Sabbath never had crossed and never should cross the Mississippi ; in later days, within my own recollection, sententiously saying : " West of Bismarck, no Sabbath ; West of Miles City, no God." Unlike the devout pilgrim at Plymouth, in 1620, the Argonauts of 1849, at the Golden Gate, knelt at the shrine of Mammon, their one passionate prayer being for the glittering dust. Communities were a combination of Babel and Bedlam. Even twenty years ago our eminent English friend, James Bryce, was amazed at the strength of the secular whirlpools which quickly caught and drew down staid and strong characters.

In its infancy the West was cradled in a crass materialism, with the songs of Mammon as its lullaby. The few godly men and missionaries had a hard and lonely time. Like Coleridge's *Ancient Mariner* one could say :

" O, Wedding Guest, my soul hath been
Alone on a wide, wide sea ;
So lonely 'twas, that God Himself
Scarce seemed there to be."

And there, too, a kind of theocracy, but organised with infernal ingenuity, is Mormonism, stubbornly resisting the Gospel and gathering its converts from many lands. A gigantic task, but half done, has it been to win that West for Christ. Great, however, have been the gains. Moral Saharas, once swept by withering simooms of sin, like some of the deserts reclaimed by irrigation, are blossoming as the rose and yielding rich fruits of righteousness ; and the bleak, bare, rocky, frigid mountain top, where the handful of corn was sown, hears the shaking of the harvest like Lebanon.

There we must be vigilant and vigorous for a generation to come ; for there pre-eminently we are dealing not with an indolent, effete, unprogressive people at ease in the well-worn seats of ancestral custom ; but with the most enterprising, nervous, forceful, audacious element of a race that has been called the conquering and the unconquerable race of the world, which, for good or for ill, is mightily to affect the evangelisation of the awakened Eastern world

with which it stands face to face. And there England and America strike hands in common effort for the world's evangelisation.

"A common Gospel we preach to the world,
We sons of the Anglo-Saxon race,—
Wherever the Stars and the Stripes are unfurled,
Where the Shamrock and Thistle and Rose find place;
'Tis the freedom and manhood of man we preach
The tyrant and craven we scorn alike;
Direct is our purpose and clear our speech,
And our war guns thunder and terribly strike."

Ours, says England's poet laureate, is

"A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the tyrant shall rock and quake,
And his menace be void and vain;
For you are the lords of a strong young land
And we are the lords of the main."

All this power, present and potential, we want subservient to the King of Kings and the Lord of Lords.

9. Nor is our work confined to the United States. Mexico, Cuba, and Porto Rico, largely through American intervention, were liberated from foreign imperialism and dominant, arrogant, degenerate Romanism, and with a resounding clang doors of opportunity for the Gospel opened wide. While we have sent American missionaries and teachers thither, God has raised up native labourers with a fervent evangelistic spirit, and already some Churches are self-supporting. Baptist periodicals in Spanish are published, and religious literature is widely disseminated. Church edifices have been and are being erected and higher institutions of learning are projected. Remarkable have been the results in Cuba and Porto Rico within the short space of six years. Where Romanism had reigned four hundred years, and where, according to a Catholic prelate, religion was dead, there are thousands in our Churches, as living epistles, testifying to the spiritual transformation they have experienced.

10. Such are our vast and varied fields, such their conditions, such our methods and some of the results. At the great Peace Congress in Boston last year, that eminent statesman and diplomat, John Hay, whose recent decrease has filled the civilised world with sorrow, said: "We are partakers of a spiritual inheritance without which, with all our opulence, we should be poor indeed." This spiritual element in our civilisation is imperilled by the inrush of unregenerate multitudes and by the rapid accumulation of unconsecrated riches, breeding all sorts of evils. The heart of our Home Mission problem is how to preserve and strengthen this spiritual influence. So now, as never before, we are combining our forces, according to well-matured and approved plans, for a comprehensive, concerted evangelistic movement in no wise sensational or spectacular, that embraces in its activities pastors and Churches, students in our Theological Seminaries, Colleges and Academies, the rural community and the congested city, and peoples of numerous nationalities among us. When that loftiest pile the Washington monument was built, blocks of granite and marble appropriately inscribed, contributed by many countries, entered into its construction, but in such a way that while visible to one who ascends the interior, they are so joined with the preponderating American granite of the exterior as to constitute a sublime, symmetrical memorial to the immortal Washington. Faintly suggestive is this of the unique combination in America of diverse human elements from many lands, in one homogeneous spiritual structure, of living stones, whose natural dissimilarities are overlaid by the spirit of Christian brotherhood and unity, growing grandly together, a holy temple for the habitation of God through the Spirit. In such a temple most appropriately may the next Baptist World Congress be held.



REV. ALFRED HALL, J.P.,
President Baptist Union of South
Africa.



REV. W. E. NORTON, A.M.

Rev. W. E. Norton, A.M. (Toronto), of the Canadian Convention, read the second paper.

HOME MISSION METHODS.—CANADIAN.

By Rev. W. E. NORTON, A.M.,

Toronto, Superintendent of Home Missions for Ontario and Quebec.

The instructions sent to me from the Committee of Arrangements said that this paper was not intended to give statistics of population, territorial limits, material resources, religious possibilities, or other facts of that character.

But, in order to an understanding of methods, there must be an understanding of the ground to be covered and the work to be done. To a man who has spent his life within the small territorial limits of the British Isles, with its congested population, many of the methods which we are compelled to employ in our country of magnificent distances and comparatively scattered population, seem to be superfluous and extravagant; and the multiplication of secretaries and superintendents would seem to constitute an army of officialdom. Permit me to say, then, that the work of Home Missions in Canada has to cover a territory stretching from the Atlantic Ocean to the Pacific, a distance of over 3,000 miles from east to west, and from 500 to 1,000 miles from north to south. Almost every part of this vast territory is more or less populated and must be supplied with the Gospel. Our population is thoroughly heterogeneous, both as to nationality and religion. I cannot stop to enumerate the different nationalities represented in our six millions of people. It is sufficient to say that every European nation and almost every province in every nation has its own colony and its own language or dialect. For example, we not only have Russians, but from Russia we have large colonies of Galicians, Doukhobors, Stundists, and Finns, each with its own language or dialect and with its distinct type of religious life. One of the oldest and wealthiest of our provinces is almost solidly French and Roman Catholic. We have a large half-breed population that has now become a distinct part of our national life and must be treated as such. We have also a large population of the aboriginal inhabitants of the land, the North American Indians. All these must be evangelised. And then we have the new settlements that are being constantly formed in the new districts, composed of all the diverse elements above described, and intermingled with them, those going from our English-speaking and Protestant communities in the older provinces. It will be readily understood that, with this vast territory to cover and this heterogeneous and unassimilated constituency to evangelise, the amount of machinery, the staff of officials, the number of missionaries, and the expense of the work will be vastly greater proportionately than they would be with a homogeneous population and a circumscribed territory.

With this preface I proceed to describe our methods of work. I shall, of course, confine myself exclusively to Baptist Home Mission work. The Baptists of the Dominion of Canada are divided into four Conventions, each having its own Home Mission Board and its own staff of Home Mission officials. These are the Maritime Convention, including about 50,000 Baptists in Nova Scotia, New Brunswick and Prince Edward Island; the Convention of Ontario and Quebec, with about 45,000 Baptists; the Manitoba and North-West Convention, with about 6,500 Baptists; and British Columbia Convention, with about 1,000. As the methods employed by the various Boards have many things in common, we shall describe in some detail the composition of the Board and the methods of work of one of them, and then endeavour to point out important features in which the work of the other Boards may differ from this one. As the Home Mission Board of Ontario and Quebec has the largest income, the largest number of Churches receiving aid, and the largest number of pastors employed, we shall take this as our starting-point.

The Home Mission Board of Ontario and Quebec is a chartered institution, vested with property-holding powers and a legally-recognised constitution. The Board is composed of twelve elective members chosen by the Convention at its annual meetings in October, three retiring and three new members being elected each year. In addition to these elective members, there are fifteen other members chosen by the fifteen different Associations at their annual gatherings in June. The Board itself appoints a superintendent, a secretary, and a treasurer, who are *ex-officio* members of the Board. To this Board the Convention entrusts all the Mission work that is being done within its constituency, excepting the work of evangelising the French Roman Catholic population. For the general direction of the work the Board appoints a superintendent who gives his whole time to the guidance and superintendency of the work on all the Mission fields of the Convention. It is his business to visit the Mission Churches as often as possible, for purposes of counsel and encouragement, to assist them in the settlement of pastors, to adjust and readjust fields, so as to secure the best and largest results for the smallest investment of labour and money, to be constantly on the watch for advantageous points for opening new work, to assist in the organisation of new causes, to explore the new settlements and decide upon the points likely to be the centres of population, and establish work in them, to give counsel and assistance in the settlement of difficulties which may arise in the Mission Churches, to visit all the Churches of the Convention in the interests of the Home Mission finances, as often as his work of superintendency will permit—in short, to have an eye upon and a care for all the interests and work of the Home Mission enterprises of the Denomination. And I may say in passing, that this description of the work of the superintendent in Ontario and Quebec will apply in all its details to the work of the superintendent for each of the Conventions before mentioned.

The Board meets regularly four times a year to receive the quarterly reports from the pastors and Churches, to pass appropriations, and for consideration of the work in general. At two of these meetings, in April and October, applications are presented from all the Home Mission Churches for the amount of financial aid they require. In these applications the Churches state for the guidance of the Board the number of members in the Churches on their respective fields, the number of families represented, and the amount the Churches can raise towards the maintenance of their own work. All appropriations are made for six months only, and are made not to the Churches as Churches, but to a Church for a particular pastor, and it is clearly understood that a grant ceases when a pastorate closes, and, except for temporary arrangements necessary to the settlement of a pastor, a new appropriation must be passed for a new pastor.

What we consider one of the most helpful plans or methods adopted for the guidance of the General Board is what we call our Local or Associational Board system. This is a plan by which each Association at its annual gathering elects an Associational Board of five or six members, which is presided over by a chairman also appointed by the Association, and who is the Associational representative on the General Board as above mentioned. This Local Board is usually chosen from different parts of the Association, and all applications from the Churches for assistance must be considered and passed upon by the Local Board, before they will be considered by the General Board. The great advantage of this will be seen in the fact that the members of this Board will be much more intimately acquainted with the special conditions, the financial ability, and the financial necessity of each Church, than the members of the General Board could possibly be.

The financial work of our Home Mission Board is very simple in its methods. We receive much from individual contributions and from legacies and from our women's societies. We endeavour to secure an annual contribution for our Home Mission work from each of the Churches of the Convention. The educative part of the work necessary to keep up the finances is carried on by personal visitation, and addresses of the superintendent, sermons by the pastors, letters in the columns of *The Canadian Baptist*, by the circulation

of Home Mission literature prepared by the superintendent, by supplying the Churches with envelopes for the special Home Mission offerings, and by the publication conjointly with the Foreign Mission Board of a quarterly magazine called *The Home and Foreign Mission Bulletin*, our part of which is filled with the latest and most interesting information from the Home Mission fields. This, I may add, is distributed among the Home Mission Churches free of cost, in sufficient numbers to supply one copy to every home represented in the congregation.

Another important feature in our methods of work is that of the employment of student labour. Each summer the Board sends out from fifty to sixty students from McMaster University and Woodstock College. These young men spend about four and a half months on their fields, and the Board does not hesitate to say that this is one of the most fruitful methods of work we employ. These young men go mostly to the outlying districts of old Ontario and to the new settlements in New Ontario, in many of which the people have no preaching except that given them by these students during the summer months. These people are hungry for the Gospel and respond readily to its appeals, so that every summer our student fields report from 150 to 200 conversions and from 100 to 120 baptisms.

Another important item in our plan of work, and one only recently adopted, is that of giving expert evangelistic work to our smallest and weakest Home Mission Churches. Owing to the expense connected with this kind of Gospel work, only the larger and stronger Churches have ever been able to have the benefit of expert evangelism. The Board has now undertaken to keep one or more expert evangelists in the field all the time and to confine their work exclusively to the weak Churches. This plan has now been in operation something over one year and has given returns beyond the expectations of the most sanguine.

The policy that determines where Home Mission work is to be done must always be an important item in the consideration of methods. I need only say regarding this, that the place in which our work is to be done is of a three-fold type. First, the old Churches in the rural districts. Many of our country Churches are so situated that they cannot unite with other Baptist Churches in supporting a pastor, and the resources of the district are so limited that the population will not increase. But young life is continually coming up in these communities, and must be evangelised in order that, when these young people go out to independent life, they may go as Christians. Second, the centres of population and business life. In both the old and new districts there are many places where the centralisation of business gives a place strategic importance, even though we may have but few of our own people there at the present time. It is a clearly-recognised principle that the movement of modern life is towards the business centres, and it is a part of our policy to plant Baptist Churches in these centres, wherever it is reasonably possible, even though the prospects are that they will have to be assisted for a considerable length of time. Third, new districts. The tremendous rapidity with which our New Ontario and our great West are being settled compels us to be continually on the alert to keep pace with the opening up of new settlements. We realise that, if our country is to be what we desire it to be, we, as a Denomination, must bear our part in laying strong moral and spiritual foundations in these new settlements. The location of a particular Mission is always decided upon the basis either of its strategic importance, or its spiritual needs, or both.

Chapel-building is one of the most important departments of our Home Mission work. Experience has taught us the lesson that, in order to stability and permanency, the most important step a Church can take is that of building a chapel. And so we encourage building wherever it is reasonably possible. It will be readily recognised that, with the small membership and the limited means of most newly-organised Churches, building is an impossibility, unless outside assistance can be obtained. Such assistance is usually given to a Church in one or more, sometimes all, of three different ways:—(1) The Board quite frequently gives a Church the privilege of

canvassing its own and perhaps other Associations for its building funds. (2) The Home Mission Board has a younger and smaller sister called the Church Edifice Society, which is in reality a Home Mission Society organised for the express purpose of encouraging and helping Home Mission Churches in this important part of their work. This Society has a capitalised fund which is being constantly added to by contributions from the Churches, the interest of which is being loaned to small Churches at the nominal rate of 2 per cent. with easy terms for repayment. (3) The Home Mission Board has a fund placed in its hands for the specific purpose of assisting newly-organised Churches to build chapels, out of which it gives outright to small Churches in New Ontario sums varying from \$100 to \$400. It is hoped by the Home Mission Board that this fund may be largely increased, so that help given in this way may encourage many of our weaker Churches in the newer districts to undertake the important work of building. In several of our cities we have organised what are known as Church Extension Boards. The function of these Boards is to study carefully the growth of the city and to decide upon the most advantageous points for the establishment of new Churches, and to give their endorsement to these respective Churches as they appeal to other Churches in the city for help in building. These Boards have been most enterprising and aggressive in their efforts to extend our Baptist work, and by their constant supervision they prevent the confusion that so frequently arises in city work from having more than one Church appealing for assistance at the same time.

The following extract from the report presented by the Home Mission Board last October to the Convention will give something of an idea of the work being done and the ground being covered: "The Board during the past year has assisted in the support of 130 pastors, representing about 240 Churches and preaching stations, and 56 students representing 89 Churches and preaching stations, or a total of 186 pastors and students, representing 329 Churches and preaching stations. Four new Churches have been organised, 9 chapels have been built, and 4 fields have declared for self-support. During the year 580 were baptized into the Home Mission Churches and 130 were added by letter and experience, making a total of 710 added to the membership of the Churches." The Churches doing this work are scattered over territory stretching a distance of 1,500 miles from east to west and from 200 to 500 miles from north to south.

THE MARITIME CONVENTION.

Regarding the Home Mission work of the other Conventions I shall, of course, speak with much less detail, as much of what I have said is common to all of them. The Home Mission work of the Maritime Baptists is comparatively small in proportion to their number. As will be noted by the figures given in the first of the paper, the number of Maritime Baptists is almost as large as that of all the rest of the provinces together. With so large a Baptist population within so small a compass, it will be easily understood that the necessity for Home Mission work and Home Mission aid to Churches will be reduced to a minimum. So far as I have been able to ascertain, their work is carried on much along the same lines as that in Ontario and Quebec, but is not so thoroughly organised.

THE MANITOBA, NORTH-WEST, AND BRITISH COLUMBIA CONVENTIONS.

In the great western part of the Dominion, including Manitoba, the North-West Territories, and British Columbia, we have a Home Mission field of enormous extent and almost unlimited possibilities. What shall be done for this great country, is a question of the deepest concern to the Dominion, to the whole British Empire, and to the world. For we believe that our great Canadian West, or perhaps better, Canada, is to play no small part in the industry, the commerce, the civilisation, and the Christianisation of the world. The Baptists of Great Britain have recently had an excellent opportunity of becoming acquainted with the vastness of the material resources

and the largeness of the religious possibilities of the great West through the agency of Rev. A. J. Vining whilst making his canvass for the Western work.

Regarding their methods of work, we may say that much of what I have already said will apply to the Western work. The officers of their Convention are practically the same and perform the same functions. In addition, however, to the ordinary officers, they have a General Missionary who is kept constantly in the field going from place to place, strengthening the Churches, exploring new territory, and organising new Missions. They have also a financial agent who is entrusted with the one duty of raising money for the carrying on of the Western work. His name, as already intimated, is Rev. A. J. Vining. His base of operations henceforth is to be London, England, and his field, I apprehend, will be coterminous only with the British Empire. And those of you who have heard him will bear me out in saying that both the message and the man are as big as his field. The superintendent of the Western work is Rev. W. T. Stackhouse. If you could see him and hear him, you would join with me in saying that he meets the ideal of the poet who, when describing the kind of man the world needs to-day, says: "Tall men, sun-crowned, who live above the fog in public duty and in private thinking." In working out the details of their work, the Western Board have not been yet able to organise the Associational Boards such as we have in Ontario and Quebec. The fact that the 7,500 Baptists of the North-West and British Columbia are scattered over half a continent, makes such an organisation impracticable.

The North-West Convention has on its hands one great problem which is reduced to a minimum with the Ontario and Quebec Convention—that is the foreign population. In the older Provinces, the foreign elements are largely confined to the towns and cities, and the work of their evangelisation, so far as it is being attempted, is being carried on mainly under the auspices of the various Churches and the City Missionary Societies. In Western Canada a very large population is coming into the towns and cities, and also very large sections of the best agricultural lands are being occupied by foreigners. They come from almost every country in the world, some of them religious, some irreligious, some industrious, some indolent, some law-abiding citizens, some anarchists. Exactly these elements have proven themselves to be the most disturbing factors in the life of the great Republic to the south of us. They have been the strikers, the rioters, and the anarchists, in Chicago and other places. We believe, as Canadians, that the only way this population can be assimilated and made into good Canadian citizenship is to Christianise them. Government schools and Government education have proven futile, and their foreign population is still the greatest problem with which the Government of the United States have to deal. We are convinced from the vigorous and thoroughly evangelistic way in which the Protestant Churches of Canada are taking hold of these people, and from the gratifying responses which the people themselves have made to the impact of Gospel truth, that we shall be able to assimilate and Canadianise them with the minimum of legislation and public surveillance, and we shall do it by simply employing the maximum of Gospel influences. The method employed by the Manitoba and North West Board in the handling of this work is very simple. The work amongst all the different nationalities is kept under the direct supervision of the General Board. But evangelists and preachers from amongst the people themselves are employed as far as possible. This method, of course, brings us face to face with the language problem. The maintenance of more than one language we recognise as a disintegrative rather than a unifying or assimilating force. But all these foreigners cling tenaciously to their native tongues, and, as the Lutheran and Greek and Roman Catholic Churches minister to them in their respective languages, we have found that, if we wish to exert any influence upon them, we must do the same. In the German work we have enjoyed the co-operation of the German Baptists of the United States, they paying equal amounts with our Board towards the support of the German missionaries and furnishing most of the missionaries from their German colleges. Our Scandinavian

missionaries also are mostly drawn from the Scandinavian Churches of the United States.

The immigration of Russians, including the Galicians, Finns, Stundists, and Doukhobors, has been so large and so rapid during the past three or four years, that the Board has thought wise to appoint a special superintendent for that work. He is to acquaint himself with their language, and will then take full charge of the work, shaping, directing, and controlling the work in much the same way as one of our General Missionaries in India relates himself to the whole work of the district over which he is placed. There are about 75,000 of these Russian-speaking people in our North-West. The work amongst them requires a great deal of patience and perseverance. They are ready to listen, but slow to yield, to the claims of the Gospel, many of them being strongly attached to the Greek Catholic Church. They are carefully guarded by the Greek priests, so that the work of disseminating the Gospel of Christ in its simplicity amongst these people will require time and perseverance and a large number of consecrated missionaries. We also employ colporteurs who distribute literature, preach and do personal work, and try in every possible way to bring the people into touch with the Gospel. These methods are working well, and we look for large returns as the result of our efforts amongst the Russian people.

Regarding the extent or the magnitude of the work being done by our Western Boards, the following extract will give a fairly adequate idea: "We have now 120 Churches with a membership of about 6,500 in our Convention. This number of Churches includes 17 German, 12 Scandinavian, 2 Russian, 1 Galician, and 1 Indian Church. We have about 130 Sunday-schools and close upon 400 preaching stations, which are kept open with more or less regularity during the year. We have 85 houses of worship, and more in course of erection, and a small number of parsonages. Counting the students who will go out this spring, we have about 100 pastors and missionaries. Eighty-seven of the number of Churches given above are dependent on the Home Mission Board for aid in the support of the pastor or missionary."

INDIAN WORK.

Another element in our Canadian national life is our Indian population. This part of our population is constantly growing less, but must share our Mission work while they are here. The white man has taken possession of the American continent and has dispossessed the red man. He has deprived him of his hunting-grounds and his unhampered and limitless freedom, and has cooped him up within the narrow confines of "Indian Reserves." The present life of the North American Indian, as compared with his former lawless and roving freedom, is certainly "cribb'd, cabin'd, and confin'd," and we cannot but feel that we, as a justice-loving people, must give them an equivalent for what we have taken from them. We believe that, as Canadians and Christians the best we can do for them is to bring to them our civilisation, our education, and, above all, our Christianity. We have at the present time, roughly speaking, about 100,000 of an Indian population. All the evangelical Christian bodies are doing something amongst them, while the section of the Indian population which we as Baptists are trying to reach includes about 25,000. A part of this work is being done in Ontario and Quebec under the direct supervision of the General Home Mission Board. In the West, however, the work is placed under the management of a special Board composed of six representatives chosen by the Manitoba and North-West Convention and the same number chosen by the Women's Convention of the West. This Board is invested with money-collecting powers and authority to appoint missionaries and expend money without reporting to the General Board of the Convention. The work at the present time is full of promise and offers opportunity for large expansion. The Boards do not advise the rapid organisation of these people into Churches, as they require much training along the line of Christian life and religious duty before organisation is safe. We find amongst them an undue willingness to assume the responsibilities

of office and a tendency to misunderstand Christian doctrine to such a degree that we advise delay in the matter of organisation, until they may be thoroughly taught their responsibility to one another and to Christ as Head of the Church.

FRENCH-CANADIAN WORK.

Lastly, we come to the consideration of the work amongst our French Roman Catholic population. This work has been so faithfully and so efficiently presented both in Great Britain and in many of the cities of the United States by the energetic and indefatigable Secretary, Rev. E. Bosworth, that to many in this Congress it will be impossible for me to say anything that will be informing in the few minutes at my disposal. This work is one which has been dependent upon the sympathies and has enlisted the liberality and co-operation of Baptists and other Christians, not only in all parts of Canada, but in the United States and Great Britain. Because of this fact it has not been deemed advisable to put the work under the direction of the General Home Mission Board of Ontario and Quebec, but rather to have a separate and independent Board that would be responsible, not to the General Convention of Ontario and Quebec, but to the patrons of the Mission everywhere.

The work of the evangelisation of the French Roman Catholics is so dependent upon and so centred in the Grande Ligne School, that in Canada we have come to think almost exclusively of the school as the Grande Ligne work. The work in reality, however, is carried on by three principal methods—the Grande Ligne School, the Grande Ligne Mission Churches, and the colporteur work by the Biblewomen and colporteurs.

We would not overstate the importance of the Grande Ligne School by saying that it forms the very heart of all the work of the Board. The school now has a magnificent equipment, with both boys' and girls' departments, capable of accommodating over 200 pupils. It is furnished with a strong staff of well-qualified teachers, every one of whom has been chosen on the triple ground of scholarship, aptness to teach, and Christian character. The teaching staff of the school has proven itself to be a strong evangelising agency, and every year there are reported a large number of conversions, amongst whom is a goodly percentage of Roman Catholic pupils. One of the chief features of the work of the school is that every year the college is sending out educated young French Christians, most of them converts from Roman Catholicism, to preach the Gospel amongst their Roman Catholic countrymen. I am convinced that this phase of the work of the Grande Ligne School ought to be emphasized. A careful investigation will show that the literary and scientific work done in the school will compare favourably with that done in any other boarding school in Canada, and yet the evangelistic work takes so large a place in the life of the school as to deservedly give it the title of a Christian school of learning.

The second department of the work of the Grande Ligne Board is that of the Mission Churches. These are exclusively French Baptist Churches, and are in the very heart of a province that is more Roman Catholic than Rome and more subservient to the Papacy than the Roman Catholic countries of France or Italy. The Board now has under its supervision eighteen or twenty Churches and preaching stations and twelve pastors. The methods of conducting the work of these Churches are much along ordinary Baptist lines. But little of the propaganda method is employed and very little denunciation or exposure of Roman Catholicism is practised. The Gospel is preached freely and lovingly, and all are invited to partake of its blessings, and the preachers trust to the simplicity and spirituality of their Gospel messages, as compared with the complexity and materialism of the Roman Catholic Church, to win the people.

The Board also employs two and sometimes more Biblewomen and several colporteurs, whose work is to sell and give away Bibles to Roman Catholic families and to distribute gratuitously tracts and other literature. They try to gain an entrance into as many Roman Catholic homes as possible, and,

wherever permitted to do so, they read portions of Scripture, hold religious conversations and prayer, and leave a copy of the Bible or portions of the New Testament Scriptures.

It is impossible to compute in figures or to sum up in a short statement the work which Grande Ligne is doing for Canada and the world. We believe that it is largely through the influence of our Grand Ligne School and its Missions, supplemented by the other Protestant Schools of the Methodists and Presbyterians, that Roman Catholic Quebec is manifesting an independence and a liberality both in politics and in religion that are seldom seen in a Roman Catholic community. In these days when Papacy and ecclesiasticism are asserting themselves with a positiveness and an aggressiveness that they have not shown for many years, we cannot over-estimate the importance of our French evangelisation work. The Mission stands in the very forefront of the battle which we as Baptists are waging for individual liberty of conscience and the absolute separation of Church and State.

CONCLUSION.

And now I have endeavoured to stick to my text and give you without enlargement or embellishment a statement of how we do our work in Canada. I have not touched upon the inviting and inspiring phases of our work and have said almost nothing about the largeness of our possibilities, and nothing about the vastness of the material resources of Canada, the rapidity of its growth in population and its commercial importance. I have said nothing about the part which we believe Canada is to play amongst the nations of the future and the share she is to have in the evangelisation of the world. But I can assure you that we have the utmost confidence in our country, in our people, and in our Mission, and that the Baptists of Canada are striving earnestly to do well their part in the extension of the Kingdom of Jesus Christ, and in building up a national life that shall be a credit to the great Empire of which we form an integral part, and a blessing to the world.

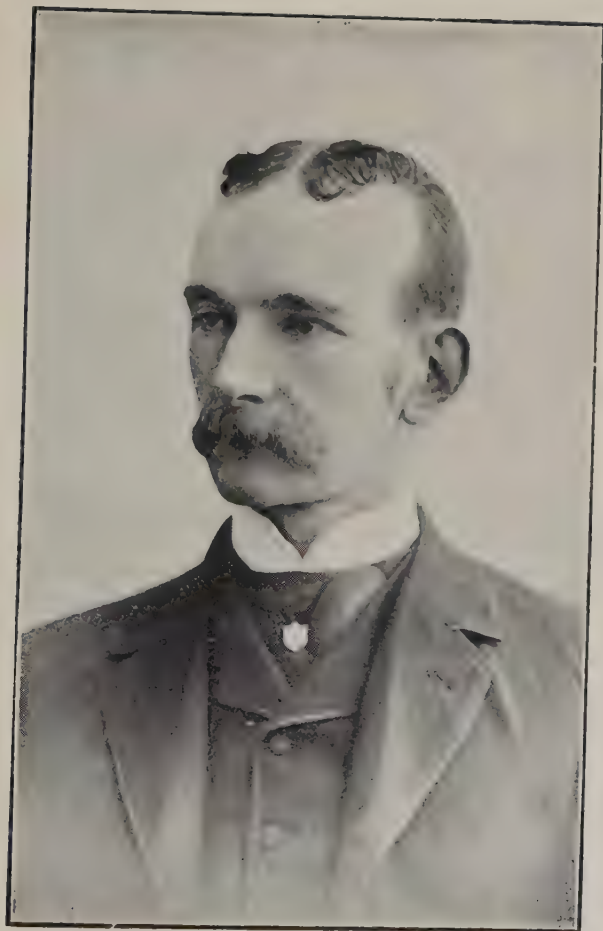
Another paper was read by Mr. H. F. Richardson, J.P., of Geelong, President of the Baptist Union of Victoria.

HOME MISSIONS IN AUSTRALIA.

By Mr. H. F. RICHARDSON,
President of the Victorian Baptist Union.

About twenty-five years ago, large areas of land were thrown open for selection, and a rush of people took place to the Northern parts of Victoria. The days of the gold fever were passing, and the colony was entering on a new phase of its development. The one cry everywhere was—occupy the land! So, numbers of persons left their homes in the towns, and on the gold-diggings, to begin life as farmers, graziers or orchardists. Large areas in the dense bush, the hilly country, or on the open rolling plains, were speedily selected, each eligible person being allowed to select 320 acres or half a square mile. This selection went on too rapidly for the Churches. They would not follow their people, and settlements sprang into existence that were left for a time without any regular Gospel services.

This condition of things led to the formation of the Baptist Home Mission Society of Victoria—one principal object of which was to preach the Gospel in the sparsely populated or religiously destitute parts of the colony. To this programme the Society strictly adhered. Its missionaries did not wait for an invitation from the scattered Baptists to begin work, and when they went to a new district they did not ask: Are there any Baptists here? Is there any prospect of establishing a Baptist Cause here? or, Will this district render any financial recompense for an outlay? but, Is there any



MR. H. F. RICHARDSON.

need for the preaching of the Gospel here ? That is, our Mission was broadly evangelistic, and the Master who sends out His labourers has honoured our workers. Year by year the Mission has steadily grown in numbers and influence.

Since the work was undertaken in the most sparsely populated parts of the colony, where everything was new, and life in its plastic stages, the missionary had to travel long distances every Sunday in order to reach a comparatively small number of people. As a rule three services were taken every Sunday, and the Sabbath day's journey would often average 35 or 40 miles. In most districts local preachers also did similar work, so our missionary and his helpers would frequently cover an area of 1,000 or 1,500 square miles.

The missionaries for the most part were men who had received no special training, men of warm hearts, constrained by love for the Saviour, who were ready for a small salary to live under arduous conditions and tell out on all possible occasions the story of Divine Love. The number of married men was about the same as of single men. But though missionaries have been employed who have had no previous special training, the exigencies of the work soon compel them to realise their need of a better equipment, and in nearly every case, soon after a man has begun work he has expressed his sense of unfitness. Thus our Home Mission work has proved to be the most fruitful source for the supply of our College students. Of those who during recent years have passed through our College, more than half were discovered and tested by Home Mission work.

In any newly settled area the missionary was sure of a warm welcome ; services were held in the open air, at the saw miller's camp, or in the shearing-shed of the pastoral station. As population increased, homes became available, State schools were built, and in time Churches were erected.

Baptisms were generally administered in the creeks or rivers of the district, and many a large, reverent congregation, standing under the shade of the tall eucalyptus trees on the water's edge, has watched the immersion of believers and has joined in the swelling chorus : " Anywhere with Jesus I will gladly go ! "

The methods of our work have, in most districts, been carefully arranged. When the congregations of a district are fairly settled, they have appointed a committee for each congregation. This committee, as a rule, is elected by a written vote of all the adults in the congregation, and takes under its care the building, arranges for the collection of subscriptions and for the holding of all ordinary and special meetings. This committee may or may not be composed of Baptists. In a number of cases the Baptists on it are in the minority, and in some cases there has not been a single Baptist member. These local committees choose one or two of their number to attend the quarterly meeting held at the central preaching station. There, all the monies collected during the quarter are paid to the Treasurer of the district, reports are given of the work at each preaching station, and plans for the future freely discussed. This system has invariably worked well, and when a Church is formed in any district, of baptized believers, the Church confines its attention to the spiritual side of the work, and the quarterly meeting still continues its transaction of all general business.

All moneys collected by the way of weekly offerings, or annual subscriptions, are remitted quarterly to the Treasurer of the Society, after the payment of local expenses for cleaning of buildings, lighting, &c. The districts have nothing to do directly with paying the missionary. He receives his salary on the 1st of every month, direct from the Treasurer of the Society. So, if his salary is small, it is sure : not once during the past fifteen years has the Treasurer been unable to remit the missionaries' salary on the exact date when due. The cruse of oil may at times have been low, but it has not been empty. The committee regards this as an important part of our system. Its advantages appear on the surface. The missionary is enabled to feel that he is independent of the people, and can maintain a fearless, manly tone. He can also ask for subscriptions for the Society, whereas he could not solicit

aid for himself. Besides this, his stipend remains unchanged in variable years. Should the harvest fail or be exceedingly bounteous, his salary is sure to be paid. Bad seasons do not involve him in any anxiety, and he is left free to comfort and help all who need sympathy and aid. When, during the drought of 1902, some of our districts only returned £7 or £8 to the Society, the missionary not only received his salary, but through the generosity of the Churches, an extra grant towards the keep of his horse. This plan of paying the missionary directly from the Society makes him feel that he is responsible to the Society, and ready to accept the ruling of its officers. The whole system has been criticised as contrary to the genius of our congregationalism, and as partaking too largely of connexionalism, but the sufficient answer to all criticism is that the system works and works well. It may be a medley in its ecclesiastical polity, but what of that if the plan succeeds?

For about fourteen years all the country work of the Society has been under the supervision of a General Superintendent, who visits the districts periodically, and to whom all the missionaries send monthly reports, giving all details of their work. Recently a proposal has been made to appoint a Superintendent who shall devote the whole of his time to the work of the Mission, organising and evangelising in the Mission districts, visiting the Churches regularly to impart information about the Mission, and attending, if possible, all the meetings of the Central Committee. It is also proposed to enlarge his powers, so that he would not be simply advisory, but the chief executive officer of the committee.

The growth of the Society has not been startling or phenomenal, but very steady. Ten years ago we had 15 missionaries, and in our Home Mission Churches 256 members, with 454 scholars in our Sunday-schools. Five years later the number of missionaries was still 15, but the Church membership had almost doubled, amounting to 579, and the scholars numbered 1,190. Last year the number of missionaries was 25; again the membership had almost doubled, being now 928, while the Sunday-school scholars had also doubled, being now 2,278. That is, in ten years we have added 10 new missionaries, and our members have increased by 672, and our scholars by 1,824. These figures may not seem large when compared with those of other lands, but remembering that the whole population of Victoria is only one and a quarter millions, and that our Mission enterprise has been carried on in its most sparsely populated districts, we feel that we have every reason to thank God for the success that has followed our labours.

Within the last five years a change of policy has been determined on by our Home Mission Committee. I have said that at the first the principal object of the committee was to preach the Gospel in the newly settled, sparsely populated districts that were almost or entirely destitute of Gospel privileges. To that policy we strenuously adhered, until the time came when such districts no longer existed. There is now no part of the State of Victoria unevangelised, unless it be in very remote districts where a few persons are settled. Not only is no part without a preacher of the Gospel, but in most districts there are representatives of various denominations. It has been at times disheartening to find, in districts where the Baptists were the first to meet the religious needs of the people by regular preaching of the Gospel and by the erection of a Church, that the representatives of other bodies have come in and divided the work, so that a good congregation is possible for none. In a little country town of less than 300 inhabitants there are, beside ours, services conducted by the Methodists, Presbyterians and Episcopalians. We want to be fair. We have no desire to work in a dog-in-the-manger spirit, but since we really met the needs of the town by our services, we fail to see the justification for the coming of others. It has been our experience, in many places, that unless believers obey the Master's command and are baptized, though they are glad of our meetings in new districts, if any representative of the communion to which they formerly belonged appears, they hive off from us. Often we have done good pioneer work and others have reaped the results.

So, in face of these facts our committee has determined not to send any

more missionaries into small country districts, but to attempt to occupy some of the larger towns of the State. Though these towns, with populations of 2,000 or 3,000, may be fairly supplied with Churches, and all Christian agencies, we conceive that we have a perfect right to plant ourselves in their midst. Our Baptist Denomination has a mission to the Churches as well as to the world. We stand for the Crown rights of our King, and for the spirituality of His Church; and so find ample justification for our entrance into a town where possibly half-a-dozen denominations are already at work. If, in the past, we have placed most emphasis on the word Mission, we intend now to place most on the word Baptist. If any complain that we ought not then to object to others entering into competition with us in the country, since we purposely do the same in the large town, our reply is that the circumstances are wholly different, and what is objectionable in the case of a village of 300 people is not so in the case of a town of 3,000.

Our plan is to carefully choose such a town and begin Gospel services in a public-hall. The committee appoints the missionary, and takes all the responsibility of the commencement of the work. We don't wait for an invitation from the Baptists of the locality, but, having started, invite them to join and help on the movement. In this direction, also, we have succeeded, and within the last few years have established Baptist Causes in two important towns and built good, substantial, brick Churches. In this direction our work seems to lie in the immediate future. Many large towns are yet without the Baptist witness, and it is our aim and hope that by-and-by not an important centre will be without a Baptist Church.

In Victoria the population is unsettled to a degree that cannot be understood in England. The adventurous spirit stirs men's blood. The prospect of a more rapid acquisition of wealth leads many to break up their homes and move to another, possibly a newer district. Life is in a state of flux. It may be some time before it crystallises. Population shifts rapidly from one town to another, from town to country and from country to town. So it often happens that members of Baptist Churches remove to a district where no Baptist Church has yet been planted. The parents may not join another denomination, but their children inevitably will. So a steady leakage from our Churches is always going on. This is one of the big problems that confront us now. We may make Baptists, but because of the restlessness of life may lose as many as we make in any given year. We don't yet know how to keep in touch with those who go to districts where Baptists have no established cause. The members of the Church of Christ meet together in one another's homes, until their increasing numbers warrant a more public gathering; but, in our experience so far, Baptists have been unready to adopt that practice; but till some such plan is adopted, we shall witness the gradual absorption by other bodies of many who should maintain their separate existence for the sake of our specific witness.

Another problem is gradually becoming more urgent. It is generally acknowledged that our best all-round men are needed in important country centres. That is the fighting line calling for our noblest sons. There we face the most strenuous, and at the same time the most unsophisticated of the toilers of the State. The producers comprise the strongest men of our land. Many from amongst them, the most elect of our country population, will gravitate sooner or later to the metropolitan cities. To impress the stalwart yeomanry of the State would be to touch the very springs of our nation's vitality. So from a national view point, work in country districts is of supreme importance and demands our strongest men. But just here lies our difficulty. The cities fascinate the preachers, and our best trained men are unwilling to settle in country spheres. They refuse to face the long journeys and to minister to the smaller congregations. So the Mission Committee is forced to appoint men of little experience and training to positions that would amply repay the labour of a thoroughly efficient worker. People complain, and complain justly, when novices are sent to country districts. The country deserves the best, and often gets the least qualified. How to overcome the difficulty with our congregational system, we fail to see.

One other problem has caused us a good deal of discussion, and the question is not yet closed. Our Home Missionaries serve the Churches loyally, but they have few opportunities and fewer aids for study. So much time is consumed in travelling over the country, that they cannot read and master many books. They find, with few exceptions, that they cannot prepare for the examination necessary for them to attain to the status of the regular ministry. Yet they nobly do as much work, and as good work, as that of the average minister. The fact that the very nature of the work they are doing debars them from ministerial recognition, produces a feeling of unfairness, and yet unless we are to have a twofold order of workers, ministers and missionaries, we fail to see how to overcome this difficulty.

Yet, despite these and kindred difficulties, our work in the Home Mission of Victoria goes steadily on. God's hand is evidently upon us. Richly He has blessed our testimony. Our work grows and will grow, since there is life in it.

Similar work is being done in the other States of the Australian Commonwealth, but from this description of our methods and problems in Victoria, the Congress can gather some idea of the importance of Home Mission work in the far-off sunny lands of the South.

Before sitting down I wish to state that I am much indebted to Rev. F. J. Wilkin, M.A., the honoured Superintendent of the Victoria Home Missions, for much of the information contained in this paper.

The last paper was to have been read by Rev. A. Hall, of Port Elizabeth, South Africa, but was read for him in a condensed form by Rev. J. H. French. Mr. Hall announced that the "tropical climate" had entirely robbed him of his speech through a cold.

COLONIAL CHURCH WORK IN SOUTH AFRICA.

By Rev. ALFRED HALL, J.P.,

Of Port Elizabeth.

The story of our work in South Africa is one of the romances of the Christian faith. It is a brilliant episode illustrating the hand of God in history giving world-wide dominion to the Son of His love, and proving the literal veracity of the ancient prophecy of the Church's increase, that "The little one shall become a thousand, and the small one a strong nation" (Isa. lx. 22).

The five colonies—Cape Colony, Natal, The Transvaal, the Orange River Colony, Rhodesia, with the island of St. Helena, are our field, vast in dimension, but, at present, sparse in population, yet full of the promise of a new and mighty commonwealth in Southern Africa. We have English, Germans, Dutch, Americans, coloured people, and aboriginal natives in our goodly fellowship; Chinese are being added, and, last of all, as Canon Liddon says, "Paul's spiritual versatility came to its crown in the Epistle to the Hebrews;" so our versatility has its chance with the Jews in South Africa, for they are there in amazing variety and ominous abundance.

Our field is therefore unique, a kind of Babel *redivivus*. The land is large, and wild and weird; its solitudes are vast, and in the cities the voices are often tumultuous with strange notes of many tongues, and the harsh cries of conflicting interests. But, thank God, even there, at last, the Gospel has resounded.

"Above its sad and silent plains
They bend on heavenly wing;
And ever o'er its Babel sounds
The blessed angels sing."

The Light of the World has risen upon the southern part of the long Dark Continent, and interpreters of the Cross of Calvary are reading to the motley

peoples of the land to-day the real meaning of the Southern Cross which adorns our over-arching sky.

How the modern Baptists came there is worth telling, even in this historic Assembly. It is, like so much of the drama of our progress, a tale of the fidelity of the few, of the staunchness to their convictions of the poor, of that robust Christian character which Baptist principles ever create, of that faith and hope and courage which have enabled us to preserve the original type of the faith through two thousand years. It happened so. In 1820 Great Britain stumbled upon a project of colonisation for the Eastern portion of the Cape of Good Hope. After the Napoleonic wars she sought a place for some of her distressed children and sent about 3,000 of them to Port Elizabeth, the city from which I hail. They were to occupy the land and be a buffer against the wild Kaffir hordes of the Border. It was a grim experiment for all those who produced their £10 apiece and consented to go. Among the regulations of this movement was this one, that for every hundred families belonging nominally to any one Church, a clergyman of their own kind should be sent. But such, even then, were the diversities of the English Free Churches that, among all the emigrants, not a single group of a hundred families of any one of them could be found. The Wesleyans had about ninety-four families. And then a thing happened, as full of the grace of interdenominational courtesy as can be produced in these days. A few Baptist families desiring a clear evangelical witness to go forth with the pioneers to their new world, agreed to call themselves Wesleyans for the purposes of the voyage. They did so, and Rev. Wm. Shaw accompanied the settlers. As soon as they arrived at their destination in Albany, the Baptists declared themselves to be Baptists still. Crossing the Equator did not change their creed, as it seems to do with so many to-day. They began to worship together, and one William Miller, a carpenter, was our first preacher, holding service under a now historic tree. Like Erbury, the local preacher who carried the fiery cross of Wesley's Methodism to America in 1766, this man ought to be held in venerated remembrance. Those pioneers of colonisation and apostles of the faith must soon have consolidated their worship into the organic forms of Church life, for our Mother Church at Grahamstown dates from that same year 1820.

This glimpse of our beginnings is helpful to the apprehension of the true nature of subsequent developments and the obvious boundaries of our present duty. The Dutch were already cared for by the Dutch Reformed Church. The coloured and native peoples were to be evangelised in the former case, and won from heathendom in the latter. The Baptist witness could only begin among the settlers and their descendants, and be continued among them, with such accessions from the homeland as the years might bring. It was a time for faithfulness and patience and hope. They did not fail in one of these, and out of their small beginnings has sprung one union of to-day, after eighty-five years, reaching out into five colonies, with 41 Churches, 4,500 members, 13,000 sittings, and property valued at £140,000. It is only just to say that those early fathers of ours were "Strict Baptists." They were rather stiff, as their neighbours were wont to say, but the stiffness all went into backbone, and Baptists without backbone have never been the champions of our expansive work in the world. They laid the foundations of our work well and truly, and while we of to-day do not preserve all the angles of their ruggedness, we endeavour to emulate their courage, and to preserve the secret of their strength, by unswerving allegiance to the oracles of God in requiring a converted discipleship to confess itself in the "strange, solemn waters" of our beautiful baptismal rite.

In any survey of the conditions of our South African work a second historical episode of great importance must be brought into view. History repeats itself, it is true, and it is apt to repeat itself very quickly in new countries. In Cape Colony a fresh and far-reaching development came after another great European conflict. The original British settlers went out immediately after the Battle of Waterloo. Now, after the Crimean War, the German Legion was settled in Kaffraria, also under the direct

auspices of the British Government. Amongst them were some German Baptists of a staunch and sterling type. They also formed Churches, and have matured their own organisation into an association which yields nine Churches, with over 1,200 members and nearly £20,000 worth of property, to our totals in statistical returns. Thus Briton and Teuton, two of the mightiest factors in the history of Europe, forces which, I trust, will never meet in any but the peaceful rivalries of civilisation and Christianity—these two are working together, under the Baptist ensigns, in South Africa. It is an experiment in internationalism which has worked well and borne blessed fruit.

In 1877, six ministers and five laymen, representing British and German Churches, formed themselves into the Baptist Union of half a continent, claiming a vast territorial diocese, truly, as the Baptist Union of South Africa. It was heroic, but it was not presumptuous. By faith those eleven men annexed this great region to the World's Baptist Congress. And one of them is with us this week, in the person of Mr. T. B. King, member of the Cape Parliament, who responded for us at the Roll-Call upon the opening of this Congress.

Up to this day we have little to say of achievement: we would rather say the vineyard of the Lord's own planting has grown, and to Him be glory. Doubtless, with colonial development a mighty task has opened out before us of overwhelming magnitude, even among Europeans only. Then, too, the dusky native peoples look at us in our streets, and as servants in our homes, with the dull beseeching eyes which challenge us to use the Gospel lever and raise them up. To what? To some share of their inheritance in their own country, some share in our own glorious inheritance of light and liberty, and some participation in the redeemed life of our great salvation.

Brethren, though we be few and feeble as yet, and every man among us is weary with his own heavy load, be sure of it that with God's help they shall not appeal to us, as Baptists, in vain. We have a missionary society of our own with twelve missionaries. The great Baptist Missionary societies of England and America, while they are binding up the broken heart of Africa in the Equatorial regions, have left us to wash her feet in the South. In Christ Jesus our various ministries are one, and lead to one glorious consummation for the land we live in—Christ for Africa, Africa for Christ! Before I briefly outline the main characteristics of our operations, let me invite you to glance at the general setting of our environments.

Somehow the shadow of a dark suspicion has fallen upon us, probably unparalleled in Baptist history; we are supposed to be in unholy league with capitalists. In truth we see but very little of that class of colonists, for they do not frequent our services. We certainly do not fawn upon them, and we know no reason to fear them. We do not even ask them to patronise our work by opening bazaars, for most of our special funds are raised by days of thanksgiving, and those are days when labour puts capital to shame. But with regard to that ungenerous suspicion, believe me, brethren, that under the clear sky of the sunny south our sense of righteousness is not dimmed; the grit of our Puritanism does not deteriorate in grain; and Johannesburg has not yet yielded enough gold, nor Kimberley enough diamonds, to stop the mouths of Baptists when they are sure of any invasion of the honour of God or the rights of man.

We have no State Church, and there is no need for a resistance campaign against clerical dominance in the schools. The Press is generally fair all round, but evinces no sympathy towards our purposes. If anything it is rather deferential to the Anglican and Roman systems, but perhaps that is only the force of obsequious habit picked up in older countries.

The temperament of the people in the busiest centres is one of intense materialism, as was recently said, "They are too busy making money to remember that they are making history," and with many God is not in all their thoughts. Even religious people are chary of being too deeply concerned in the life and work of the Churches. Administrative work is ill-manned and undermanned. All offices are open to the aspiration of the unfit. The

consecration of the faculties which make for commercial success is not a general feature of our town life. Edmund Burke's remark about our infant colonies may be applied to our young Churches, "Invention is unfruitful and imagination is cold and barren." Nevertheless, as in older lands, piety flourishes in quiet places, the South African farm has its man of God who will prove to be to the Church and to the State what the godly farmer has been in so many generations—the backbone of both.

Sister Churches are beside us everywhere, and in most places they were there before us. The Dutch Reformed Church has an unrivalled hold upon all the Dutch colonists. It is doubtless strongly Protestant and evangelical, vital godliness prospers in it, while there is also some of the inertia which comes of long and undisputed sway. One great and honoured name gives the Dutch a link of kindliness with their Baptist brethren: Spurgeon is a name they love and revere. I have seen Spurgeon's photo in the Dutch minister's study, placed before him for daily inspiration; and on a lonely farm in the Karoo, when I asked them to show me any works they had of Spurgeon's they brought out an armful, all in Dutch. His great ministry laid the foundation of a friendship between Baptist and Boer that will be mightily blessed to South Africa in days to come.

The other evangelical Churches are close at hand, but up to the present all have been too busy "pegging out their own claims" in Church expansion to cultivate much close co-operation with us or with each other. However, the Free Church Council movement has come to us, and it has come to stay. We have begun to act together in the combined interests of us all, and, if we are mutually loyal, we shall have much to do with moulding the destinies of a new and great Commonwealth. Rome is everywhere, operating under the strategical cover of first-rate educational institutions, and colonial people are all too innocent of her history. One Church among us loses her chance to improve upon her part in the Old Country by becoming a unifying instrument in the colonies. Anglicanism is narrow, isolated and priestly; the clergy exhibit its worst features, but the laymen are liberal and large-souled, often so much so as to set a good example to all other Churchmen whatsoever. As a last touch to our environment, let me sincerely deplore that up to the present the public meeting as an instrument of education is not much used; one misses it greatly after knowing the place of the public meeting in the life and moral struggles of England.

The three outstanding aspects of our Union work may be set forth as concentric circles. The inner circle of the town Church, the middle circle of the town branches, and the outer circle of native missions.

1. In the chief cities are our strongholds. At the ports and in the great centres of diamond, gold, and commercial enterprise our development has been most rapid. The tides of emigration have brought multitudes from the older countries to our colonies, and both by caring for the existent nucleus and shepherding the new-comers our numerical increase has been attained.

Our structures are mean, antiquated, and unworthy of the place which we Baptists have in Christian history. They create a prejudice against our witness and our worship. Christian homes have arisen in brick and stone and lavish furniture, while the house of God has remained in wood and iron and makeshift appointments. Many who come from the homeland despise the Churches of their own order on this account, not seeming to remember that a young colony cannot match the Old Country in these things yet. The leakage between Britain and our colonies in Church life is most alarming. Many bring no letter of commendation. Others who have been workers and counted as stalwarts at home readily sell their Baptist birth-right for a mess of pottage of social status (on our side of the Equator). The home Churches are not rearing and exporting such a good quality Baptist as they think. If only all who came out would ally themselves to us, and be enrolled in membership among us, whether there is a Baptist Church where they settle or not, we should have a better report of progress to present than now. The Baptist abroad will bear stiffening in his conviction of Baptist

truth and may greatly improve in his loyalty to his brethren. Importations form so great a part of our present strength and increase, that the question of their quality is a vital one.

As for the rest, our modes of worship and of witness, our free and Scriptural Church order, and our manifold challenge to individualism are eminently suited to colonial life. The Gospel proves its adaptability to all, and often among its chief trophies in our midst are the prodigal sons, who have broken hearts and blasted homes in the Mother Country, and taken their journey into a far country where they come to themselves and to God. We accept it as a part of our sacred task to give to such young men that "one more chance" which is the end of all human hope for them. We tell them once more of Jesus, and it is wonderful how they listen; the old story puts on such new meaning in a new and strange land. Owing to the attractions of a young and vast country, forced into prominence by recent war, our town Churches are often a miniature of this world-wide Congress. We have English, Scotch, Irish, Welsh, Australian, New Zealand, American, German, Dane and Norwegian Baptists in a single congregation. Eight nationalities, including Jews and Chinamen, were represented in a recent baptismal service at our Capetown city Church. We do not call our pastors metropolitans, but they have to be cosmopolitans in order to shepherd their own flocks.

Our city work thus keeps us in touch with our brethren around the world, and the calling of this Congress fulfils a great purpose in assuring us of a stronger tie of conscious sympathy than we have known before. To master our problems we need all the best qualities of all the races amongst us—the industry of the Saxon, the caution of the Scot, the fervour of the Celt, the daring of the Dane, the freedom of the American, the frankness of the colonial, and the invincible patience of the Asiatic, all these exhibited in the transfiguring light of consecration to the Christ of God.

2. The town branches represent not only the natural growth of institutions around the parent Church and suburban extension, but also a peculiar duty of evangelism towards the coloured and native people in the towns or near them. The Sunday-school, the Band of Hope, and Y.P.S.C.E. flourish everywhere.

Our cities occupy more ground per house than at home, and Churches for congregations of more than 500 persons are not needed. Suburban townships spring up where after a season new Churches can be set up. But this problem is one of our greatest. Owing to a most unnatural and unworthy antagonism to lay preaching this is one of our least promising methods of expansion. The nucleus of the new congregation will not consolidate as a branch of a parent Church for a long enough time to provide reasonable funds for building and pastoral maintenance. The danger is of a swarm of weakling Churches throughout the Union who are ever struggling to make ends meet. The alternative is, of course, to have one strong Church in a city rather than three weak ones. This demands a sacrifice of time and convenience for the sake of strength and solidarity; but it is a sacrifice that the people are not very willing so make. It may be the climate, or it may be indifference, but everybody wants the Church to be in his own street, and that spells disaster as to our progress, for without strong centres we cannot expand. Our most natural and most urgently required town developments to-day are of another and very different kind. We have in all our towns and around us everywhere the Hottentots—coloured people—half black, half white, who are the lower order of workpeople in all crafts, and who are the manservants and maid-servants of our homes. They are very numerous and increase very rapidly. Then also we have the native Kaffirs, who do all the heavy work in our stores, on our buildings, harbours, and railways. Each shop has one or two native boys. These all live in separate Government locations near the towns. Have Baptist Churches any duty to these, any Gospel for these? The language of a sweet old hymn comes back to us with startling vividness:

"We can find the heathen near us,
Even at our very door."

And our only answer must be that, like Alpha and Beta Centauri in our southern sky, we are the "pointers" to the Cross whose message is written in redeeming blood. For Hottentot and Kaffir, not very long ago dwelling in the deeps of a great darkness, we have to impart

"Some vision of that wisdom which is God.
Some glimpses of that beauty which is Love,"

and show them the glories of Jesus.

For nearly eighty years our town Churches did not take up this kind of work. It has now been begun among us. Missions to coloured people and in native locations have to be managed by the town Church, just as village stations are in England, with the pastor as head of them, the European officers directing their interests, with evangelists speaking the tongues of the peoples as preachers, and a Church order organised according to the capacity of the converts in each case. These fields are immense and ripe unto harvest.

Brethren, South Africa has made me a pluralist. I have held four benefices at once. One English, two Dutch-speaking coloured, and one native Church have been at the same time under my pastoral oversight. But, lest you should all want to come to South Africa, let me say there was only one slender stipend for them all. The English Church alone sustained the ministry.

Our town work is characterised, as you see, by a fascinating variety and offers a field wherein manifold powers may find play under the guidance of the Spirit of God.

3. Our native missions, carried on in native territories, as any other missionary society may operate, are the natural consequence of our being Baptists. The annual Assembly of our Union and of our Missionary Society are identical, the pastors and delegates to the one acting in the same capacity for the other during the one week of session. Our Churches sustain 12 missionaries, 4 missionaries and their wives, and 4 lady missionaries.

We are ourselves so feeble that I am very conscious that we do it all too feebly. In this direction we are beginning to find out that our wisdom and our strength will be, not so much the increase of European missionaries, but the training and use of native evangelists, always under European oversight. These can be had and count themselves well-sustained at £36 per annum. This field also is white unto harvest, and we feel that we can offer to investors in missionary undertakings as large a return for little money as any field in the world.

Our Baptist doctrine meets the native need; our Baptist rite of confessing Christ appeals to him and he readily obeys it. With pathetic simplicity the native tries to understand about the Saviour, and to follow Him, and we cannot but believe that from among these swarthy sons of Africa the Redeemer is gathering bright gems for His crown.

With a history so short, and with resources so slender, it will not be wondered at that our progress has not been greater. Gratefully do we acknowledge that loving eyes have looked upon us from the Eternal Throne, and a flame of sympathy has been kindled for us on earth. Fifty years ago Spurgeon, when as yet under twenty-five years of age, thought of South Africa, and helped some of our earliest pastors to go out. His range of vision and of interest was Imperial even then.

Of late our South African Colonial and Missionary Aid Society has come to our help, with the splendid capacity and devotion of its honorary secretary, Mr. R. H. Henson. We cannot recite the value of the sympathy which the Society has shown, and the money that they have raised has been quite indispensable to our progress. It is now designed to embrace all the colonies in one great society, and, remembering what has been done for us, we cannot but rejoice. They will not do less for us if they do more for others.

In South Africa our witness is burning brightly and God's work is going on. As we rejoice to hear of your work, brethren, from around the world, we are glad of your sympathy with ours. The historical foundations of our faith stand secure; the note of our Gospel is from above; the principles of our

Church order have stood the test of nearly 2,000 years, and when the ransomed of the Lord shall come to Zion we believe that from every Continent the fruits of our labour shall be seen.

Adapting a saying of Dr. Maclaren's, I would sum up for all those for whom I have spoken: "God lifts His foot slowly and plants it firmly in His march through the world." That is South Africa's hope, and our rejoicing in the midst of all our tasks.

The gathering closed with prayer by the Chairman, there being no time for a discussion.

FRIDAY, JULY 14.

EVENING SESSION—EXETER HALL.

BAPTIST WORK ON THE CONTINENT.

The Chairman, Rev. J. N. Prestridge, D.D., of Kentucky, said: Indulge me one sentence. There is a new thing in the world—a Baptist world-consciousness. (Applause.) We will now have the very great pleasure of hearing our venerable and honoured friend, Dr. Broady, of Stockholm.

BAPTIST WORK ON THE CONTINENT—SWEDEN.

[By Dr. K. O. BROADY]

The State Church in Sweden being hindered by its very organisation from carrying out the work demanded for the salvation of the people, there is a large margin left for the work with which the Baptists in that country have been charged by the Lord. Holding to the Word of God as their only Guide, and following the ways divinely commanded, they endeavour through God to proclaim the truth, the whole truth, and nothing but the truth, aiming at the elevation of the religious life of the people into line with the teachings of Jesus Christ.

The Baptist work in Sweden is not yet sixty years old. It began when the religious conditions of the country in God's sight absolutely called for it, and the doors had become opened. Its origin is marked by peculiar providences, showing, as ever, the wonderful care God exercises over the carrying out of His purposes in Christ.

Two young Swedish sailors, strangers to each other, were converted to God in the United States, each in God's own time, towards the latter part of the first half of the last century. One of them, F. O. Nilsson, joined the Methodist Church; the other, George W. Schröder, became a Baptist. Later on, Brother Nilsson felt himself called by God to return to Sweden to labour in the Gospel for the conversion of his countrymen. A short time afterwards Brother Schröder, now a sea-captain, and having married into the family of Rev. Dr. Ira R. Steward, pastor of the Mariners' Baptist Church, New York City, of which Church Brother Schröder then was a member, also went over to Sweden, but only on a brief visit, he having a widowed mother still living there. God brought it about that here the two sailors met. Brother Schröder soon found occasion to direct the attention of Brother Nilsson to the subject of Scriptural baptism, emphasizing, by word and by letter, the duty of the believer to follow the commands of Christ. Brother Nilsson, who desired both to know the truth and to follow it, began to search the New



REV. K. O. BROADY, D.D.



SIGNOR ALLEGRI.

Testament on the subject. He soon found that the Scriptures only taught the baptism of believers. Being convinced of this fact, and as there was no Baptist in Sweden to administer to him the ordinance of baptism, he went down to Hamburg, being baptized there by Rev. J. G. Oneken. This happened in the year 1847. Now being a Baptist, Brother Nilsson returned to Sweden, and resumed his work of preaching the Gospel wherever he could get a hearing. God owned his labours. And in the fall of 1848 he was permitted to see the organisation of the first Baptist Church in Sweden. The little group of baptized believers thus organised counted at first only six members. But under the blessing and fostering care of God the number gradually increased. Within a year and a half it had grown to nearly sixty members, scattered, however, in smaller groups congregated in various places. The field of this first Baptist work was limited to the populous South-West of Sweden. Meanwhile, and somewhat later, other persons and other forces were, under God, for the same end, at work in other parts of the land. The chief place where this work was carried on embraced the city of Stockholm and the populous towns and provinces north, south, and west of this city, or the very heart of Sweden.

One of the most prominent among the leaders raised up by the Lord for this part of the work was Rev. Anders Wiberg. He studied at the University of Upsala, the principal seat of learning in Sweden, and was ordained in 1843 as priest in the State Church, he being at that time about twenty-seven years of age. Previously to this, and after some years of spiritual struggles, the Lord had brought him to a saving knowledge of Jesus Christ. Being obliged as priest to administer the Lord's Supper even to the ungodly, his conscience awoke to the unscripturalness of this practice, and he revolted against it. This led him after some years to sever his official relations to the State Church. He was, however, as yet a strenuous defender of the practice of infant baptism. But after various experiences and closer study of the Scriptures, the Spirit of God opened his eyes even to the wrong of that practice, and he became profoundly convinced of the truth of believers' baptism. Being an able scholar, as well as writer, he then wrote a book on this subject, convincingly presenting both who ought to be baptized and immersion as the only Scriptural mode of baptism. This book became shortly after that an effectual means in the hand of the Lord of spreading the conviction of the truth of believers' baptism among sincere inquirers in Sweden. His health now failing him, Brother Wiberg was advised by physicians to make a longer voyage, and he decided on going over to the United States. On his way thither, in the summer of 1852, he stopped at Copenhagen, Denmark, and was there buried with Christ in baptism by Brother F. O. Nilsson, who at that time served as pastor of the Baptist Church in that city.

Meanwhile the truth of believers' baptism had so far advanced in Sweden that it became possible to organise in 1854 a Church of baptized believers even in the city of Stockholm. This was the second regularly organised Baptist Church in Sweden. To begin with, its membership counted only seven, but that number soon increased. The brethren there had already then their thoughts fixed on Brother Wiberg as their leader. But he did not return from America until 1855, when he became the pastor of the Church in Stockholm. From this time onward the Baptist work in Sweden kept spreading and prospering. Everything showed that it was the Lord's work. And through the wise leadership under God of Brother Wiberg, who, besides being an earnest, warm-hearted and successful pastor and evangelist, proved himself to be endowed with high administrative and organising talents, it did not tarry long before the Baptist work in Sweden was permanently organised and the steadily increasing number of Churches were united in effort and work by denominational, but strictly Scriptural bonds.

But these were times of severe persecution. The Baptists and their work were not tolerated. They were counted as the dross of the country and a danger, not only to the Church, but to the true religion of Christ. The zeal of the State Church seemed almost relentless. Brother F. O. Nilsson was exiled in 1850. The small groups of baptized believers, who through his

labours had been brought together in the South-West of Sweden, harassed in many ways, were almost scattered to the winds. Many, if not most, of their numbers emigrated to the United States in order to enjoy the privilege of being permitted to worship God according to the dictates of their conscience. In other parts of the country conditions were about the same. The infliction of imprisonment and fines, especially upon those whom the authorities looked upon as leaders, was no unusual thing. Stockholm was almost an exemption from all this, however, owing in great part to the kind-heartedness of the reigning monarch and to the influence of the liberalising tendencies of the secular Press in the city. But by all these sufferings Christ was made known and honoured and God was glorified.

However, in the latter part of the fifties of the last century, the Baptist work in Sweden was, under God, fairly begun. During the decades since then the Lord has, according to needs, raised up persons through whom it has pleased Him to carry the work onward, until now, by the grace of God, the fundamental truths for which the Baptists stand—loyalty to the Word of God, baptism of believers, and this by immersion, and a regenerated Church membership, not to mention other important and essential truths—are proclaimed almost over the whole of Sweden, and are being embraced by an ever-increasing number of its people. With Christians of other denominations that since the Baptist work began have come into existence in Sweden—such as the Congregationalists, known in Sweden under the name of "The Mission Union," and the Methodists, not to mention the true Christian element within the State Church, all of whom together make up a considerable host—the Baptists have, in common, the work of evangelisation, the conversion of the people by the preaching of the Gospel. That is a matter of course. But in addition to this, the Baptists are also charged by God to restore to their true place and import Christ's two leading ordinances, Baptism and the Lord's Supper, as also they constitute an integral and essential part in the Gospel economy. The Lord's will surely is that the Church of Christ shall be freed from the soul-destroying error of Sacramentarianism in both of its applications, an error arising from gross misconceptions of the Scriptural teachings concerning the way of salvation, and lying at the very foundation of a perverted and lifeless Christianity, hostile to Christian truth and Christian life. The Baptists especially are honoured and entrusted by God to make an end to this radical and age-long error within the Christian Church, and to restore to the truth in Christ its glorious and rightful office.

These are, consequently, the two leading aspects of the work of the Baptists in Sweden: evangelism and the restoration of Christ's truth, the spreading of light and life among the people through the preaching of the Gospel in its wholeness, as it is given us by Christ and His apostles. This is also the work the Baptists in Sweden have given themselves to from the first and are still endeavouring to carry out. We trust, however, that what has been accomplished during the years may, under God, prove to be only a small beginning. The Lord's blessings having accompanied their labours, the Baptists now number 578 Churches, which are organised into twenty Associations, and comprise a total membership of 43,870 souls. These are the figures at the end of the year 1904. The preachers number 796, of whom 240 are pastors in permanent charge of Churches. The Sunday-schools number somewhat over 1,000, with nearly 4,000 teachers and 54,345 scholars. Besides, there are 377 Young People's Societies in connection with the Churches; 454 Churches possess chapels or meeting-houses of their own. Last year somewhat over 2,000 souls were baptized and added to the Churches. The same year the Churches contributed to the Lord's cause a total of about £41,600 sterling, or not quite £1 sterling per member.

Each Association carries on mission work within its own field. But, besides this, the whole body of the Baptists is organised into a general Mission Society for the purpose of carrying on more comprehensively home and foreign mission work. This society holds annual meetings called conferences, at which the whole Denomination is represented by delegates

chosen by each Church separately. The mission work is carried on by standing committees, whose members are chosen in part and divisibly at the annual meeting. The principal of these committees are the three in charge of the home mission, the foreign mission and the publication work. By these agencies the Lord has made it possible for the Baptists to extend the work not only on the home field, but also to parts beyond. The Home Mission Committee, helping weaker Churches and reaching out to the spiritually dark and desolate places in the land, are now employing about fifty-seven missionaries and Gospel labourers. The Foreign Mission Committee have missionaries labouring in Finland, Estoland, Russia, Spain, and China. Even the Congo field in Africa, we hope, will soon be taken up again, the death of the Congo missionary and the lack of needed means having caused a temporary suspension of the work begun there some years ago. Seven missionaries all told are thus working on the mission field. The Tract and Publishing Committee, issuing Bibles, and publishing and issuing Sunday-school and other Christian and Baptist literature, distributed last year 112,405 copies of such literature, comprising 11,963,902 pages of printed matter. For the support of the work of these committees each one of them has a special day set apart in the year, on which the Churches are called upon to take up a general and particularly prepared collection for the purpose of the work of the committee.

The work carried on by the Baptists is, of course, limited to the ability and capacity of the Churches to bear it, and as yet these limits are soon reached. The membership is mostly recruited from the middle-class and the better part of the labouring classes, and there are no worldly riches at the command of these our friends. But the Lord is training the Churches and making them ready and willing even with their temporal means, limited though these are, to cheerfully respond to His call. The Baptist work in Sweden has, however, almost from its very beginning, in a very essential way, been sustained by the Baptist Churches in the United States, first by the American Baptist Publication Society, and from the year 1866 by the American Baptist Missionary Union. Without this aid, it would have been impossible, humanly speaking, to carry on the work on the scale it has been carried on and with the results reached.

A chief factor in the work has, under God, been the Bethel Theological Seminary in Stockholm. This institution was established in 1866, and has been all the time since, and is yet, sustained in part, and this a very essential part, by the American Baptist Missionary Union. It comprises a four years' course of studies, and is served by four regular tutors and two assistants. From this school have gone out somewhat over 400 brethren, the great majority of whom are now labouring principally in Sweden, having charge of Churches, but not a few have also gone over to the United States and are labouring there in the Gospel, and in Norway, and in all the foreign fields where the Churches in Sweden are working for the building up of Christ's Kingdom. It has pleased God greatly to own and bless the work of these brethren.

Now the laws are more tolerant in Sweden. The "Dissenting Law," given the people some years ago, is a proof of this, although the Baptists have not seen their way to place themselves under that law and at the same time to be able to be loyal to Christ. But the times have changed even in other respects. In Sweden, as in other places, the world at large is throwing overboard the traditional Christian faith and increasingly repudiating all religious claims. The Baptists are called by the Lord to be among the vessels chosen by Him, for preserving faith and truth and life in Sweden, and, under God, of bringing on the final victory of Christ.

Our earnest prayers are that the world-embracing meeting of Baptists, to which meeting, in the good providence of God, we have now been called here in London, may through His Spirit greatly further the cause of truth in all the earth and hasten the coming of our Lord and Saviour Jesus Christ.

The Chairman here said: Let me offer a word of explanation about the next item on our programme. In Russia there are two organisations of Baptists. One of them consists of born Baptists—that is, Baptists born into Baptist families. They have the right bylaw to be Baptists openly. There are 25,000 of these, and the first speaker represents this Union. There are 20,000 other Baptists who do not ask any right, and have no right, to live, but they live, anyhow. (Laughter.) They will be represented by the second speaker, who cannot speak English. The first speaker will translate for him.

In shaking hands with Baron Uixkiull, the Chairman said to the audience: Let me make a confession from the deep of my heart. I love you all, but for what this man represents, for all that he represents, I love him most. (Applause.)

BAPTIST WORK IN RUSSIA.

By Baron UIXKIULL.

My dear brethren in the Lord,—I have to-day the privilege, as delegate of the Russian Baptist Churches, of bringing to you the greetings of your brethren and sisters in Russia, and the expression of their love and union with you in the Lord Jesus Christ. It is a great and solemn moment in the history of our Churches, because God has now compelled the Russian Government to give freedom for each Russian subject to worship Him as his conscience and life may lead him. (Applause.) Till now, although recognised by the law as a permitted religious community, we have been persecuted and restrained by the police, who in Russia were, and are, mightier than the law. (Applause.) Let me in few words try to give you first a sketch of the religious condition in Russia generally, as it was till the rescript of the Czar issued last Easter, then a sketch showing the various ways in which the Gospel has come to Russia, and, third, a brief sketch of the Baptist Churches in Russia. First, then, as to the general religious condition of Russia till last Easter. The Greek Orthodox Church was, and is, the State Church of Russia. Till Easter, 1905, no one could leave it without being punished with banishment in Siberia, or prison, or seclusion for life in a cloister. Now every Russian has the right to choose his own religion—(hear, hear)—and to educate his children in the religion he desires. The Greek Orthodox Church, however, alone has the right to make converts from among the heathen of the Northern nations that are subject to Russia. The right of propaganda among Christians, Jews, and Mohammedans also remains the exclusive privilege of the Greek Orthodox Church. Outside the Greek Orthodox Church there are six Christian denominations that are permitted by the Russian law. They have all suffered much injustice and spoliation from the Greek Orthodox priests, and the police incited by them. These are, first, the Roman Catholic Church, which has persecuted so dreadfully in other lands, though it has itself suffered persecution in Poland. Second, there is the Armenian Church; about six months ago the Russian Government wantonly seized the whole of the farms that had been accumulated by this Church without any reason and without any right. (Shame.) Third, the Lutheran Church; in this case the Russian Government has been more careful, fearing the wrath of their great Lutheran neighbour. (Smiles.) Fourth, the Calvinist or Reformed Church. This is a very small community, and confined to a very few towns. Fifth, the Mennonites, who have the peculiarity that they are exempt from military service on account of conscientious objections. (Applause.) They came originally from Germany about a hundred years ago, to escape the Conscription of Napoleon I. They settled in South Russia and were promised exemption from military service. They constitute now large and flourishing colonies with highly developed spiritual life. It is interesting to know that though not called Baptists, they only practise adult baptism. Lastly, there are the Baptists, of whom I will speak presently. Methodists and the Salvation Army have tried to come into Russia, but the Government has sent them back to Germany. (Laughter.)

The second brief sketch I wished to give was of the various ways in which the Gospel has come into Russia. First of all, in the South of Russia, about fifty years ago, there was a great revival due to preachers from Germany among German colonists. This soon spread among the Russians of that district, who received the name of Stundists—(applause)—because they took part in the meetings or Stunden of the Germans, but they are Baptists just as we, but much more persecuted. I could tell you some beautiful and thrilling stories of Christian faith and heroism, and of terrible persecution among the Russian Stundists, but I have no time. Secondly, there was a Baptist movement from Germany to Poland and to the Baltic province of Kurland. It will be forty-seven years on November 28 next since, as the result of this Mission, the first adults were baptized in Russia on the confession of their faith; there were great revivals in those days. The first preachers from Germany there, were Gottfried Alf and A. Aschendorf, who had to suffer much for the Gospel. Brother Alf was many times in prison. He died after a glorious and blessed life on December 18, 1898, at the age of sixty-seven years. Brother Aschendorf still lives and is a preacher in a Baptist Church in Poland. He has been many times beaten and insulted by enemies of the Gospel, and many times the police have put him in handcuffs so that his wrists have been strained and bleeding. (Shame.) The third source of evangelistic revival in Russia was occasioned by the conversion of a young British soldier in the Crimea War of 1856. For many years he prayed that the Gospel might find an entrance into Russia; after about twenty years he made the acquaintance of two Russian princesses who invited him to come to St. Petersburg. He came once, and again for a whole winter, and during that time he held many meetings in the palaces and drawing-rooms, and through the blessing of God many of the higher-class people were converted to Christ. (Applause.) By-and-by this movement in the South and the movement in the North became a Baptist movement, for they found that baptism was Scriptural. (Applause.)

The name of this servant of God whose work and prayer were so much blessed to the good of Russia, was Mr. Waldegrave, who is now Lord Radstock—an Englishman. We receive good things from England. Never can the Christians of Russia be sufficiently grateful for the splendid work of this devoted man. The Baptist movement from Germany, of which I spoke just now, was mainly amongst the Catholics in Poland and the Lutherans in Kurland, while the work of Lord Radstock was among the real Russians, members of the Greek Orthodox Church, and many of them among the most influential people of Russia, as, for instance, the Minister of Justice, Count Bobrinsky, Colonel Paschkof, Count Korff, Master of Ceremonies to the Emperor, who were banished as they did not cease to preach the Gospel. The fourth source of evangelistic revival was Sweden. Russia possesses some islands in the Baltic Sea with Swedish populations. The Swedish Missionary Society sent to those islands two devoted Lutheran missionaries, but the revival has taken a Baptist character. It was like the hen who had the eggs of the duck. (Laughter.) Mr. Thoren and Mr. Osterblom, had time to start a great religious revival before the Russian police sent them back across the frontier. I could say much more of this movement if I were not so pressed for time. It is the religious movement of my own province, and I am acquainted with it.

I now come to the third sketch of which I spoke to you—the Baptist Churches at present in Russia. We have about 23,000 Baptists in Russia—(applause)—acknowledged as such by the Russian Government; in addition to these are 20,000 who in their hearts accept the Evangelic faith and had actually received Baptism, though they were not acknowledged by the Government as Baptists, and were consequently always open to persecution. Here is our dear brother Mazajeff, who is their delegate to the Congress. We have 137 acknowledged Churches, and 414 Mission Churches. We have to wrestle with two great difficulties. First, the vast geographical area over which our Churches are scattered, and, secondly, the poverty of those Churches. In Siberia alone, which is twice as large as the whole of Europe, we have not one resident minister, but must send a minister every year to that

country, though there are in that vast country many children of God who are crying, "Come over and help us." I should like, dear brethren of the World Congress, to put a little bit of this responsibility, or a great part of this responsibility, on you, that you may help us to do this work. (Laughter and applause.) In European Russia the Baptist Union has five Associations. South Russian, West Russian, the Polish, the Lettish, and the Estonian. In regard to the second difficulty I referred to—namely, the poverty of our Churches—I should like to say that it would have been impossible for us to carry on the war as we have done, had not the American Baptist Union most generously helped us. (Applause.) We ask the Lord to bless the American Baptist Churches. We are also thankful to the Baptist Church in St. Albans, England, who generously sent a great help to the poor Church in Kujioggi, Russia, which has now been able to erect a chapel, and will not cease to be grateful to the Church at St. Albans. Very difficult is also the position of the Churches in the great cities of St. Petersburg, Warsaw, and Odessa, where the members are poor and mostly of the lower classes. In St. Petersburg and Warsaw it is very expensive to hire rooms in which to hold services, and it is impossible for us because of our poverty to buy ground on which to erect new buildings. Odessa is fortunate enough to begin this year the building of a new chapel on its own ground. I hope it is not destroyed. (Hear, hear.) We have a Mission for the Catholics in Poland which brings good fruit under the leading of Brother Herl, but the Catholic soil is very hard, as you know. There is grave need of a second missionary to the Catholics, but we are too poor to send one. We have a missionary in the Caucasus. There live a hundred different peoples. The Mennonites have also some missionaries there. Our Brother Pavlof has a blessed work in Tiflis. Through the whole of Russia there is the need of Christian workers. The people are poor and ignorant, but their hunger after the Word of God is now intense. The meetings are crowded. I have seen in a meeting that the candles could not burn, because the room was so full and the air so spoiled. This dreadful war and the interior revolution have laid a terrible burden upon many families and Churches. The property and the life of no one are sure in Russia now. Many Baptists from Poland have gone and are going to free America; for those who remain it is of course more difficult to provide for the expenses of the Chapel and the minister.

I may add that I am the treasurer of the Baptist Union of Russia, and that no one can so well know as I the needs of our Churches and Missions. This year it is specially difficult. It is a time of a most terrible war. I want to say here that we Christians disapprove altogether of it. (Hear, hear.) We see the foolishness of it, and the fruitlessness of it in the Far East, although we see that it is not fruitless in Russia itself. Religious freedom is coming. (Hear, hear.) This war is founded on an unjust basis. We Christians recognise the justice of God in using this heroic and wonderful Japanese people as His instruments to destroy the bureaucracy of Russia. (Great applause.) We ask you, dear brethren, for your sympathy and your prayers in this deeply anxious and critical period of our history, and we pray that God may bless you abundantly in all your work and in all your deliberations.

Pastor MAZAJEFF

Spoke in Russian, and Baron Uixkiull acted as interpreter. He was very glad, he said, to speak to all the children of God gathered together there, as the delegate of the Russian Baptists. He referred to the 17th of April, when the Czar issued the Rescript, promising religious liberty. It was promised, but they had not yet received it. He summarised the history of the Baptist movement in Russia. Forty years ago they heard for the first time the dear Gospel. The brethren who were present with him, named Ivanoff and Pabloff, were among the first who heard the Gospel. In the eastern part of Russia also the Gospel was preached about that time. The two movements, in the west of Russia and in the south, were distinct

for many years. In the Caucasus there was a people known as the Malakani, and among these also a movement had been begun. In the western part of Russia the movement was begun by the Orthodox Greek Church. The first movement in the South, and that in the Caucasus, had assumed a Baptist character, but in the western part it was less distinct in character. Ivanovitch Villar was the first who tried to unite those movements. At that time they had many able preachers, but no organisation. Their brother Villar, by the blessing of the Lord, united those movements in the South and the West and in Caucasian Russia, and thus was born the Baptist Union of the Russian brethren. The Kingdom of God, beginning from this time, had always grown greater in Russia, and the Lord had always called new workmen into His field. But whilst the Kingdom was growing persecution was growing also. The Kingdom of the Lord in Russia had at this time to grow in an underground way. In England there were different railways, some on the earth and some under the earth; in Russia the Bread of Life could only be transported under the earth. The children of God could only meet together to pray and praise God in the night, when the windows were quite closed. He compared their devotions to the prayer of Jonah, the prophet, whilst in the whale. The meetings were only of five or six persons, and often when the police came in the preacher had to hide under the bed or escape through the window. But they had not forgotten their duty to preach the Gospel, and there was nothing that could hold them back. There were many difficulties in their way, but the Lord always showed them a little door through which they could go. Their preachers had been imprisoned, handcuffed, and banished. Many others had died in the strange lands to which they were banished for the truth. But the people of the Lord had always held up the flag of Jesus in Russia. (Applause.)

BAPTIST WORK IN GERMANY.

By Rev. Prof. JOSEPH LEHMANN,
of Hamburg.

Speaking on the Baptist cause in Germany, I have very little to say, or rather nothing at all, on ourselves, but all the more and very much indeed of what the Lord has done amongst us. "For of Him, and through Him, and to Him are all things: to Him be glory for ever." Now this, dear friends, is exactly the point of view from which I would make a few remarks on Baptist work past and present in Germany. It is a large subject. But if looked at in this light, I hope the chief features of it may be pointed out in the few minutes now placed at my disposal.

What, then, I wish to show is this: That the existence of the Baptist Church in Germany is a great and wonderful work of God, considering

1. THE ENORMOUS OBSTACLES

which it had to contend with in the beginning—mountains which nothing but the hand of the Almighty was able to remove. Indeed, it is difficult now to realise the state of things on the Continent of Europe seventy or eighty years ago, when our great pioneer, Rev. J. G. Oncken, had attained to Scriptural views on baptism and the Church of Christ by the simple study of the New Testament. Rationalism reigned supreme in the pulpit, the people were addicted to the dead mechanism of a purely nominal religion, or plunged in sacramentarianism and the belief that with baptism the Holy Spirit is imparted once for all, so that the person baptized in infancy needs no special work of the Spirit to make of him a true Christian. No religious, no political liberty, no freedom of the Press, no religious meetings outside the Established Church allowed; Anabaptists hated beyond all other sects; fines, imprisonments, reviling, the everyday experience of such as dared to return to apostolical precept and precedent; baptisms only to be administered under cover of the night, meetings held in secrecy in back rooms

or in the woods of the mountains. The breaking through all these barriers, was it not like the raising Lazarus from the grave?

2. A great and wonderful work of God considering

THE INSTRUMENTS

chosen by Him to begin the fight and to stand in the forefront of the battle:

“Leaders bold and brave,
If not to conquer, born to save.”

The very first—Rev. J. G. Oncken—this man of God, with clearest views of Scriptural truth, of unflinching character and amazing power, and yet of engaging personality and eloquence, all this clothed with uncommon spirituality and burning love of Christ. Secondly, my father, Rev. G. W. Lehmann, of Berlin, founder of the Church there, a man of taste and education, a bold and ready defender of his persecuted and oppressed brethren before ecclesiastical and civil tribunals, and of such untiring labours in all manner of Christian work that his friend Oncken said of him at a public occasion: “He laboured more abundantly than we all.” Number three in this trio, Rev. Julius Köbner, Dane by birth and German by adoption, son of a Jewish Rabbi, but an Israelite indeed, in whom there was no guile, a man of genius and poetry—his hymns undying favourites with our people—yet content with simplest living, if he could only serve the people of God. Are we not to recognise the hand of our glorified Redeemer in giving us three such men in our state of infancy and weakness?

3. A work of God in

THE TIMELY HELP

it received most unexpectedly by Almighty interposition. In Hamburg this was done by fire. Literally so. I mean the conflagration of 1842, which consumed a third part of the city and made 20,000 people houseless. For when, in this emergency, Mr. Oncken went to the Senator, who had persecuted him, and offered to board and lodge seventy people in the storehouse on the wall where the meetings were being held, intolerance was shamed out of countenance and persecution was burned down, too. Help in Berlin by an earthquake. I mean the Revolution of 1848, which—at least for half a year—swept away every possible barrier of political, social and religious liberty, so that the first Baptist chapel in Berlin, for which my father had obtained generous help from England, could be opened, no policeman to be seen anywhere. Similar changes all over Germany, extending even to Austria and Hungary, so that Mr. Oncken could distribute tracts on the streets of Vienna in open daylight. It is true that this was only the first dawn of the morning. Black clouds overshadowed the sky again. A time of reaction in State and Church set in, which entailed heavy and enduring sufferings upon our members and our preachers in particular. But the wheels of Providence cannot be turned backwards. Partly by the kind intercession of our American and English friends—I mention among the latter the untiring endeavours of Edward Steane, D.D., as secretary of the Evangelical Alliance—partly by the political changes which have led to the establishment of the German Empire, religious liberty has been placed on a sure legal foundation in the greater part of Germany, so that forty-five Churches of ours are already in the possession of rights of corporation.

4. A work of God, inasmuch as He filled the minds of the leaders as well as all the disciples with a fervent faith and

A STRONG MISSIONARY SPIRIT.

As early as 1839, in the time of the greatest intolerance, apostolic truth was carried by Oncken and Köbner to Denmark, in 1845 to Holland, while in 1847 the first or second Swede was baptized in Hamburg. In 1851 Andreas Wiberg, the apostle of Swedish Baptists, was brought to Baptist views through the influence of Oncken and Köbner. In fact, Hamburg was at that time the chief centre of a vigorous missionary movement all over the Continent.

Berlin was another. From here the first missionary was sent out into East Prussia, with such success that our association there is now one of the very largest in the Union. From East Prussia some members visited the neighbouring Poland, where Biblical truth, under much fighting, was so firmly established, that there are now 4,500 members in this part of Russia alone. A similar entrance was made into the Baltic Provinces from Memel, with similar experience of suffering and success; present membership 9,149. Later on, that is, after 1870, a zealous brother, who is present, began work in Hungary, where there is now a membership of 10,550 baptized believers. The truth spread also to Switzerland, to Austria, and to South Africa and Australia, so that in the formal official title of the German Union all the countries mentioned, not even forgetting France (on account of Alsace) and Turkey, were named as belonging to it.

5. Last, not least, a great and wonderful work of God, considering

ITS GROWTH,

as like the grain of mustard-seed, which is the least of all seeds, it has become a tree, so that the birds of the air come and lodge in the branches thereof. As early as 1851, when the Second Triennial Conference of the Union was held in Hamburg, in the first Baptist Chapel in Germany, formerly an iron warehouse, 70 feet long and 20 wide, so large a body of believers gathered around the communion-table that good and venerable John Howard Hinton (with the head of the philosopher and the heart of a woman), who, with Dr. Steane, was delegated to us by your Union, was so overpowered by the work of grace before him, that he exclaimed, "Words cannot express, nor can words with tears, what we have felt." How much more would he have been moved if he had seen the present massive Hamburg chapel in Gothic style, opened in the presence of C. H. Spurgeon in 1867, or if he had been told that in 1905 there would be 170 chapels in Germany alone, built by a people belonging generally to the working classes. In 1851 the United Churches had 3,637 members. In 1859, at the twenty-fifth anniversary of the Hamburg Church, two garlanded numbers were fixed on the wall behind the pulpit: on the one side the number "7"—Baptists in the beginning—on the other the number "7,000"—members in 1859. "So mightily grew the Word of God and prevailed." Nor did this forward movement slacken, when our great leaders closed their eyes, which took place about the same time a little after 1880. For the Churches, having been under a kind of paternal government before, were now roused to rely upon themselves, or rather on Him who never dies. New efforts were now made everywhere. First, the publication work was placed on a surer foundation under the able and efficient guidance of Rev. Philip Bickel, who came over to us from America, with the help of the brethren there, and is now in the possession of a beautiful printing house at Cassel. Then to raise the intellectual standard of the preachers the Hamburg College was established with a four years' study, the benefits of which 208 brethren, sent by the Churches, have enjoyed already, and which last week celebrated its twenty-fifth anniversary. Finances, too, were improved, the chapel loan fund being raised to more than £4,000, and the grants to infirm ministers being heightened a little, although the highest annuity amounts still to no more than £22 a year. In 1888 the Union was obliged to confine itself to Germany proper; Denmark had already become self-dependent; Russia was about to do so, as this was the condition under which alone we could get rights of corporation, which on the basis of this new constitution were actually bestowed upon us by the Hamburg Senate at the end of the year. Henceforth a narrower and a wider Union are to be distinguished, the wider embracing the brethren in adjacent countries too, who have no votes, but participate in the benevolent funds. The present membership of the whole Union is 47,399; of Germany proper 33,790 in 178 Churches, with about 160 regular ministers and nearly 500 helpers or lay preachers. The Union holds triennial meetings, and is divided into eight associations, with yearly conferences, doing missionary work within their districts. There is, besides, vigorous Sunday-

school work (Mr. Oncken, in fact, was the first to introduce it into Germany in 1825); there is a Union of young men and of young women; there are flourishing singing societies everywhere; there is our Foreign Mission among the Cameroons; there are deaconesses' institutes in Berlin and at other places; there is an interesting Soldiers' Mission maintained by the tract department of the Publication House superintended by my brother; there is our youngest enterprise, the Student Mission, the representative of which is present amongst us. Overlooking all this, has not the Baptist cause in Germany proved a tree of the Lord's planting, stretching forth its branches in every direction and bearing fruit for the health of the nations? And was I not right in the beginning, when I said that the Baptist cause in Germany is a great and wonderful work of God?

Now this being the case, we cannot but feel that God has given us a special work to do. I do not wish to underrate in the least what is being done by others in our country for glorifying the Redeemer and saving men. But so much I may safely affirm, that looking at the present state of religion in Germany, infidelity of all sorts on the one hand—from Haeckel's materialism through Delitzsch's Babylonising of the Scriptures to Harnack's emptying of the Gospel of all saving truth—on the other hand, stubborn sacramentalism and sacerdotalism, Ultramontanism being triumphant in the Diet—there cannot be imagined a better remedy for all these evils than what Baptists advocate: The existence of a Free Church, depending on no external authority, and by an experimental faith and a true Christian conversation testifying that the Gospel is still, as in apostolical times, the power of God to salvation to everyone who believeth. We are very far from saying that we have been as true to our trust as we ought to have been. Nor do we overlook the fact that from 33,000 to 34,000 Baptists are only a small fraction of the 57 millions of inhabitants of the German Empire. But are not the promises of God sure? Did not Gideon's small host put to flight the Midianites' army? And did not the celebrated F. W. Krummacker say, "The Baptists, why, they have a future"? And did we not get timely help from you, dear brethren of the English tongue on both sides of the Atlantic, which, you tell us, you will continue while there will be a necessity for it? So we may well take courage and go forward. Thanking you, then, for all you have done for us, we still ask for a place in your prayers, that we may be worthy of our calling, and that the work of faith may be fulfilled in us by the grace of our God and the Lord Jesus Christ. Who doubts that in such a case it will be said in future again, as has been said to-day, the Baptist cause in Germany is a great and wonderful work of God?

HOLLAND.

Pastor G. de Wilde (Holland) said: Mr. Chairman and Christian friends,—Allow me to say to you that I find we Baptists are a happy lot of people. At any rate, we ought to be so, because we are such a noisy people. (Laughter.) Mind, I would not make any unkind remark! They say that we Dutch people are rather stiff, but there is always an exception to every rule, I have learnt. There is an exception to-night. I am not against shouting or noise, if it only come from the Holy Ghost. I like the "Amen" and "Hallelujah" that come from the heart. (Hear, hear.) I am very thankful for the honour and privilege given to me to say a few words from this platform on behalf of the Baptists in Holland. I am not going to tire you with numbers of Churches and Church members because my beloved and highly-esteemed brother pastor, N. van Beek, gave all those particulars on Tuesday last in the great welcome meeting. But allow me to say a few words out of my heart. We are little in number in comparison with the English Baptists, but let me whisper it, a little loudly, that they are few compared with our brethren in America, so no one will look down upon us, brave little Holland; and in order that you may not forget us, our representative in England, Mr. Engall, has some nice little reports at the door telling you about our work. The Lord is blessing us in Holland

and gave us a gracious and marvellous revival during the last three months, in one of our Churches named Groningen. Over 100 young men and women were converted, and many of them were baptized a few weeks ago and many others are waiting. (Applause.) The spirit of prayer is increasing, and we are believing for a mighty revival in all our Churches. But with all the increase God so graciously giveth to us, may this be our deep feeling, that He, Jesus, our Jesus, must increase. We differ in language, but there will be a time and place where we shall speak one language, the heavenly one. Even now we have the language of love. Hallelujah! We believe in the same God and Father, the same blessed Saviour and Redeemer, the same faithful Holy Spirit. We believe in salvation, present, full and free, only by the precious blood of Jesus; in the same blessed Book, the Word of God. Our Churches are built on the same foundation—one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all. Let us join together in preaching the blessed Gospel of salvation to every man and every nation. God is faithful, let us be faithful. God will do His part by His Holy Spirit and His word. Let us take our part.

Life is so serious, time is so serious. When we see sin around us in our very neighbourhood, let us not be satisfied with what is done, but earnestly pray to our Lord and Saviour, that He may enable us to do His work in bringing sinners to His fountain, and Christians to the obedience of the blessed word of God and Christ's commandments. Jesus is coming, and probably He will come very soon, and seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy consecration and godliness. Looking for and hastening unto the coming of the day of God? May God bless you all and every nation represented here; if we never meet again here, let us be sure to meet each other when Jesus comes, and, as the Word says, to meet Him, Lord of all, in the air, and to be for ever with the Lord. (Applause.)

BAPTIST WORK IN ITALY.

By Signor ALLEGRI.

Mr. Chairman, Ladies and Gentlemen,—The Baptist Churches of Italy send a warm greeting to all the brethren here gathered from various parts of the world, and they hope that the outcome of this Congress will be the advancement of the Kingdom of God. I will speak very briefly—(1) On the origin of the Baptist Missions in Italy; (2) on the difficulties against which we have to contend and our weapons of warfare; (3) on the encouragements and results; (4) on the needs of the work.

I. The breach of Porta Pia destroyed for ever the cursed civil power of the Popes, and after many centuries of slavery entirely opened the doors of liberty to conscience in my beloved country. It was then that the Protestant Missions were able to enter the Eternal City, and to preach against the errors and superstitions which had reigned so long in our peninsula, and to begin to reconstruct the spiritual building on the only true foundation—Jesus Christ. There are three Missions with distinct Baptist principles now existing in Italy.

1. In the year 1866 the late Rev. J. Wall and E. Clarke began a work of faith amongst the Italians, trusting in the Lord for all necessary means. Later on they separated. Mr. Wall established himself in Bologna and Mr. Clarke, with his sister, founded "the Spezia Mission for Italy and the Levant," noted for its various branches of activity, which is now superintended by himself, with the co-operation of Rev. H. Pullen.

2. The first agent of the Baptist Missionary Society to enter Rome, immediately after the Italian troops in 1870, was Rev. J. Wall. After having preached in various parts of the city, having great difficulty in finding suitable premises, he finally settled in Piazza in Lucina, where the property was purchased by the family of Kemp, of Rochdale, and afterwards ceded under favourable conditions to the Baptist Missionary Society. The late

Thomas Cook generously contributed to build another chapel in the populous district of the Esquiline, where a converted canon, Father Grassi, of the Church of Rome, preached for a time. The chapel was built in Via Urbana, and inaugurated by Dr. Clifford, as representative of the General Baptist Missionary Society, and soon after a preacher was sent in the person of Rev. N. H. Shaw. He laboured there from '78 to '93, when the two societies were united, and then he went to Florence, leaving his work in the hands of Rev. J. Campbell Wall, who continues to direct that branch of the Mission. On the death of Mr. James Wall, Mr. Shaw returned to Rome to occupy the post thus left vacant. The work in the North of Italy was commenced in 1878 in Genoa, by Mr. John Landels, who died there the following year. And this district is now superintended by his brother, Mr. W. K. Landels.

3. In the year 1872 the Foreign Missionary Board of the Southern Baptist Convention also went to Rome to labour there. Its first director was Mr. Cote. In 1873 he was followed by Dr. Taylor, who from that time has become life and soul of that branch of the Mission in Italy. He was assisted for sixteen years by Rev. John H. Eager, and has now retired on account of his age, and has been succeeded by Dr. Whittinghill. In Turin, in 1884, the Baptist Union was founded, the two English and American Societies joining together, with the object of appearing before the world as one body of Christians, to cement the brotherhood and to unite together certain common interests.

II. The peculiar difficulties against which we have to contend are legion. The first and most formidable enemy is Romanism itself, which for so many centuries has had dominion over the conscience, and so has succeeded in deeply rooting itself amongst us, and in creating for itself suitable ground for its existence and development. It has kept the people in ignorance, and, of course, in its train has spread also the grossest superstitions. I myself have heard from a pulpit in a Roman Catholic Church the fable of the ass which knelt in adoration before the consecrated wafer, and of the fishes which came up out of the water to listen to the preaching of St. Antonio, and I once saw on a sick-bed the miraculous staff of St. Catherine. These superstitions generate unbelief and vice. The bigot who devoutly kisses images, at the same time swears horribly and commits the most shameful deeds, he professes to believe in all the fables of his Church, but in discussion shows his unbelief even in the fundamental truths of Christianity. Intelligent people and independent characters become sceptical, or indifferent, not being able to swallow such absurdities which are contrary to all human intelligence. The Roman Catholic Church is an obstacle to the advancement of the Kingdom of God in Italy, for the following reasons :—

1. She offers only a form of religion without the power thereof, and so gives a false assurance, which hinders from seeking the true way of life.

2. She deceives the hearts of the people in such a way that there is no strenuous effort to fight against sin, but on the contrary she encourages sin by making easy arrangements with heaven through the absolution of the priest.

3. She forbids the people to read the Word of God, if not in theory, at least in practice, and the ignorance of the Bible is a serious hindrance to our work.

4. The priest is always on the watch against us. He has hardly anything to say to the atheist, but he persecutes those who accept the Gospel. A shopkeeper who had openly professed himself to be an infidel for many years was not troubled by the priests, but when he came to us and was converted they made him lose all his customers, thus ruining his trade. The reason is, that he who has found Christ is absolutely lost to the priest, whilst, as for the atheist, he still says Masses for his soul ! Provided that the people attend the religious ceremonies, and above all pay, this is enough for the priests ; the salvation of souls does not trouble them !

5. In the country district, where I have laboured now for two years, two English ladies had been evangelising close by a convent. A monk said to them, " You come here to propagate your principles, but, thank God, we are here." And wherever we have for the first time preached the truth the

people listen with enthusiasm, but when we return again we feel at once that the enemy has come after us to make them give up the tract, or Gospel, that we had left, threatening them with God's anger, and saying that our books are of the devil and prohibited by the Church. These poor people remain disconcerted and do not know whom to believe. In Spezia, in inaugurating a new Roman Catholic Church, the priests made a great proclamation, explicitly declaring that its main object was the destruction of the Baptist evangelical schools, which are amongst the largest and most flourishing in Italy. At Rome the priests try every means to snatch away the children from our schools, and so it is everywhere. It has been said, "Give us an Italy for five years without priests, and we should see her converted to the Gospel." There is a certain amount of exaggeration in this saying, but it is perfectly true that the modern Pharisees are the most dangerous enemies to truth.

The last difficulty on which I wish to touch is the great expense of the work. The best and most suitable premises in a good central position are always expensive, and so being obliged to economise for the want of means, we are compelled to preach in halls in back streets, and consequently not in the least attractive for the people.

Our weapons are the spoken word, the Press, and prayer. (1) The spoken word embraces preaching and witnessing in the Church, in private, in families, in the country, along the roads, on a bridge, or under a tree, in day schools, in Sunday-schools, in English classes, in night schools, with the object of drawing the young people to the meetings. At Spezia there is a work amongst Italian soldiers and sailors in connection with the Baptist Mission. (2) The Press is one of the very best means for spreading the light, distributing tracts and portions of God's Word, and (3) all is accompanied with faith and prayer, without which we know every effort is in vain. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6).

III. What are the encouragements and the results of our work? If we were to measure them by the desires of our hearts, and by the miserable religious state of our poor country, it would leave us very dissatisfied; but when we compare them with the innumerable difficulties we have to surmount, the results do not appear so small; and when we remember that the real results are not limited to those that are seen, or to the names in our registers, but are far in excess of those revealed in our statistics, then our hearts take courage, and we are comforted.

I will give an example. I was once called to go and visit a dying girl, who had refused to see the priest; she wished to hear me speak of Jesus, having been impressed a year ago on once hearing me read the Word of God in a cottage meeting. The last words she said to me were, "I believe that Jesus is my Saviour; I go to Him to wait for you in heaven; we shall not meet again here, but we shall meet above." And who knows how many cases there are like this one, of which we remain ignorant; but the Lord knows, and one day in heaven, we also shall know. But how can I tell you in two minutes of the work which has been accomplished amongst us by the Baptist Christians in the third part of a century? The Baptist Mission in Italy was in the beginning like a grain of mustard seed; it has grown slowly, if you like, but certainly made progress, extending itself and increasing in strength in all parts of the country. From the North to the South there is no region where one or other of our three missions does not exist. There are at the present time in connection with the Italian Baptist Union 54 Churches, with 1,456 members, 35 ministers, and 14 candidates; 21 Sunday-schools, with 71 teachers, and 1,091 scholars. Twelve regular Churches have been built, and there are 51 rented halls. About 100 towns or villages are regularly visited by our agents. There are ten night schools, and a number of English classes. And last but not least, there are 6 Christian Endeavour societies. Our American brethren in the year 1901 founded a theological school in Rome, which has at present 7 students in training for the ministry.

We are earnestly praying for revival, and have already seen some signs of its approach. I lately visited the work in Turin, under the care of Mr. Landels,

and had the joy of taking part in a number of revival services. I then felt that that same Spirit which has worked so powerfully in Wales can breathe on the dry bones also in Italy, and give newness of life. Besides the members of the Church there are many in Italy who sympathise with and accept the Gospel, but for many reasons, which I have not time to explain, do not come out boldly for Christ. I think I can say with truth that of friends apart from all statistics we can number at least ten times more than those whose names are registered.

IV. The needs of the work are many and varied. I have said that in all parts of "beautiful Italy" the Baptist Mission is represented. However, I must add that my country is densely populated. Travelling by rail throughout Italy there passes before one a great number of towns, villages, hamlets, and houses here and there, far from our centres of evangelisation, and if you were to climb the sides of the hills and mountains you would see everywhere the white human habitations where the Gospel has not yet found its way. The heart is moved to pity, and one would wish to have a voice of thunder to reach these people, sleeping on the edge of a precipice, to awaken them to a sense of their danger, and to tell them of the love of God. Our missionaries whom I asked for information concerning the needs of the work have all replied in the same way as Mr. H. Pullen: "Workers, means, and thrice the strength we have, to be able to enter into the many open doors, and take up so much work, now undone, which urgently needs to be done."

1. There is standing need of a hall suitable for our theological college; of a number of bursaries to prepare fresh labourers for the ministry, and a good theological library for students and as a help for professors.

2. We are in great want of good popular tracts adapted to the real spiritual needs of our people, in its various classes and intellectual conditions—well-written tracts, not only to break down prejudice, but above all to implant in the hearts of the people a true faith in Christ. But we must find the means to have the tracts printed and distributed gratuitously on a large scale. We have a printing press with all that is necessary for the publishing of the tracts, and Mr. Landels, manager and editor of the book department of our Union, lately told me that if he had a hundred pounds a year, he could print from five to ten thousand tracts every month, and provide them gratis to our Baptist Churches, they paying only the carriage, and could publish many other useful books.

3. I would say in parenthesis, the Lord sent me two Christian ladies from England to help me in the work in Prato during these last two winters; it would be a good thing if many other of our Churches were so helped by ladies coming out from England, or from the United States, and giving their time and talents to the Lord's work in my country. Would that there were many ladies here who, like Isaiah, could hear the Lord's voice saying, "Whom shall I send?" and in the same way as the prophet answer, "Here am I; send me."

In Italy there is room yet for thousands and thousands of God's messengers. For our many needs, such as evangelists, colporteurs, tracts, Gospels, books, harmoniums, good chapels, &c., money is required. Here and there we have some Churches which, notwithstanding their poverty, have begun to pay their own expenses with the exception of the rent, and we hope that the day will come ere long when we shall be able to count largely upon our own resources. But at present we must still rely on the help of countries which originally received the Gospel after us, and are now ahead of us, because they are further away from the "mother of fornications" and have been emancipated from her by the grace of God.

I cannot tell, but perhaps some of you will be thinking: There are so many parts of the world still heathen; to these we must turn our attention and efforts. Italy, if you like, has the Gospel there. The Roman Catholic Church has after all a Christian foundation, and therefore the Italians have not any urgent need of us. To those who think thus, I would say, brethren, you do not know what Romanism really is, if you have only studied it in your own country. The Catholic Church is a many-headed hydra, a chameleon which



PASTEUR R. SALLENS.



REV. THOMAS SPURGEON.

modifies its action or changes its colour according to the needs of its surroundings. In enlightened Protestant countries it cannot present itself in all its deformity, and cannot manifest its true nature, as it does with us. Roman Catholic Italy, I say it with sorrow, is not a Christian but a pagan country ! If you were to see the spiritual condition in general, and especially in the darker and more ignorant districts, you would shudder with holy horror at the perpetrators of so many infamous deceptions and frauds. Our people do not know who Jesus is ; they do not know what faith means ; they do not know how to pray ; they know nothing of the new birth ; they have not the slightest knowledge of the Christian life. All the Gospel terms are for them connected with pagan superstitions. In Italy the Gospel is known only by name ; the faithful do not worship the Saviour, but rather the Virgin Mary, the saints, images, and relics. They kiss the holy object and they blaspheme God ; they hang the amulet round their necks, and are swift to shed blood, or to commit some other evil deed. The Romanism which has produced such results can never have the moral strength to regenerate our people.

Brethren, I come here to thank you and others, in the name of all our Baptist Churches, for the help you have given and are still giving for the spread of the Gospel in Italy. I beg of you not to withdraw your sympathy and your material and moral help. We ask for the prayers of all the Churches which you represent, that we may be sustained in our arduous struggle. The Christians of Italy have to fight in the forefront of the battle against the Papal monster, so full of resources and so rich in devilish tricks. And we Baptists occupy among the Protestants the most logical and therefore the strongest position, inasmuch as we are free from every traditional practice, even from that of sprinkling of infants. To convert Italy to the Gospel means to win precious souls for the Saviour, give the deathblow to the cruel monster of Rome, and thus to rid the world of its curse. We are like the youthful David, face to face with a giant—indeed, with various giants. The undertaking is hard, and, humanly speaking, desperate, but nevertheless, we feel that fighting together in faith in the name of the Lord, the victory will be ours.

By Pasteur SAILLENS.

Christian Friends,—As usual France is crowded out. We are a long-suffering country, but we do not mind it as much as perhaps others might. Still, sometimes we do mind it a bit. After all, it would be a very great mistake, I believe, if in a Congress like this, which represents the true Apostolic Christianity of the whole world, the nearest neighbour to this country and one of the oldest Protestant nations in this world should just have one or two fleeting minutes ! (Applause.)

I have a pretty heavy paper here, but no time to read it. (Cries of "Go on.") I would rather look at that map (pointing to the map of the world displayed behind him). It has appealed to me during this Congress. I have seen all that red upon it. I have been very much interested in that red. Yes, there are many red spots, and it would seem as if nearly the half of the world were red. But the question is, what kind of a red is that ? There are many kinds of red, as you know, and I do not blame the framer of that beautiful map for having put only one kind of red on it. But I take it there are many kinds, and especially many bad kinds, of red. There is the red of the harlot woman. That is not the kind of red we want to see on that map. (Hear, hear.) And a map that shows England the same colour as that of Spain is not a very accurate map. (Applause.) And there is the red of the red flag, the red of infidel and atheistic socialism, the red of war, war in society : that is the kind of red that covers a great deal of that map. There is the red of the blood of Abel on the hands of Cain, and then there is the red of the blood of the Lamb. And if you made a map of the world showing nothing but that red, I tell you that in many of the so-called Christian

countries you would need almost a microscope to see the true red colour. Perhaps even in England, sir! Perhaps it might be necessary to have several kinds of red for England. Perhaps it is not quite so much the truth as it was years ago, centuries ago, that the only red which we want to know in the Protestant Church is the colour of the blood of the Lamb. And it is that kind of red, whatever name we give to our religion, whether we call it Baptist or not, that is the kind of red we want to impart in every country. (Applause.)

Dear friends, I have come here just to tell you something about France, something about the French Baptists. We are a small community, for this reason: that we also have had to fight against tremendous odds. We are not a Protestant nation, like Germany or Sweden, and therefore we have had to stand against all the difficulties our missionaries meet in heathen lands, with the difference that while the missionary comes as a blessing, bringing civilisation with the Gospel, we have come to a highly civilised country to which we had nothing to bring excepting that which only spiritually minded people will care to receive from us. We do not bring civilisation or hygienic measures: we bring nothing but just the salvation of the soul by the blood of Jesus Christ. We have to preach our Gospel in a highly civilised country, in which for instance there is a city like Paris, which is international, and which ought to occupy your minds and be on the heart of every Christian nation in the world. We have to preach the Gospel in meeting-halls, shops, ballrooms, and places where the middle class and the upper class will never stoop to enter. Those are our difficulties. But notwithstanding them, I will say that the Lord has been very good and kind to us in France. Seventy years ago there was not a single Baptist Church in our country. Now we have thirty churches, with 2,500 baptized members, and besides that, there are fully as many who have been baptized and have joined Churches of other denominations, who do not care to call themselves Baptists. The influence of our Denomination on the country, as well as the influence of Protestant evangelical Christians in France, is far superior to its numbers. Now I take it as a providential coincidence that just at the time when this Congress was about to meet, the French Parliament passed a measure which was one of the most Baptist measures that Parliament has ever passed, and, as Frenchmen, having little to boast of, we boast at any rate that we are the first nation of Europe that has introduced in its laws a measure to separate Church and State. (Great applause.) On July 3, our French Chamber of Deputies passed the Bill by a majority of 120 votes. I wish, for the love of our American brethren, it had been a day later, and so we should have made a fête for both your country and ours. In the Senate we will most likely vote it before January 1, and, so far as any human thing may be predicted, it is exceedingly possible, indeed quite certain, that on January 1, 1906, the separation of Church and State will take place in our country. I am aware that this measure has not been passed by a Christian majority in the Chamber of Deputies, but in what Parliament of the world is there a Christian majority? Is there a Christian majority in the House of Commons? (Hear, hear.) If there were a Christian majority anywhere, would that majority have the courage to pass such a measure as that? The Christian Church has taught the world some things, and then she has not dared to carry them out; and so the world is carrying out the things the Church has failed to carry out. If you had convened a Parliament of ministers of the Church of Christ, and of good Christian people, to decide whether Church and State should be separated, they would have seen so many difficulties in the way that they would never have voted it. Of the impetus given three centuries ago by the Reformation in France, and then later by the French Revolution, we now see the fruit. But after all, dear friends, I want to say this, that while it is true that the majority in our Parliament are more negative than positive in their belief, the influence of evangelical Protestants has been far superior to what you might imagine. Let me mention one or two instances. The President of the Committee of the Chamber of Deputies, who framed the

Bill to which I have referred, is a Freethinker to-day, but he was brought up in a Protestant Free Church, and is a Protestant by birth.

M. Francis de Pressensé is a Freethinker, but he is the son of Dr. Pressensé, a Christian and a preacher, and all but a Baptist. Twenty years ago a man, a Freethinker, and a Roman Catholic—that is, a Roman Catholic by birth and a Freethinker by profession—came into contact with some Christian people, and was converted to God in a religious Protestant meeting. He asked permission after the sermon to go into the pulpit and give his testimony. About two months ago he delivered in the Chamber of Deputies in Paris, an evangelical discourse that was called a sermon. I do not suppose that in any Parliament in the world a man could have used more plainness of speech, and expounded the principles of Protestant Christianity, free and evangelical, as he did in that Chamber of Deputies without being interrupted. Indeed, there was one interrupter, who said, "You speak like a pastor." And he stood on the Tribune and said, "I speak like a pastor; I should be proud to be one." (Applause.) I say that when a country has such men as that, even if we had only that one, and has such freedom that even in the highest court of legislature such a voice can be heard, and when a Bill at the same time so radical and moderate, making it easy for all the Churches to organise after January 1 next, giving property to the Churches, making them able to organise themselves and go on with their work as long as they abide by the laws of the Republic; when you find that a country has gained so much of political wisdom and the true spirit of liberalism, so much respect for the conscience, and there is so much liberty that you can go right across the country and preach in the town halls, in the open air, in the justice room, and even get a magistrate to be with you on the platform, as I have sometimes known; when you have a country like that before you, and you think that that country is called the oldest daughter of the Church, and by reason of the introduction of the Christian faith fourteen or fifteen centuries ago, that outside Palestine and Syria there is no ground more sacred than the South of France (for I could show you Baptisteries with water still in them, built in the fourth century); when you see such a country, going along the line of progress as it does now, you have no right to give it just two minutes at the end of the meeting, as you have done. (Applause.)

I have something more, and something better to say. While I consider it as providential that at this time we should have the separation of Church and State, yet it would have been in some respects a most serious danger to Christianity if our Christianity in France had remained what it was up to the last few months. I must confess that apart from a few French Baptist and Methodist Churches, and a number of what we call the Reformed Church of France, the old historic Church of the Huguenots, Christianity was very much asleep indeed. Well, see what has happened, just as we were asking ourselves, "What shall we do with the new openings which the Lord is putting before us?" Now that we shall have permission to go into every village on the same level with the priests, and even have the use of the parish church to preach in, what shall we do? unless the Lord comes to our help, and sends us something that the American Baptist Missionary Union cannot send us, and that the English cannot send us, although I am so very much obliged to my friend the Rev. Thomas Spurgeon for the help he has given. We want something neither America nor England can give us, we want the baptism of the Holy Spirit. And I will say—it is a serious matter, and I do not want you to shout here.—I believe we are getting it. (Hear, hear.) Just at the time when we were needing a revival, the Lord sent His Spirit into those Welsh hills where our cousins are, and some of us were mysteriously moved to go and see what was being done, and we have seen the burning bush there, and have brought a branch of it into our own country. And now I say to the glory of God, there is a revival beginning in France, in Paris, in the historic Church of the Oratoire. Some months ago a meeting took place and lasted from 8.30 to 11.30, because a brother here present was too impatient and started the Doxology too early. Two thousand people assembled to pray and sing,

with cries and tears, conscious of sin. We begin to see in Paris what has been seen in Wales, and we see it in Marseilles, in French Switzerland, and in the North of France; hundreds of people during the last five or six months have been converted, both outside, among Roman Catholics, and within the pale of the old Huguenot Church. And I take it as one of the greatest honours of my life, and one of the greatest things God has done on behalf of our Baptist cause, that when the old Huguenot Church, to which I belong by birth, wanted to be revived, it found five or six Baptist preachers to go and help them, and preach in their churches. For the last six months I have hardly preached in a Baptist Church. The Lord is using Baptists in order to wake up the old historic Protestant Church. I think that is the best way to retaliate for whatever little narrowness there was on their part a few years ago. (Applause.)

I will not say any more, but just this: pray for France. I should like to see England taken up by this fire. I should like this Congress to be a burning bush too, and every man here to carry home something of the flame. We may read all these papers in the magazines, but there is something we cannot carry with us in our pockets, and that is the spirit of consecration. I should like this Congress to have some meeting into which we should throw all our heart, and power, and our weakness, and sin, and shortcomings.

We have been praising the Baptist Denomination enough. I want now that the Baptist Denomination through all the world should take its place down in the dust before the Cross of Christ, and that we should confess that we have not done the things we should have done. It is a shame that only six millions of Baptist believers should be in the world to-day, five and a-half millions of whom, I believe, are Anglo-Saxons. It is a very creditable thing to you, but not to the Lord Jesus Christ. I do not believe in a Christian religion which is nine-tenths Anglo-Saxon. You are not nine-tenths of the whole human race. There must be a full proportion of all the nations of the world. There must be as many per thousand of every nation as there are in this country, and every nation must be on the same level, and all the flags must disappear, and make way for the red flag of the blood of the Lamb. (Great applause.)

Rev. Thomas Spurgeon, for whom the audience called, said:

My dear Brethren,—I do not think I could speak to you after what has been said. I feel a great deal more like praying, and I am inclined to think that is the very best thing any of us can do. If you will excuse me, I should like to be let off speaking, and to be allowed to offer prayer. Let us pray:

O God, we worship Thee to-night as God over all, blessed for ever. O Jesus Christ, we worship Thee to-night as Head over all things to Thy Church. Blessed Spirit, equal praise to Thee, for all we know of Jesus Thou hast taught us, and any likeness we have to our Master, Thou hast wrought in us. Bless the speakers of to-night. Bless those they represent, the countries from which they hail, and the difficult work in which they are engaged. Help us to pray for them. Help us to believe for them, and grant a blessing, the great rich blessing of an omnipotent Jehovah, and of an almighty Saviour, and of an inexhaustible Spirit. Grant that blessing the whole world around. We thank Thee for the closing word. It has brought us to the Cross. It has laid us at our Master's feet. So come and bless us as we separate. Fill us with power divine; cleanse our hearts from every evil thing and thought, and use us to Thy praise, for Jesus' sake. Amen.

SATURDAY, JULY 15.

MORNING SESSION—EXETER HALL.

ONE session only was held on Saturday. It was presided over by Dr. Clifford, the devotional service being conducted by Rev. William Cuff, of the Shoreditch Tabernacle. The opening hymn was "We've a story to tell the nations."

The Chairman: The first paper was to have been read by Mr. A. F. Carey, of New Zealand, brother of Rev. S. P. Carey, who is minister of the Church at Collins-street, Melbourne. I am sorry to announce that he is not well enough to take part in the proceedings this morning, and his place will be taken by Rev. M. C. Mason, of Tura, who has been working among the hill people of Assam, and who is, indeed, regarded as the bishop of that wide area.

THE SELF-SUPPORT AND SELF-PROPAGATION OF NATIVE CHURCHES.

Rev. M. C. Mason (missionary of the American Baptist Missionary Union among the Garos) said: I have been asked to talk to you about "The Self-Support and Self-Propagation of Native Churches." The subject is too large for me. I must begin by limiting it, or at least by eliminating the native Churches of Great Britain and America. I do not mean to say that there is no need to consider them in relation to this subject. Indeed, I appeal to you this morning, you who are leaders of Christian thought and action, I appeal to you to consider the need of these native Churches of Great Britain and America. There is, in my opinion, much to be done. I cannot say this morning what it is, but you will perhaps gather from my remarks concerning the Churches in heathen lands something as to what might be done. The first part is as to the self-support of native Churches. I suppose what are meant are mainly Churches in heathen lands, planted and established by foreigners. The phrase, "self-support," as more commonly used in regard to self-supporting missions, is to me a somewhat obnoxious phrase. I do not suppose many of you will say "Amen" to that, and your silence indicates that you ask why I should so regard it. I will give you one or two reasons. In the first place, "self" smacks of devilish selfishness, and "support" smacks of food and finance. These are not the first things in the establishment of a Church. This phrase, "self-support," in regard to mission Churches, has been for the last ten or twenty years ringing here, ringing across the sea and ringing in the ears of the missionaries. It was not causeless; there was a reason for it; and I think many regard the command, "Go ye into all the world and make disciples of all nations," as the great commission. That is not the great commission. Missionaries go out with the idea that it is. They "disciple" and then they have in their arms a number of "infant disciples." But their work is scarcely begun. Do you wonder that many a missionary is nonplussed when it comes to this point? Some of them almost forget to read the latter part of the command. They are to "teach" them all things, to observe all things, to do all things "which I have commanded you." Some, I know, have carried these infant disciples too long, until they have become crippled; and the Western Churches, hearing of this, have raised the cry for the "self-support" of the native Churches. And I must say the cry has been wonderfully misunderstood. I doubt if you know what it means. I have never found two men who interpreted it exactly alike. But the cry has gone forth and the missionaries have heard it, and I think it has damaged the work of many a missionary. They say, "The Churches

must stand ; they must go on alone " ; and some have even thrown the infant disciples to the ground, to struggle and die. But some take other means. I know some who have been induced by this cry to say to the heathen brought up amid all their superstition : " This work is yours. Look about you. You, a little company, are here amid all these millions who live in darkness. You must furnish preachers and evangelists for this great people. I cannot give you a cent, the work is yours." Is that a blessing from the cry ? I do not see it so. Then, again, in our Churches at home there is the reflex influence. The people say, " These missionaries must teach the natives to walk alone. We are not going to give money to continue the work." That surely has been damaging on both sides.

Well, now I come to " self-propagating." I must say, I think perhaps a better term could be used. However, perhaps I had better not criticise further. I will give some of my own experience, touches of the actual history of a Church. (Hear, hear.) In the early days of my work in the Assam field, when we used to go through the jungle in the midst of wild animals, I had a tent, and I used to pitch it at various places. I went to a place where I had sent a teacher some time before. The people from this village had sent to me saying they were willing to have a teacher, and this native said, " Can't you send me ? " I made the best inquiries I could about his qualifications, and though they were not quite as satisfactory as I could have wished, I told him, if he would go and do his best, I would give him three rupees a month. Well, I went to the little building where he held meetings and a large number came. One man said he wanted to be a Christian and to be baptized. There were no Christians there, and it was the first time a missionary had visited the place. I began examining those who wanted to be baptized. From nine to four I continued this work, interspersing many hymns and many instructions. But the work was not done that day ; the people came next day and so we continued. These converts were examined before the other people, and all those in the village might have come to the meeting. It was not a case of a committee meeting in an upper room to ask a few questions of those who wanted to become Christians. I think if you want to build up a Church you must teach the young, as well as the old, the qualifications of Church membership ; and openly, before everybody, ask the questions. I remember that once I was examining a woman in a strange place. I was examining her before all the rest, and there was one present who was clearly one of the chief men of the village. He said, " I want to ask a question " ; and turning to the woman he said, " You are my daughter, my only child. If you remain as you are, you are entitled to my estate. If you accept Christianity, you are my daughter no more. Will you take Christ or stay with me ? " Was not that question helpful from my point of view ? It was. The woman said, " I don't want to part with you, but I cannot part with Jesus." (Applause.) Some days after I baptized thirty-five in the same place. But what could I say to those people. Could I say : " You must build a meeting-house, and you must get a pastor to lead you " ? No, I do not find anything like that in Scripture. I find that disciples must be fed. But I said, " Go and speak, and each one of you tell the hundreds who are round about you what you have found. Tell them you have found Christ." It was in this way I led them on. And the Church grew rapidly, until at one time when I visited them they said they ought to have a pastor, someone who could give his whole time to teaching and leading them. I thought it was a good idea, and they said, " We want a man very much, but we cannot support one." That is the word of every native Church. The child never says it wants to walk. No ; papa sits over there and mamma somewhere else, and between them they coax the child to walk. Or else the mother goes out of the room and leaves the little one near to something it very much wants, thus encouraging it to make its own way to it. That, I think, is the way to lead these native Churches : never to let them know you are leading, and never hurriedly to attempt to set them on their feet. Let them realise that their own ideas are valuable. Well, when these people said they could not support a pastor, I asked why. " We have no money,"

they said—and they had none. They were between two mountain ranges in a little valley, and they had to get their living by cultivating the rough ground. They had rice fields, and when these fields were planted they had literally to stay and watch them, night and day, until harvest, in order to keep the animals away. They fix themselves in high places, but they sometimes lose their lives; one of the deacons was carried off in this way. One night I heard the cry, “The elephants are coming!” All the men and women and children who were in the village turned out, and the shout was, “Stand fast together.” They stood together, and the animals were driven away. That cry has helped us in another direction, and shoulder to shoulder the little bands of Christians stand together against opposition and persecution. Well, to come back to the history of this little Church. I do not usually suggest to the native Churches the way in which they must raise money. In this case, however, I said, “If ten or a dozen of you want to do something, I think you can. Could you not each give a tenth of the rice you gather, so that the pastor may at least have something to eat.” “Yes,” they said. Then a man whom I love said, “I will give my time to the Church if you will give me that; and if it comes to more than ten rupees I will give the rest to the funds, or if it comes below I will take the consequences.” They entered into the compact and were surprised at the good results. (Applause.) The first thing to secure is the presence of the Holy Spirit among these native Christians. If He is there, other things will be all right. And when you come to consider how to create a deeper interest in our home Churches, the methods and means are, in my opinion, the last things. There, again, it is the presence of the Spirit that is necessary.

You were speaking just now about the inadequacy of non-Christian religions. How inadequate they are! Probably there is not another place on the face of the earth like India in this respect. The little province from which I come has 167 different languages, and that is only a small part of India. I have spoken with many men in India—men of education and men of no education. Sometimes they come with a certain amount of antagonism, but I always say to them: “What is your hope? What do you long for?” And I have never had a man who did not melt before that question. Most of them say, “I have no hope.” All that mass of people, without God and without hope in the world! When I was returning from this village to which I have referred, I was going at a canter over a bad track, when an old man came tottering out of the jungle. I went to see what he wanted. He said, “Can an old man like me be a Christian?” Ah! would you not like to answer a question like that? It was worth thirty years of labour out there to be able to tell him about it. I have heard here about the adequacy of our religion to meet these needs. They want to hear about it, too. The light they have is like the result of trying to light this hall with a single candle. I asked this man about the past, but he had nothing to say. Then I told him Christ was ready to forgive all. “I never heard that before,” he said as he thanked me. And yet he had been brought up in touch with a mission school and had had a good education. If he never heard of it, what of those who had had no education? Do you not see how great is the need? We want men of business to help in carrying on this great work. When I was out there I tried to get some sort of business arranged for the natives, and I have tried to get the matter taken up at home. I presented it to the Executive Committee, and one of the members said, “Are you not afraid it will put a premium on Christianity?” A premium on Christianity! Oh, no; it would not do that. Well, I must close; but I want to say that I believe if some of the competent pastors would leave and go into the mission field, then you would deepen the interest at home, for their Churches would soon begin to give more attention to the work abroad. I don’t say everybody is capable of doing it—I don’t say Dr. Clifford is—but there are many who are. (Applause.)

Rev. C. E. Wilson, B.A., late of Serampore College, and now assistant secretary of the British Baptist Missionary Society, then read a paper on “Higher Education in Missionary Schools and Colleges, Home and Foreign.”

HIGHER EDUCATION IN MISSIONARY COLLEGES.

By Rev. C. E. WILSON, B.A.

It may be necessary, in order to avoid misunderstanding in regard to the ambiguous term, "Missionary Colleges," to explain at the outset that in this address we confine our attention to *colleges on the mission field*, wherever the field may happen to be.

There are institutions for the education and training of those who intend to become foreign missionaries, established by different Churches, and some that are inter-denominational, but it is not our intention to enter into any discussion of their methods or purposes. Most of our Baptist missionaries receive the ordinary ministerial or professional training at home, and add to that their special studies for foreign work during a probationary period on the field itself. It may be taken as a general principle, that a foreign missionary needs to know everything that a home pastor knows, and a good deal more besides.

But in this instance we mean by "Missionary College" an institution which is maintained as a missionary agency, either (1) to bring the benefits of Christian culture to non-Christian youths, with the hope of influencing them and their community in favour of Christianity; or (2) to develop the powers of converts and the children of converts, with a view to their increased usefulness as leaders of society, and especially as Christian workers.

Is it necessary to defend the policy of giving secondary education as a missionary agency among the heathen? No one questions the necessity and utility of primary education. The missionary and his schools are inseparable. Popular education in the Home-lands is one of the blessed fruits of centuries of Christian freedom, but heathen lands are ignorant lands. The masses of the people there are absolutely illiterate. The hoary learning and boasted erudition of the East are the heritage of the select few only—the classes, not the masses. India and China are peopled by an unlettered multitude. In India to-day, with all that English government and Christian philanthropy have accomplished, there are still over two hundred millions of people illiterate, unable to read or write in their own tongue. The other great mission fields present a still more impressive picture of widespread popular ignorance.

Two considerations have led to the adoption of primary school work as one of the most obvious and necessary features of the missionary's life, and we may mention them here because of their relation to the argument for higher education. (a) The absolute need for preparation of the minds of the people to accept with understanding the truths of the Bible. Our religion is not based on the unreasoning acceptance of priestly direction, but on intelligent faith in the Word of God, and it is our firm conviction that we cannot expect to build up anywhere a strong Christian Church without Bible knowledge, and it is impossible to secure this to any extent without giving the power to read. (b) Schools provide the best opportunity of laying hold of the hearts of the young and making an indelible impression upon them. If the missionary can only secure a school-house regularly filled with boys and girls, of whatever kingdom, tribe, or tongue, he need not covet any grander opportunity or larger scope for his missionary zeal and consecrated abilities.

Now, these two arguments will be generally accepted as sufficient to justify missionary primary schools everywhere. The question of the best way to utilise this instrument and develop the elementary educational work of our missions is deeply interesting and inviting, but we must not allow ourselves to drift into it here, and we will do no more than point out the intimate connection between this subject and that upon which we must touch a little later—viz., the training of qualified native Christian teachers for primary schools.



REV. C. E. WILSON, B.A.

I. Coming now to the first part of our subject—viz., *Missionary Colleges for Non-Christians*—we ask: Will not a similar line of argument to that for primary schools make it clear that it is also by education that we may expect to accomplish much that our hearts are set upon in regard to classes of people in China and India, who, not being altogether illiterate, are willing to receive, and even anxious to obtain, secondary education on Western lines?

Take China for example. Who doubts that the contemptuous ignorance of foreigners among her upper classes was and is one of the chief barriers to the salvation of the land? Is it not an end to pray and labour for, that this prejudice may be utterly uprooted, and that the Word of Life may be presented to the minds of the literate class? And if they are willing to send their sons to study at the feet of Christian scholars, and there can be found men of sufficient culture and piety to devote themselves to the task of giving Christian education to Chinese youths, can we fail to rejoice and implore the Divine benediction upon them?

It may not be always necessary for us to spend missionary funds on the maintenance of these colleges. China may do that herself. The notable instance of the Shansi University at Tai Yuan Fu, founded through the efforts of Dr. Timothy Richard, took from us no missionary money, but something more than money. It took its honoured Principal, Moir Duncan, from the ranks of our Baptist missionaries. He and his staff—largely an evangelical Christian staff, too—are supported by the Chinese fund of the University, and for them all we earnestly pray the counsel and strength of God in their difficult and honourable work.

In other parts of China, Christian missions have made this higher educational work among the respectable classes an integral part of their propaganda. They make the students pay something for their tuition, but they regard the opportunity of exercising a Christian influence over the students during their college days as worthy of the cost, to them, of the labour and time of their best-qualified men and women.

In India this method is recognised very widely. Carey of Serampore, Duff of Calcutta, Wilson of Bombay, Miller of Madras, are all well-known names that at once suggest the educational method of modern missions. The plan is in outline very much what I have indicated in regard to China. Institutions are maintained by the Christian missions with missionary Principals, and missionaries as their leading professors, offering the inducements of higher Western education to Indian students, at a reasonably low fee, or by scholarship, without any requirement in the way of religious profession; it being understood that all students will attend the religious exercises of the college and the classes for Bible study. In the days when Carey and Duff began this kind of work, there were no Government universities in India, and the facilities for obtaining a European education were very scanty, so that the Missionary College could then draw up its own plan of instruction. Nowadays English is being taught all over the land, and five great universities are graduating thousands of students every year with English degrees obtained by examination in English. This has, of course, affected very greatly the educational work of Missionary Colleges. These institutions must be affiliated as university colleges if they are to exist at all, and they must keep abreast of the hundreds of affiliated colleges belonging to Government, to the Hindus, to the Mohammedans, and other communities. Their course of study must strictly conform to the prescribed syllabus of the university, and the education offered must be sufficiently sound and cheap to induce non-Christian students to accept the condition of extra Bible-classes and the missionary atmosphere of the place.

It is well known that a great deal of controversy has waged round these institutions for higher education on the mission field. I hope the controversy has worn itself out now. It is about time that we all recognised that there is room for every kind of method which godly and consecrated men and women have employed for witnessing to Christ and seeking to save souls. Given the right men, the right methods will follow in due course.

It is equally certain that, however perfect your organisation may be, if your men are not filled with the Spirit of Christ no good result will follow.

We have as individuals and societies to set ourselves to discover what the Lord would have *us* do, and how we can best accomplish our God-given tasks; and to this end we may, without bitterness, try to weigh up the advantages and disadvantages of such missionary methods as are in vogue, and decide whether *for us* they seem the best and most likely to lead to fruitful results.

1. We gladly recognise the joyful fact that such work as Dr. Duff's has been blessed of God to the true conversion of students who, in their college classes, have come under the influence of Christian men, and through them under the sway of the Gospel truth. At the same time we have to sorrowfully admit that the number of conversions that can be directly traced to educational work is very small indeed.

Probably it would be found that in the period before Missionary Colleges in India were affiliated with the Universities, the spiritual results were proportionately greater than afterwards.

In the large Missionary Colleges of 500, 700, and even more students, such as are found in Calcutta and other large centres, you will not find more than a handful—a small handful—of Christians to-day, and most of them will be probably sons of native Christians. And there are a great number of English-speaking natives to be met in India who will retort very readily to any Christian argument or appeal by the polite assurance that, having passed through a Christian college, they have made a complete acquaintance with the Bible and Christian teaching, and, being still Hindus, see no reason for troubling themselves further about it. Of course, the amount of Bible study such men have undertaken may have been very small indeed. The exigencies of university work, and the constant strain of the examination system, make it difficult to always keep the Bible-study class in the time-table, and more difficult still to ensure the loyal attention of aspiring undergraduates to a study which they regard as a gratuitous extra. In some instances it is to be feared the college Bible study is not a very impressive or exacting engagement. And we remember, too, that the public announcement of the conversion of a non-Christian student has several times practically emptied a Missionary College.

2. On the other hand, there can be no doubt whatever that a sure and quiet Christian leavening of the Indian mind is going on to-day, and to the Missionary Colleges this is to a large extent due. Perhaps one of the most important functions performed by these institutions is to keep Christianity from being thrust out of the universities. Many Government officials are so extremely cautious not to infringe upon the religious neutrality to which they are pledged, by favouring Christianity, that they seem to show a disposition to go to the other extreme and give the Hindu or the Mohammedan unfair advantages over the Christian, especially the native-Christian. The presence, however, in the university of such scholarly and devoted men as have been at the head of missionary institutions has undoubtedly been of enormous public benefit. There is, for instance, perhaps, no man who is more universally honoured and trusted in South India than Dr. William Miller, of Madras, Principal of the Madras Christian College, and for some time Vice-Chancellor of the Madras University.

3. The cost of maintaining an efficient college cannot be a light matter. The fees in the case of a missionary institution, even with the advantages offered of a staff of teachers largely European, must be kept low enough to compare favourably with other non-missionary institutions.

The Government of India is generally liberal in its grants, and there is practically no missionary institution of the kind I am referring to which does not receive State-aid. This, I know, is no impediment to many. Nearly all the Missions take grants from Government for their schools. Our lady missionaries have no scruple about it, and so far as female education is concerned, the Government has no other alternative but to make the lady missionaries its helpers and to offer them all the monetary assistance they

require to push the cause of female education. But there are some missionaries in India who are still troubled with scruples about this matter of State-aid for missionary schools, and where those scruples exist it is difficult, if not impossible, to maintain expensive educational institutions.

4. But there is a practical question which comes in for many zealous workers here: Is it necessary, in order to win the ear and the heart of the non-Christian student class, and influence it for Christ, that the missionary should devote the major part of his time and strength to the teaching of the subjects prescribed by a university that has no missionary purpose? In India certainly it is not essential. Evangelistic work of the most promising kind can be carried on among the undergraduates in any of our college towns, by men who are educationally qualified and can give their time and strength to such work. The Y.M.C.A. of America has been quick to perceive the opportunity, and has set itself to improve it by opening up several centres of work in India, with university men on their staff to give their undivided attention to Students' Institutes, with their voluntary Bible-study classes, lectures, and personal intercourse. One could not wonder in the least when, a year or two ago, the Principal of one of the large Missionary Colleges in Calcutta, an Oxford scholar, and a most able and devoted missionary, resigned his position in the college in order to give himself entirely to the work of one of these Students' Institutes. There he meets and influences the students, not of one college, but of the university.

Personally, I have the highest esteem and affection for the godly and cultured men who are engaged in this kind of work; yet it may very well be said, in all fairness, that a missionary upon whose heart the cause of the student class of India was laid as a burden for the Lord, and who desired to devote his entire strength to winning souls for Christ among them, might reasonably argue that, while he was ready to do anything for Christ, and, if necessary, to spend part of his time in teaching chemistry or mathematics, as in certain circumstances it may appear to be, yet *if it were not necessary*, he would find far greater joy and satisfaction in work for non-Christian students *outside their colleges*, where he may meet them on a purely religious basis, without any restraint or lack of freedom on either side.

There is abundant evidence that this kind of work promises to be most fruitful. Nothing in India is more impressive, I venture to think, than the accessibility of young men of this class to Christian missionaries, and it ought to be one of the first endeavours of the whole Christian Church to place evangelical, whole-hearted, earnest, scholarly missionaries in all the student centres of such lands as India, China, and Japan. For the few men who are in this work now we earnestly entreat God's richest blessing, and we also pray that the Spirit of God will touch the hearts of many of our most promising students at home with the desire to go, and the Churches with the willingness to send them.

II. We now come to the second part of our subject—the *Missionary Institutions for Secondary Education of Native Christians*.

This is a distinct work and of no less importance than the other. Indeed, as a practical question, some missionary bodies have determined to relinquish altogether the first kind of educational work, and to concentrate their efforts in this direction entirely on the development and training of their Christian community. But there is no need to discuss the matter as though any kind of rivalry were involved. This much is certain, that the education of our Christian young men and women to be teachers and leaders of the native Church is one of the indispensable tasks of every missionary body.

We must have primary schools, and foreign missionaries cannot do all the work involved in them. We therefore need native teachers—men and women sufficiently educated and with training for their work. It can never satisfy us to have heathen teachers for our mission schools. Christian teachers must therefore be raised and prepared for this work. If this is to be done adequately, it requires a properly organised institution with a staff that under-

stands its work, and proper inducements to our best and most likely youths and maidens to devote their lives to Christian service of this kind. In many of our fields, I am persuaded, we have not sufficiently dignified the office of primary school teacher.

Then, again, evangelists and pastors need to be trained for service. Apart altogether from the question of their financial relations to the Missionary Society—whether the native preacher or pastor is to be a self-supporting voluntary worker, or the agent and minister of the native Church, or the agent of the Missionary Society—it is clear that his education and training for the work of preaching the Gospel and ministering in Divine things must be the missionary's work.

A Theological Institution is required. In some mission fields this work is most successfully done in a very elementary way, and it is found that a native convert who knows but very little himself can nevertheless do excellent work among his fellows who know nothing; but as the community grows and advances in education, the preachers and pastors need higher education.

A significant feature in our missionary work in North China is the recent establishment of the Shantung Protestant University—an educational institution in which the English Baptists and the American Presbyterians have united for giving instruction to native Christian students in arts, theology, and medicine. In the first year there are about 250 students.

In India a proposal has been made, and is now under discussion, for securing the recognition of theological learning by some kind of degree or diploma, and we hope that ere long we shall have there also our united institutions for the encouragement of higher education of native Christians. It must be remembered that in India the Government universities rigidly exclude religious or theological subjects from their courses, so that for all specifically Christian education we must work independently.

Christian men or women may take university degrees in India, and with more encouragements they will certainly do so in larger numbers in future; and we hope that in the new provincial universities of China it will be possible for Christian students to take their place in the ranks of recognised scholars without compromising their profession as Christians—at present this is a matter of some anxiety—but if the higher education of Christians for either the Christian ministry, missionary, or educational work, in India or China, is to be carried on efficiently, it must be on a broader and a more equally distributed basis than it has been hitherto.

What we need is more United Christian Colleges after the pattern of Shantung University. It is impossible for each denominational mission in each of its fields to found and equip adequate schools for liberal education. And if this could be done, it is certain that the native Churches in the near future will not themselves be able to sustain so many colleges.

Denominations and sects may appear in the Christian Churches of these lands, but they will probably not be *our forms* of denominationalism; and so far as we can do so without unfaithfulness to the truths we hold dear, it is without question our duty to unite as Churches and denominations in establishing our Christian work in mission lands in such a way as to make most easy the right kind of native development in the future.

It may very easily be said that educational missionary work is, of all kinds, that for which we may expect the most speedy relief to our mission funds. As the native Churches advance sufficiently to appreciate and seek for higher education, they will surely be able to pay for it themselves.

This is, no doubt, to be borne in mind, and a wise economy should be exercised in the provision for all our schools. At the same time, it is probable that what has happened in our Jamaica Baptist Mission may happen also in other fields: that the last and longest service the Foreign Missionary Society renders the native Church will be to maintain collegiate training for its indigenous ministry. It is probably well known that the Baptist Missionary Society still supports the New Calabar College in Kingston, Jamaica, though all the Baptist Churches have become self-supporting.

Now, if collegiate work for non-Christians has its difficulties and controversies, so also has the collegiate work on behalf of native Christians.

Many objections are raised against the higher education of our young men and women, on the ground that by giving them more information, culture, and refinement than their fellows, you spoil them for lives of usefulness in humble spheres; that by collecting them in a central institution with the suitable appointments and conveniences of civilised life, you render them discontented with the simplicity of their rustic homes; that theological education is injurious because it tends to cause the Christian work that is the duty of all believers to be regarded as "professional," and thereby less spiritual, spontaneous, and effective. We have often been charged with the offence of encouraging a retrograde tendency in our young men, on the ground that a barefooted youth, after three years' study in the theological course, goes forth wearing shoes!

I fear there is not much to be said in answer to this kind of objection, except this: that the sort of tendency indicated is probably inseparable from advance in education in every community at home and abroad. I am willing even to plead guilty to the desire that the whole tone and character of the social life of our native Christians shall be raised, provided it can be done honestly and without unfaithfulness to God. And there are very many missionaries to be found, both men and women, to earnestly repudiate the suggestion that our best-educated helpers are unable to adapt themselves to the understanding, or unwilling to accommodate themselves to the lowly circumstances of the poor and ignorant among whom they are called to labour.

It is not inferior workers that are wanted for the hard work among the masses, but superior workers, with the best culture of heart and brain that we can give them.

Of course, we may possibly find that an individual has been allowed to pursue a course of study that unsettles him for the work lying nearest to him, and seems to have developed his mind in ways not immediately profitable. Students in India sometimes fail to fulfil the expectations that are held in regard to them, just as students in America or Britain do.

But, all the risks notwithstanding, it is a safe policy to put your very best into the cultivation of young and promising native Christians. You will not always reap what you expect, but sometimes vastly greater and better harvests. And we can afford to be patient with any of our young native Christians who, furnished with new ideas and ambitions, wish to strike out on new lines, and serve God in ways we did not teach them. It is the way of progress, and we can trust God's providential care to over-rule and direct these signs of new life and vigour.

In conclusion, we submit that the joy and privilege of taking any share in the preparation of the future Church of mission lands for its great work cannot be overstated.

After nine years' experience of it, I say without hesitation that I do not believe there is any work in the world more worthy of the dedication of the best gifts and the greatest wealth of heart and energy than that of training native Christian youths for the Lord's work. It is not showy or romantic work. It is often disappointing and always heavy and exacting; but it is full of joyous satisfaction. If you cannot yourself give much time to itineration in villages or preaching in cities, you can multiply yourself by the number of your students, and do better work through their native minds and lips than you could directly by your own. You touch the solution of most of our great missionary problems there. The students of to-day will be the leaders of the Church in twenty-five years' time. Who can say what changes will take place in India or China in twenty-five years, or how much will depend on the behaviour of those who will be the native Christian leaders then and are our students now? Christian literature has still to be made in the East. Scripture translations in Eastern tongues are little more than tentative yet. Hundreds of versions have yet to be begun. While foreigners are doing their work nobly, and will do it, yet

there are many of the best things that are reserved for native Christian scholars to do.

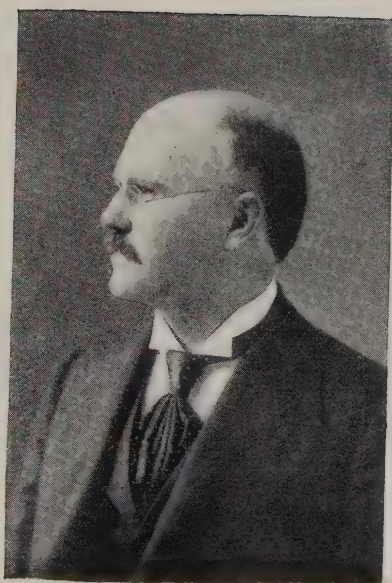
When the Chinese theologian, who has been trained to study the Word of God in the original tongues, sits down to prepare a Biblical Commentary for the Church of China, it will be something different from anything an Englishman or an American would compile, you may be sure; and the kind of controversial or doctrinal treatise that is produced by a Brahman Doctor of Divinity will not improbably be more impressive and convincing to the Indian mind than even a translation from a German author.

It is often said that the ideal of the foreign missionary in every field is to hasten to make himself unnecessary, and there is no surer method of setting the native Church on its own feet and providing it with the means of wise self-government and strong self-advancement, than by training up its men and women in sound scholarship, evangelical earnestness, and whole-hearted devotion to the Saviour Lord.

THE DISCUSSION.

The Chairman: Rev. Dr. Gray, who is the next speaker, graduated from college in 1878, and from the Southern Baptist Seminary in 1883. He served as pastor from 1883 to 1901, and was then made President of the Georgetown College, Kentucky, which position he resigned to take up the work of secretary to the Home Mission Board of the Southern Baptist Convention. He is a member—and I think in this he will be quite unique in the annals of the Congress—of the Cecil Rhodes Scholarship Committee for Kentucky. But the best thing I have to say is that he has graciously favoured me as a guest at my house; and two more delightful guests than the two American visitors who are staying with me I have never had the privilege of seeing in my home.

Dr. Gray: I think one hour and a-half would not be too much for this subject. I feel very like a servant-girl who was brought in at a certain house as an extra servant. The mistress took great pains to give her complete instructions about the dining-room, and was particularly anxious to impress upon her the fact that the food must be brought in on the left-hand side of the gentlemen. To help the servant to remember she said: "Be sure to bring it in on the side of the buttonhole." We were all seated at dinner, and the new servant came to me. After surveying my coat critically for some time she suddenly burst out: "This yer white man's got a buttonhole on both sides." Well, Mr. Chairman, I am allotted ten minutes in which to open this discussion, and I certainly feel that there is room for ten minutes on both sides of the question—on the Home Mission side and on the Foreign Mission side. I am going to give some general principles, and you can apply them to the educational work at home or abroad. What we are striving for in Christian work outside of mission fields, namely, the fullest and highest development of Christian character, should be our aim in mission fields at home and abroad. The field is the world. Making due allowance for conditions and environment, the world should everywhere be brought under the authority of its rightful Lord and fashioned after His own image and likeness. How can this be done? For the attainment of this high and holy purpose, leadership is a prime condition of success. In the establishment of Christianity throughout the Roman Empire, in the planting and training of the first Churches, God chose Paul, the great constructive genius of the Christian centuries, extra to and outside the twelve apostles, who for leadership was more valuable than all the twelve combined, who both blazed the way through forests and built great highways for future generations, who laid foundations and erected superstructures, who took the truth, learned from others, and received by revelation from God, and gave it enduring form in writings that are immortal. The necessity for Pauline leadership in the first century is equalled by a like necessity for leadership in every succeeding century. Education of the right sort must furnish Christianity with its keenest, strongest weapons of defence and its most potent agency of progress. The apologists



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and dogmatists from the days of Justin Martyr and Athanasius and Augustine, to the days of Fuller and Hodge and Hovey, have been God's anointed leaders in the Christian warfare against error and sin. Now, with Baptists, to make the leadership of such men most effective we must have a great constituency of growing intelligence and consecration. With us there is neither pope nor priest, whose word is law, to keep men in loyalty by continuing them in ignorance. The light, the full noonday light of the truth which makes us free, is what Baptists need. The world is making progress in the truth, and the nations known as Christian are leading in this progress; and Baptists are contributing their part in the onward movement. It is doubtful whether in recent years, all things considered, any religious body has made so rapid progress as have the Baptists. The best thought of the times—liberty, equality and fraternity—is happily in accord with the very genius of our Denomination, and no people on earth have greater reason than Baptists for intelligence among both their leaders and their constituency.

In considering the permanency of the work, I mention the evangelist, the pastor and the teacher—these are ascension gifts of the permanent and not of the transient order. Correctly adjusted and properly stressed, this triple alliance of gifts will make the highest use of that noble trinity of graces—faith, hope and love—and hasten, as nothing else can do, the coming of Christ's Kingdom throughout the earth. Every mission field needs the Christian teacher, with his high calling, charged with the ministry of reconciliation and Christian culture, his soul aflame with love for God and man. For such the day of opportunity is at hand. He and his fellows are to make more permanent the work of the evangelist and pastor. The best agencies of Christian culture they are to lay on the altar of Christ for the salvation of souls and the development of character. As a matter of course they will teach science, literature, and art. Likewise, in this commercial, utilitarian age, the more practical phases of life they will not neglect. Allowance will be made for differences of clime, and country, and race, and conditions. Sanity will govern the means and methods of instruction, and the best culture of Christian civilisation will be our ultimate aim for every mission field. Science will lend its light, art its inspiration, and ethics its culture. With these we will go into the dark places of the earth, far and near, to make the world better. But none, nor all of these agencies combined, can bring salvation to a lost world. Christ is its only hope, Christ crucified, risen, ascended, interceding, now, as in the days of Paul, to the Jews, a stumbling-block and to the Greeks foolishness, but to all that believe on Him the power of God and the wisdom of God. To bring men to Him, and Him into men, must be the ruling passion. Culture is good, and can and must serve to make us complete in Him. But let the conviction, always and everywhere, be that Jesus Christ is the ground of salvation, the ideal of culture and the goal of life. (Applause.)

Beginning the open discussion, Mrs. J. E. Givens (Kentucky) spoke on "Higher Education," and told the story of a negro preacher who announced that he would not take any particular text, but began by telling about the revelation in Genesis, then went on to speak of the children of Israel crossing the Red Sea, and afterwards spoke of Esther and Job, and finally got to the story of the Crucifixion and the Book of Revelation. Asked afterwards where his text was, he said: "I wasn't 'tal 'tic'lar; I jest took it all thro' the Bible!" (Laughter.) She, however, desired to speak of the one subject of Higher Education. Continuing she said: It is my pleasure to be connected with the school Dr. Morehouse represents. At one time it was thought of removing this form of education—Higher Education—from our school, and it caused a good deal of feeling among the students, because it was felt that this was really what we needed. Of all schools, the missionary school cannot afford to dispense with Higher Education, and for this reason. In these schools there are trained teachers and preachers who are sent forth among the poor and the middle-class, and these classes depend almost entirely on what is taught them by their preachers and teachers. If these are not well enough equipped with this larger culture, they will not, and cannot,

lead the people so well; for in our country these classes to which I have referred are almost entirely dependent on what the preacher tells them. So it is in most communities. One reason why there should be this Higher Education in the missionary schools is, because there are much larger numbers there than in other places. Many speak of the need for the cultured and trained hand; but to have this it is necessary that the mind should be trained in order that the hand may do its work aright; and it is necessary that the heart should have the grace of God that both head and hand may be assisted. A story is told of an Indian preacher who preached a very short sermon. Afterwards somebody said: "What's the matter? You preached a very short time." "Oh!" said he, "there were only forty there, and that means there will be poor pay; so, poor pay, poor preach!" Well, it is something like that with the teachers in the rural districts. Sometimes they have not the cultured mind and heart and hand that enables them to give the best, and so there is "poor pay and poor teach." This fact makes the Higher Education, given in our missionary schools, the more necessary, and you have an example of what it can accomplish in Mr. Britt, who stood and sang to you the other evening. He has the well-trained mind, and the well-trained voice, and his work is acceptable everywhere, because the school Dr. Morehouse represents has given him a chance. Then, again, there is Dr. C. H. Parrish; he is the head of one of the largest schools, and he is doing all he can to educate and uplift his brethren; he comes from the same school, and he, too, is a capable and well-trained man, capable not only of leading his own people but of leading any people. From this school, too, we are sending forth college-bred women who are going down in the slums among our sisters, and are doing all they can to uplift the people. In offering Higher Education to those in the missionary schools, you find that those trained there are willing usually to do Christian work; but our young men trained in the ordinary higher schools are not willing to do such work. Those are the men who are sometimes "puffed up," but the negro who comes through our school, and has the grace of God in his heart, is willing to give his all. (Applause.)

Rev. Solomon Ginsburg (of Brazil) spoke on the subject of the first paper. The first speaker, he said, spoke chiefly on the work in India, and gave excellent information about the work done there. Having been in Brazil for the last fifteen years, and having organised about twenty self-supporting Churches and three mission fields, I think you perhaps would like to know how we have been able to do it. Of course, I am not trying to teach you, but I am just endeavouring to show you how I think it could be done, especially in a country where there are a large number of Roman Catholics. I want to give one example of a self-propagating Church. This one is at Campos City. One of our principles is to establish first of all a strong centre, and to equip it with all necessary materials, if there are the means to do it. I therefore agree with Dr. Gray that three kinds of men are needed on a large field—the evangelist, the pastor and the teacher. After organising this centre and supplying it with a church building, and a school and teacher, we try to spread our influence through the converts themselves. In 1893 I took charge of a little public mission in Campos. There were twenty-five converts, and I spent two years in teaching, organising and strengthening that centre. During the two years we built a Church worth 5,000 dollars, having its own pastor and doing evangelistic work and teaching. From here we tried to penetrate into the interior. If there was a family living outside the city and attached to us, we tried to make them interested in proclaiming the Gospel, and so to become a centre for future work. If there was no family in a certain place, we tried to place one there if we saw it was for the good of the whole work. Well, outside the city we had a little family of interested converts. But the neighbourhood was a bad one, and the people round about had the reputation of being even murderers and assassins. I was warned against attempting to begin work there. However, I thought that was the place where the Gospel was wanted, and so my wife and I got a little organ and went and hired a large hall to begin preaching. (Applause.) The first night the whole town turned out, and the leader of the persecutors was the "boss"

of the place, who was also the leader or chief of the police. They threatened us, and said they would not allow us to preach. However, I attempted to do so, and next day I was taken off to prison and kept there ten days and nights. Not even my wife was allowed to visit me. After my imprisonment I came back to the same place and continued the work—(applause)—and in less than six months we had organised a Church. In less than five years that little Church had established five others, and was one of the strongest centres of the Southern Baptist Convention in that country. (Applause.) One of the first things I try to teach is the principle of “paying the tithe,” if you like to call it so. You will realise why I do that if I say that I am a Jew and believe in the principle of the tithe. (Applause.)

Rev. W. K. Landels (Italy), son of the late Dr. Landels: I have asked to speak on this subject, because I take an altogether different view from that taken by the brother who introduced the first subject. I like the title “self-support” and “self-propagation,” for to me it speaks of self-sacrifice. The infants must be carried for a certain time, I know; but do not the mothers teach their children to walk, and when they begin, surround them with loving care? This, it seems to me, is the method to be followed with our native Churches. This is a point which gives me a great deal of thought. As soon as you have gathered together a few who have become Christians, they want to have a pastor of their own. We say: “You can, but it must be one of your own. Seek out a brother who is full of the grace of God, and we will do all we can to encourage and help you.” But it is impossible to give pastors to all our Churches. In the Alpine mountains we have one brother who looks after seven parishes, four Churches and twelve places where the Gospel is preached. Of course, it is impossible to do it entirely by himself, and so he has taught some of the brethren to teach and preach to their people. In all cases it is necessary to act according to circumstances. A deputation went to one of our brethren from the Mayor and Town Council of one of the little towns to ask him to come and establish an evangelistic Church there. They said that with one single exception the whole of the population was ready to receive them and to form a Church in place of the Roman Catholic Church. We had a meeting of three hundred people when we went there, and we proceeded to tell them what our Church taught, and what we should teach. We told them we would not take the place of the priests in baptizing infants, and that we would not give anything towards the support of a pastor. They must begin to gather money and find the whole of the necessary funds; we would try to do the spiritual work. Then we said: “Now are you ready to receive us?” We had a unanimous vote, and now we are having meetings in the open-air—a very difficult thing to do there. There are never less than three hundred, and amongst them the whole of the Town Council. So I think this is the principle on which we must work. We can say to our Missionary Societies: “Give us, if you can, three times the amount you do give us for the extension of the work, but do not give us a single penny for the support of native Churches.” Let us teach our converts the duty of self-support, and this great principle: that if the people of the earth are to be won for Christ, it will be through the self-propagation of the native Churches. (Applause.)

Rev. J. J. Blackshear, A.M. (Texas), who was to preach, the Chairman said, at Westbourne Park Church on the following Sunday, spoke on the subject of mission work among his African brethren. He said: Among the many things the Lord Jesus said He bade us, “Owe no man anything.” I have been listening and giving attention to several of the addresses, and I could not help thinking of the debt that the Church owes to one part of the world. The nations of Europe and America have greatly profited from the land of my fathers, and I say that to Africa they owe a greater debt than to any other land. The nations of Europe have taken different parts of it, and have profited politically and materially. They have gathered gold and diamonds from the valleys to their own enrichment; and many of the States of America have become wealthy because of the labour of my brethren and the cotton products of the South. They all owe a debt to Africa, and it is more important to pay

a debt than to make new conquests. If Christianity is to bring any asset to human conduct, that asset ought to be the desire to pay one's debts, and you owe it to that land to give the Gospel to its peoples. It is an indisputable fact that God has appointed that part for the black man, and I say again that you owe a great debt to it. Pay your debts. (Laughter and applause.) There has been greater success in extending the Gospel to the black races than to any other beside yourselves. There are, for instance, nearly twelve millions of us in the United States, and under Baptist influence alone there are nearly five millions, with two millions of them members. Why, then, this apparent cessation of effort? We have listened to the statement of the urgent necessity for schools in China, in Japan and India, but no word have we heard about schools for the people of Africa. It has been demonstrated beyond the doubt of the most prejudiced mind that the negro can receive anything the white man is able to teach him. (Hear, hear.) The schools of the American Baptist Society have taken in negro men and women, have trained them, and then have sent them forth to do a great work. Why not establish a multiplicity of these schools? There are no walls to break down, no long-established system of philosophy to be overcome; nothing to face but a suspicion of anything like insincerity. There is a burning desire among us to help in spreading Christianity. Why not a new effort to enable us to go forth and bring our African brethren to Christ? We can do it better than you. You can get a good deal done, but not until the millennium comes will it be as easy for the white man to carry the Gospel to the black man as for the black man to do it himself. These obstacles you might modify or remove, and so give the negro Baptists a fair chance of getting to their brethren. Then there will be a marvellous success in extending the Gospel of Christ. (Applause.)

Rev. H. P. McCormick (Virginia), thirteen years a missionary for the Southern Baptist Convention, and since a home missionary at Porto Rico, said: Our beloved and honoured missionary from South America has "hit the nail on the head." I believe it is the duty of every Baptist Church, since it is an independent body, not only to sustain itself but also to propagate the Gospel of Christ. We are proving over and over again that it can be done, and we are proving it in India; for the Baptist Church has stood always for the propagation and self-advancement of the Churches. I am familiar with the work in India and elsewhere, and wherever a Church has set itself to advance its work, whether among Roman Catholics or among Pagans, it has been able to support itself and extend the Kingdom of Christ. If we seek Apostolic methods—as we ought to do—we may expect to develop along Apostolic lines. Money is needed to help the brethren to build Churches and schools, and it is needed also for support of evangelists, but not, commonly, for the support of native pastors. The missionary, I think, should extend the work of evangelisation, and should not himself be a pastor. If he is, he finds himself hampered by a pastorate when he ought to be free to organise and establish Churches in other directions. Not only so, but any natives who are supported by British or American money ought to be expected to do the work of evangelists, rather than the work of pastors. The burden of self-support must be placed, almost from the first, on the native Church. Let the missionary be content to guide and sustain, and let there be placed before the people this obligation: "If ye love Me ye will keep My command," not forsaking the assembling of yourselves together on the Lord's Day, and "wherever two or three are gathered together I will be with them." Let them understand that if they gather themselves together in this way, God will raise someone up to instruct them in the Word and to be their pastor. And let us remember it is easier to get bishops and pastors than to start Churches. There is never a Church where God is not ready to raise up, not only one, but more than one as pastors. But the result we are most anxious for is the establishment of self-supporting Churches. The missionary sometimes writes home: "If we had more money and men we could increase our work." But if he binds himself down to a pastorate he must be confined to a little centre of light. Let him begin new Churches, and then tell the natives



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to pray that God will raise up a pastor for them. He will do it. Let the missionary and such natives as may be supported by European or American money go forth to establish more Churches. It gives dignity to their work and takes away from the natives any possibility of the opprobrium that they are hirelings. It gives not only an enlarged missionary sphere, but also enlarged influence and power to the missionary from abroad and the native at home. (Applause.)

The Chairman: I regret to have to introduce a very painful incident. One of our delegates—a delegate from the Southern Baptist Convention—Homer Anthony, of Arkansas, has been knocked down by an omnibus. He has been taken to the hospital, and is dead. We cannot do better at this moment than to pray for the friends of this brother that He will sanctify to them this most sad occurrence. It was at first thought that the deceased was a coloured ministerial representative, but he was found to be a white delegate—a physician.

A delegate, who said he had known the deceased for thirty years, testified to his high Christian character.

Rev. J. C. Carlile led the assembly in earnest prayer on behalf of the relatives and friends, and the Secretary was requested to send a message of heartfelt sympathy from the Congress. The incident necessarily produced a very painful sensation.

After the singing of a hymn, Rev. A. J. Rowland, D.D., of Philadelphia, secretary of the American Baptist Publication Society, read a paper on the "Printing Press and Christian Literature as Missionary Agencies."

THE PRINTING PRESS AND CHRISTIAN LITERATURE AS MISSIONARY AGENCIES.

By Rev. A. J. ROWLAND, D.D.

Every student of modern history must have noted the value and power of the Press in all great movements. It was no accident that the discovery of the art of printing preceded the Reformation of the sixteenth century. Had Luther and his fellow Protestants been deprived of the aid of the printing press, and so had been unable to multiply and distribute their translations of the Scriptures, their commentaries, and their almost numberless books and pamphlets, throughout Germany and the world, it is doubtful whether their protest against the Church of Rome would now be anything but a memory. The rapid diffusion and growth of the early Methodist movement were due in no small degree to John Wesley's more than two hundred treatises on various doctrinal and practical themes. Harriet Beecher Stowe's "Uncle Tom," and Hinton Rowan Helper's "Impending Crisis" were probably the most powerful agencies in precipitating the struggle which led to the abolition of American slavery. When Neal Dow was once asked how he succeeded in carrying Maine for prohibition, he replied: "By sowing the State knee-deep with Temperance literature." Political and reformatory campaigns nowadays are conducted largely by means of the Press. During the last Presidential campaign in America, the Spell-binders, who expected to be called to pour their eloquence upon enthusiastic crowds, were compelled either to stand, like the labourers in the parable, saying, "No man hath hired us," or to speak to small and unresponsive audiences. At the same time, the people were quietly reading and making up their minds. It is not too much to say that no great movement in modern times, whether social, political, or religious, whether the Puritan of the seventeenth, the French of the eighteenth, or the changes and reforms of the nineteenth century, could have been brought about and carried forward to successful completion without the strong aid of the Press.

Nor is it only in the greater and more notable movements that the power and value of the Press are manifest. Those quieter changes which take place

in character and society, and which really determine the life of the world, are wrought in no small degree by the printed page. There is scarcely anyone living who has not been influenced by the books and papers which have fallen into his hands. A good book has turned many a soul from folly and sin to truth and God, and has given holy purpose and direction to many a life. An evil book or paper has broken many a soul's moorings and sent it forth to shipwreck and ruin. Social changes for the better or worse are also often due to the printed page. A well-selected library purifies and elevates a community, while the circulation of evil books and literature lowers the general moral tone, and opens wide the doors to vice and crime. Books, as Milton says, "Do contain a progeny of life as active as the soul, whose progeny they are. A good book is the precious life-blood of a master-spirit embalmed and treasured up to a life beyond life." It is impossible for men to come in contact with books, whether good or bad, and not be influenced by them for time and eternity.

Comparisons are sometimes made between the power of the Press and that of the spoken word, to the prejudice of the one or the other. Such comparisons are needless and foolish. These two great forces, instead of being set in opposition to one another, should be linked in happy union. The best and wisest of men have always done this. Mr. Spurgeon, while pre-eminently a preacher, could not be satisfied with merely proclaiming the Gospel from the pulpit or platform. Much of his time was spent in preparing his sermons and lectures for the Press, in writing and compiling books, in editing his magazine, and in sending colporteurs to carry his publications to the homes of the people. By these means he influenced and won thousands who never came within the reach of his mellifluous and eloquent voice. That voice is now still, but in printed book and sermon Mr. Spurgeon continues a living force among men, and will so continue for many years to come. What is true of Mr. Spurgeon is equally true of Chalmers, Beecher, Talmage, Phillips Brooks, Maclaren, and a host of others who have employed both these forces in their work for God and humanity. It has often happened that the power and influence of the preacher or orator has been immensely multiplied by the use of the printed page. Some men have accomplished vastly more through "the pulpit on cylinders," as Dr. Talmage was wont to call the Press, than through their oral utterances, noble and inspiring as they undoubtedly were. E. L. Hull, of King's Lynn, occupied a small place during his short lifetime, and would doubtless soon have been forgotten if, after his death, his brother had not gathered his sermons together and given them to the world in book form. In his pulpit he spoke to but few, now his uplifting and eloquent utterances are read and appreciated by many. Had the sermons and addresses of F. W. Robertson not been published, how small would have been the influence of perhaps the most inspired and inspiring preacher of the last generation. Similar instances are innumerable. The truly wise man cannot, therefore, be satisfied with merely using one of the two great forces which move and influence human minds and hearts. If he would do his utmost, he will, while heralding the truth from pulpit or platform, also give it the wings of the Press and send it the world around. Had present circumstances prevailed when our Risen Lord gave His great commission to His disciples, I believe with all my heart, He would have said to them what he afterward said to John on Patmos, "What thou seest, write in a book," and that He would have been careful to include in the means they were to employ to make His Gospel known among men, the printed page.

Certainly no argument is needed to prove that an instrument, or force, whose power has been so manifest in the great movements of the world, which is so effective in influencing character and society, and which is recognised by the wisest and best of men as worthy of their utmost use, must be of utmost value as a missionary agency. In both Home and Foreign Missions it must be evident that the Press is not only an efficient, but an absolutely indispensable aid. Without religious literature the best results in the work of missions cannot possibly be attained.

Missions, whether at home or abroad, have at least two phases—the evangel-

istic and the educational. The true missionary cannot content himself with simply preaching the Gospel, or with winning men to faith in Christ. He must see that those who are brought to Christ are properly instructed. In missions, as in all other Christian work, the final aim and object must be the formation of an intelligent and Christlike character. The basis for such a character must, of course, be laid in a living faith which unites the soul with its Saviour, but the work thus begun must be carried forward by building men up in righteousness and truth. Unless both these phases of work receive due attention, missions can never be permanently prosperous or successful.

Now, both in evangelisation and edification, the Press can be made singularly effective. The Word of God and the literature based upon it may be, and indeed often are, the precursors or pioneers of the preacher; the John the Baptists preparing the way of the Lord. The tract, or book, frequently accomplishes what the missionary cannot accomplish. It has wider opportunities, and a more open field. It can go where the missionary himself may not enter. It can cross boundaries forbidden the spoken Word. It secures an attention which is often refused the speaker. It gains a quiet consideration at times when the soul is most receptive, the influence of which cannot be estimated. It must be remembered that truth and error enter the mind and heart as surely by Eye Gate as by Ear Gate, and that they have the same effect, whatever the port of entry. The value of religious literature to the missionary in his evangelistic work must, therefore, be immeasurable. Even greater is its value in his educational work. Surely no better or wiser method could be employed in imparting the truths of the Gospel to new converts from formalism or heathenism than the Word of God itself, and a literature which seeks to give men a better understanding of that Word, and to build them up in all the elements of an intelligent and noble character. It is, indeed, difficult to see how, without such literature, any satisfactory work of edification can be done at all.

As a matter of fact, all true missionaries, whether at home or abroad, have always recognised the value and importance of religious literature as a missionary agency, and have sought to utilise it to the utmost in their work. Wm. Carey, the founder of modern missions, gave most of his time and energy to the establishment and maintenance of his press at Serampore. From that press came twenty-four translations of the Scriptures, and a large number of lexicons and other valuable books and pamphlets in the varied dialects of the people to whom he gave his life. The *magnum opus* of Adoniram Judson was his translation of the Bible into the language of Burma. So far as I know, there is no missionary who does not long and plead for a mission press. Without the Bible in the language he is compelled to use, and without Christian and denominational literature, he feels his hands tied, and his labours retarded. From all parts of the world to-day comes the imploring cry, "Give us, in the tongues of the people to whom you have sent us, a literature that will meet their needs."

Nor is it only in the direct work of Missions that the Press and religious literature are desirable. In order to the successful prosecution of missions it is of the first importance that Christians in the Homeland should be interested in missionary enterprises, and be filled with a missionary spirit. It is the lack of such interest and spirit which gives ground for the charge that the Church of our day is merely playing at missions—expending thousands in the great work of converting the world to Christ, when it should be expending millions, and sending into mission fields hundreds when it should be sending thousands. What is needed everywhere is that Christian people in the Homelands should realise more deeply and earnestly their obligations to give the Gospel to the perishing, and to be more willing to spend and be spent in missionary service.

Surely it must be evident that the Press is all-important in bringing about this better state of things. Nothing is more likely to create and foster a missionary spirit than the systematic publication and distribution of the proper sort of literature among the Home Churches. It is from the printed page the people must mainly secure the information concerning the various phases of missionary work, without which there can be no intelligent interest and no

hearty and sustained support. The more we can induce men and women to read, not only the special literature devoted to missions, but also the more general literature in which the teachings and spirit of our Lord are enshrined, the more workers will be ready to offer themselves and the more money will flow into our missionary treasuries.

Both directly and indirectly, therefore, the Press and religious literature are missionary agencies of the utmost value and importance. We can neglect them only to the disadvantage and peril of the great work of winning all men to Christ, which has been laid on our hands and hearts.

The question now arises, and this, I take it, is the main question to be answered at this Congress: What have Baptists been doing in this direction? What religious literature have they given the world, and how have they utilised this literature in the salvation and upbuilding of men at home and abroad?

In reply to these questions I shall have time to speak only of those publishing agencies which have been organised by the Denomination itself. Baptists, from Roger Williams and Balthazar Hubmaier to the present day, have not been slow in expressing and writing their convictions, and hundreds of publishers, for a proper consideration, have been ready to help them to get these convictions into book and pamphlet form. Much good has been done in this more private fashion, and the hundreds of thousands of books and tracts written by Baptist authors and issued by their publishers have had no small influence upon the life of the world. It would be a pleasant thing to enumerate such publications, and to make due acknowledgment of the great debt the Denomination and the Christian world owe to their authors and publishers. It would also be pleasant to mention the scores of denominational magazines and papers which have been and are now being issued in all parts of the world, and which have proven themselves so large a factor in Christian and denominational life and work. But we must content ourselves at this time with enumerating and briefly describing only those more general publishing agencies organised by the Denomination itself.

The oldest of these is the American Baptist Publication Society, established February 2, 1824, in the City of Washington, and two years later removed to Philadelphia, which has ever since been its home. For the first few years of its history the operations of this Society were greatly hampered by lack of means. Gradually, however, it gathered strength. In 1840 it became distinctively missionary by the employment of colporteurs, being the first organisation in the world to utilise that splendid arm of missionary service. As the years advanced it allied itself to the Sunday-school movement, and has for a long time not only provided the literature needed in that most important branch of the work of the Churches, but has sent scores of Sunday-school missionaries into the field to establish Sunday-schools and make Sunday-school work more effective. In 1882 it became the Bible Society for American Baptists, and since that time has gathered and expended nearly half-a-million dollars in the printing and distributing of the Word of God. Its headquarters at Philadelphia are, probably, the finest property in the world owned by Baptists. It operates its own printing house, said to be second only to the Government printing house in size and equipment. To better perform its functions it maintains six branches in different parts of the United States, and is in co-operation with many agencies both in America and other parts of the world. Its work has been by no means restricted to America. In 1855 it sent Mr. Wiberg to Sweden, and had charge of Baptist interests in that country until 1866, when it transferred the Swedish Mission, then aggregating 176 Churches, with a membership of 6,606, to the American Baptist Missionary Union. In 1872 it responded to another call from Sweden, and for three years supported Mr. Stadling, Dr. Wiberg's son-in-law, in laying the foundation of the Swedish Publication Society. In 1878 it sent Dr. Philip W. Bickel to rescue the publishing and colporteur work in Germany, begun and carried on by Mr. Oncken, and continued to support Dr. Bickel until that work was able to maintain itself. From 1872 to 1877 Mr. Van Meter was its representative in Italy, and from 1883 to 1891 it conducted missionary operations in Turkey

and Armenia. At present it is helping to establish a Publication Society in Norway. It is also assisting in the publication of papers, tracts and books in connection with missions in Porto Rico, Cuba, Brazil, China, and other parts of the world. In other, and even more direct ways, it is also largely aiding the mission organisations, State and national, in America both in home and foreign work. Its influence, therefore, may be said to be world-wide.

The magnitude of the operations of the American Baptist Publication Society may be seen from a few facts. Its total receipts in all departments last year were \$901,043.54. Thus far it has issued over one thousand million copies of books, tracts and papers, under more than three thousand titles. The Society not only publishes the Bible in the received version, but has a version of its own, made by the best Baptist scholars. It has two commentaries on the New Testament, and is engaged in completing a commentary on the Old Testament. Its books cover all phases of Christian life, thought and work, comprising treatises on theology, Church and denominational history, ethics, homiletics, and many other subjects. It has issued hundreds of volumes for the home and the Sunday-school, and its pamphlets and tracts are adapted to all departments of Christian life and labour. A considerable number of its books are on distinctively missionary subjects, published for no other purpose than to help the cause of missions. Its publications are by no means restricted to the English language, but include papers, tracts and books in German, Swedish, French, Portuguese, Italian, Finnish, Slavic, and indeed all the other tongues employed by the polyglot people who have made the United States their home. Its Sunday-school helps number 21, and last year more than 47 millions of these were issued. From its grant funds it gives every year many thousands of Bibles, books and periodicals to missionaries, ministers, Churches, and Sunday-schools unable to purchase these supplies for themselves. Since 1865 these grants aggregate nearly \$500,000.00.

The value of this Society as a missionary agency must be apparent. The circulation of these millions upon millions of printed pages cannot be otherwise than immensely helpful in the evangelisation and instruction of vast masses of people. No one can begin to estimate the results accomplished by the distribution of all this literature in the conversion of souls and their upbuilding in truth and life. Besides this, the effect upon the denominational life and growth has been inestimable. The publication and wide diffusion of the Society's tracts, books and papers have not only promoted denominational unity, and clarified denominational beliefs, but have put into the hands of Baptists the most effective means for imparting the knowledge and securing the acceptance of Baptist principles. Baptists have had a remarkable growth in the United States. Who can estimate how much of this growth is due to the literature provided so copiously and given so freely by the Publication Society!

Let it be remembered also that this Society has not been content with merely issuing the best of books, tracts and papers. It has also seen to it that these publications are carried to the homes of the people. By means of its missionaries it has sought to combine the printed page with the living voice. The latest phase of its operations is the employment of Chapel Cars and Colportage Wagons. These cars and wagons traverse the newer and rapidly-growing sections of the United States, as well as those portions of the older States which cannot well be reached by the ordinary methods of Church activity. The six Chapel Cars now in the service of the Society have been wonderfully blessed of God. Though it is only twelve years since the first car began its work, and only five years since the last car was dedicated, 127 Churches have been organised, 235 Sunday-schools have been established, about 5,000 persons have been baptized, and over 15,000 conversions have been reported. Like statements could be made with regard to the work of its more than fifty Colportage Wagons. The total number of missionaries employed by the Society since 1840 is 4,591. These devoted men have visited 1,962,530 families, sold and given away 187,229 books, scattered 51,128,742 pages of tracts, organised 13,579 Sunday-schools and 1,501 Churches, and baptized 33,507 people.

I have given a somewhat full account of the history and work of the American Baptist Publication Society, not only because it is the oldest, and doubtless the strongest, of our denominational publishing organisations, but because it shows what has been done in the promotion of missionary enterprises by the use of religious literature, and still further because it illustrates what use may be made of the Press, not only in missions, but in all of our religious work. But while the oldest and strongest of such agencies, this Society is not by any means the only one. There are other similar organisations which equally deserve mention. To these we now turn, giving our attention first of all to organisations having their home in America.

The Southern Baptist Convention, which comprises and combines the Baptists of the Southern States of America, in the year 1891 created a Sunday-school Board. This board during the fourteen years of its history has been very prosperous and successful, and has done most excellent work. It issues periodicals and other Sunday-school helps, and has also given the world a number of useful books and tracts. It supports several Sunday-school missionaries, and also does considerable Bible work. It is closely allied to the cause of Home and Foreign Missions, which it seeks to aid in every possible way. The headquarters of the Sunday-school Board are at Nashville, Tenn., where it occupies a spacious house of its own, purchased two years since, and paid for out of the profits of its business.

The negro Baptists of the United States, most of whom belong to what is known as the National Convention, within recent years have established their own publishing house also at Nashville, Tenn. This publishing house, like the Sunday-school Board of the Southern Baptist Convention, supports several missionaries, and issues Sunday-school periodicals, books, and other supplies for Church and Sunday-school use. Its books and papers are written by negro authors, set up by negro compositors, and printed on presses owned and operated by negro capital and skill. This publishing house also seeks to be helpful to missions at home and abroad.

The German Baptists of the United States have their own Publication Society, with headquarters at Cleveland, Ohio. This society furnishes the German Churches and Sunday-schools of America with helpful papers, periodicals and books in the German tongue. Probably no organisation has been of greater service in winning the Germans of America to accept the truth as believed by Baptists.

Our Baptist brethren in Canada also have a Publishing House at Toronto, and there are indications that what are known as Landmark Baptists, who are mainly to be found in the South and South-Western States of the American Union, are about to establish a publishing house to meet the encroachments of what they deem dangerous tendencies toward liberalism in doctrine and polity which they think are manifesting themselves in Baptist Churches. It will thus be seen that American Baptists are abundantly provided with publishing agencies. Probably they are more numerous than strict necessity demands. Nevertheless, they are all useful and helpful.

Of the denominational publishing interests in other lands I shall have space and time for only the briefest mention. In Germany the publishing work began long ago by Mr. Oncken, has been since 1878 under the wise and vigorous management of Dr. P. W. Bickel. The headquarters of this work were for many years at Hamburg, but were removed in 1900 to Cassel. At this central city the Baptists of Germany own a spacious building, and from this building the German Baptist Publication Society sends out many books, tracts, and papers for both Church and Sunday-school use throughout Germany, Austria and Russia. The society also employs colporteurs who do most effective service in the proclamation and distribution of evangelical and denominational truth. The value of this society as a missionary agency can hardly be estimated.

The Swedish Baptists maintain in Stockholm their Publication Society, which for many years has been providing Sweden with a pure and wholesome literature. I am sorry that I have not the facts to give in detail with regard to the work of this organisation, but there can be no question that it has been

one of the greatest aids to evangelical work in Sweden. In Norway also the foundations of a strong publishing house are being laid, upon which it is hoped in coming years a splendid superstructure may be erected. The Norwegians and Danes are feeling greatly their need of evangelical literature, and every possible effort is being made to supply this need at no distant date.

England has its Tract and Book Society. This society has been in existence for a number of years, but its operations have not thus far been very extensive. It has recently greatly enlarged its scope and facilities, and now gives promise of accomplishing very much more in the future than it has in the past. The time is doubtless at hand when from the Tract and Book Society many most valuable publications will be added to those already issued, and the society become one of the chiefest helpers in the fuller evangelisation of the United Kingdom and the world.

In foreign lands, so far as our Denomination is concerned, the work of publication is but just fairly begun. There has been for some years an excellent and efficient mission press at Rangoon, Burma, under the able management of Mr. F. D. Phinney, of the American Baptist Missionary Union.

In China the American Baptist missionaries have recently united in the formation of a Chinese Publication Society, and have set up a press at Canton, which promises most effective service in the Christianising of that great land and people. In Brazil the Baptist missionaries have secured a press which they are expecting to put in constant use. In like manner the Baptist workers in Mexico have taken measures to begin publishing work in that land of superstition, but of most hopeful possibilities. Some publishing work is also done in connection with other missions, for example, the missions in India, especially amongst the Telugus; but this is carried on with the aid of presses owned and operated by other denominations. The truth is, other Christian bodies are a long way ahead of Baptists in utilising the power of the Press in connection with Foreign Mission work. The Presbyterians, Methodists, Congregationalists and others, have printing plants in China, Japan and India, which put us to the blush.

I have striven in the short time at my command to show the value and importance of religious literature as a missionary agency, and to give some idea of the operations of our Denomination in providing such literature for use at home and abroad. It remains simply to say that in my judgment we have not yet begun properly to appreciate and employ the mighty power of the Press in our work for God and our fellow-men. In all Christian effort, whether we call it missionary or otherwise, a much greater use should be made of the printed page. As far as possible the spoken and the written Word should be linked together. When this is done, and the truth scattered everywhere throughout the world in book and paper, picture and tract, preceded, accompanied or followed by the living voice, the coming of that blessed day when "every knee shall bow" will draw near with quickened step. May we have wisdom to recognise the immeasurable value of religious literature as a missionary agency, and use it to the full!

Rev. Dr. Boyd, representing the largest publication department for coloured people in the world, said: I desire to bear witness to the truth of what has been said of the power of the Press and religious literature as a missionary agency in the uplifting of our Christianised people. First of all I want to give you a little story. Years ago in the States, that society represented just now, and possibly the same good man who has just spoken, attempted to reach a certain class of the people with a special tract. It was intended to get at those down on the cotton farms in Texas; and someone dropped a copy into my hand. Through reading it I came to the conclusion that nothing but baptism by immersion was baptism. That tract brought me into the Baptist Church. (Applause.) And if it had not been for that I might still have been on the cotton farm. As soon as I got into public life I begged our brethren to use the Press and to send tracts in simple language among the people they were trying to convert. You who have had the benefit of the highest education can hardly imagine the power of a little tract among simple

people. In regard to the phenomenal success which has been spoken of, there are three names of those who are largely responsible for it, and if you were to hold up the portraits of these men in any negro Baptist assembly all would know their names—they are Morehouse, Rowland and Gray. (Applause.) These are the names of men who have appealed to the negroes in simple language they could understand; they have encouraged us to make a start, and have allowed tracts to be published which, though they might look foolish to educated people, have been a power for good among negroes, until to-day every negro Baptist believes in regenerated membership in the Church, and nine-tenths of the Christians, when left to themselves, believe in baptism by immersion. (Applause.)

Pastor Herr Lehmann (Germany): When I heard Dr. Rowland speak of the American brother who was sent over to us, I thought the applause was very small. Such a man as Dr. Bickel ought to have a good cheer for the work he has done. He has started our work in a fine way, and is doing great good in Germany. Spurgeon's literature is widely sold. There have been about 252 different volumes issued, and there is scarcely a Lutheran pastor who has not a few copies of Spurgeon's works in his library. Although one speaks against these books he asks his own colporteurs to sell as many copies as he can. Mr. Spurgeon's books are gaining ground in Germany. The colportage and publication work is being taken up by our people, but it is high time to support it more largely, because we have experienced the benefits so ably pointed out to us by Dr. Rowland. (Applause.)

The Chairman closed the session with prayer.

SATURDAY AFTERNOON.

THE GARDEN PARTY AT REGENT'S PARK COLLEGE.

Towards the close of the pleasant function arranged through the hospitality of Mr. and Mrs. Pearce Gould at Regent's Park College, on Saturday, Dr. Maclaren said: Before we part I think we must all feel that our thanks are due to Mr. and Mrs. Gould for their great kindness and courtesy this afternoon. For English Baptists the name of Gould needs no refreshing to keep it green. If you will allow me to let you into a secret, the names of Mr. Gould and Lord Justice Lush are dear to many of us for their rigid adherence to Baptist principles. In the early days of Lord Justice Lush I have cause to know that great pressure was brought to bear upon him from certain high quarters in order to induce him to change his convictions, but without avail. We rejoice that in the case of Rev. George Gould and Lord Justice Lush heredity has justified itself, and instead of the fathers we have the children. We could not wish for them a better fate than that. (Applause.)

Dr. Crandall seconded the vote, and said: We extend to our hosts a very profound sense of our gratitude for the kindness shown us this afternoon. I should be untrue to my responsibilities did I not say that these occasions are made still more fragrant for us from the fact of the utterance we have just heard of those beautiful words from the man whom we all delight to honour. I am not given to boasting, but I want to say that you in England cannot outdo us in love and gratitude for this great man. For many years Dr. Maclaren has written the expository lessons for Sunday-school teachers which have been circulated throughout America. During those long, long years the heart of America has been saturated with Dr. Maclaren's interpretations of the Scriptures. I have nothing more to say, except that, best of all,



MR. A. PEARCE-GOULD, M.S., F.R.C.S.

there is the righteous life, and we can say of him, as your own poet Chaucer wrote, "Christ and His law, and His apostles twelve He taught, but best of all He lived it out Himself." We are glad to pay our homage to one who fills our hearts. (Applause.)

After the vote had been unanimously passed there were calls for "Secretary Shakespeare," as Dr. Prestridge interpreted the demand.

Mr. Shakespeare did not appear anxious to make a speech, but the audience were persistent, and in a graceful sentence he expressed to Mr. and Mrs. Pearce Gould the indebtedness of the Congress for being permitted to spend such a pleasant time in those beautiful grounds. I am an old Regent's Park student, he said, and as I come back it is with a feeling of reverence for my *alma mater*. It was, indeed, a happy thought of Mr. and Mrs. Gould thus to entertain us, and we are all grateful. (Applause.)

Both Mr. Pearce Gould and Principal Gould briefly expressed their acknowledgments for the vote.

SUNDAY, JULY 16.

SERVICE IN HYDE PARK.

DR. CLIFFORD conceived the happy idea of holding a service in Hyde Park in connection with the Congress, and the matter was heartily supported. Favoured by fine weather, this meeting was attended by a large crowd, and was a distinct success. It was held hard by the "Reformers' Tree." This is one of a group of four trees, situated not a great way from the Marble Arch, in a south-westerly direction, and so-called from the fact that it was used as a rendezvous by reformers at the time of the passing of the Reform Bill of 1832. Prior to the meeting 10,000 leaflets and hymn-sheets were distributed at the entrance to the park.

The speakers had a substantial waggon for a platform, and this was furnished with a sound-board, which enabled them to make themselves heard with greater ease than is usual at outdoor meetings. Like all the other meetings of the Congress, it was very cosmopolitan, and the foreigners present included one Egyptian. After prayer, led by Rev. William Thomas, Mr. Britt, a negro, of the National Baptist Convention of the Southern States of America, sweetly sang a solo.

Dr. Clifford, who presided, said that that occasion was absolutely unique; there had never been such a gathering as that in Hyde Park before. The Baptists, he said, numbered twice as many as the Episcopalians. That was a fact worth carrying home. (Applause.) It was a great revelation to Englishmen, who had been so accustomed to look upon them as a small and scattered people. He outlined the principles they, as Baptists, stood for. Some people thought that they existed merely to administer one particular rite in one particular way. That was precisely as if they were to imagine that the ring was the whole of married life.

One of their great motto words was manhood, or virility, and that was the outstanding feature of Baptists all over the world. The Baptists were the rediscoverers of the great doctrine of the liberty of the conscience. John Bunyan went to gaol, not for seven days, or a fortnight, and then out—(laughter)—but for twelve long years, and this because he elected to obey God, and defy, if necessary, the mandates of an unjust rule. And the same spirit was characterising them to-day. They also stood for political and social freedom, for spiritual independence, and the good news of salvation for everybody.

The sunshine was beaming brightly on them, and it was a prophecy of their future.

Pasteur Saillens, of Paris, said there were a few good things they might now and then meet with when they were Dissenters—(laughter)—such as to address that great crowd and to hear Dr. Clifford. And when they came to attend that World Baptist Congress, their lot was indeed sweet and beautiful. He could wish they were all Frenchmen, and then he would have something to say to them. That meeting reminded him of a famous meeting in Paris 116 years before, when the reformers of that time and place adopted as a badge the leaves of the trees; and from that time they in France had had a certain amount of liberty. Referring to the separation of Church and State in France, he said it was like a man and woman too long married. They in France had been married to Rome for fourteen centuries, and had got tired of it. Rome would not consent to a divorce, but they had now determined.

on having freedom, and they were not going to marry again! (Laughter.) There was no better state for a State than the single state. (Laughter and applause.) No man there was born a Baptist. They had become Baptists because they had become new men, by the Spirit of God.

Rev. F. B. Meyer, B.A., said that if those "undesirable aliens," who had been driven out of France and had come here, had their way, meetings like that would be impossible. He described an incident at Dr. Barnardo's sixtieth anniversary meeting on Saturday. The Doctor was speaking on the wonderful influence of Christian brotherhood; on one side of him as he spoke there sat a Japanese Baptist, and on the other side Baron Uixkiull, the Baptist delegate from Russia. Dr. Barnardo's remarks were consummated by the Jap and the Russian rising and kissing one another. Mr. Meyer spoke of the present evils of social and public life, and said that if ever there was an important crisis in the history of our country, it was surely now. He believed that at this crisis God had given to the Baptist body the ear of the world, so that it might speak words that would reverberate through Christendom, for purity, righteousness, and truth.

Rev. A. C. Dixon, D.D., of Boston, U.S.A., in the course of an eloquent address, quoted Mr. Chauncey Depew as saying, in reference to the slave question, that the Pilgrim Fathers landed first upon their knees and then upon the aborigines. (Laughter.) What they needed to-day was the life of God in their Churches and prayer meetings, and in the chair of the journalist. A dear old deacon of his once went up to him and said, with tears in his voice, "The sheep are going off without food; they are hungry." He replied, "I have fed the sheep so long that they can hardly walk, and what they need is *exercise*!"

After the Rev. J. H. Shakespeare had made some announcements, Miss Burroughs, an American negress, also spoke, her subject being "The Triumph of Truth." She said that Christianity was conquering everything. As with Napoleon, there were no Alps for Christ. That Congress was an answer to the song they had long been singing, "From Greenland's icy mountains." They had been making a deal of noise during that Congress, and their only apology might be expressed in the words of a Baptist sister, a member of the Baptist Church in Georgia, which had been conducting a revival. One morning her employer asked her what all the noise was about down at the Baptist Church. She replied, "We are having a Revival." Her master said, "But Solomon built a temple, and one could not hear so much as the noise of a hammer or the driving of a nail." Mary said, "Yes, boss, I know all about that temple; but don't you see, we are not nearly ready to build a temple, we are only *blasting rocks*!"

CONGRESS SUNDAY.

SPECIAL SERVICES IN LONDON AND THE PROVINCES.

A large number of ministers from the United States, the Colonies, and other parts of the world, kindly placed their services at the disposal of the committee, and undertook to conduct the services in Churches in London and the provinces. One hundred and eighty-eight pulpits were thus supplied, the Baptist Union defraying travelling expenses; and reports received from many of the Churches visited showed that this kindness was greatly appreciated, and that much delightful intercourse was enjoyed. Large numbers of British Baptists unable to attend the Congress in person were thus enabled to share in the welcome so heartily extended to visitors from other lands. Our guests also had an opportunity, which they greatly valued, of seeing something of the inner life of Baptist Churches in this country.

MONDAY, JULY 17.

MORNING SESSION—EXETER HALL.

DENOMINATIONAL COLLEGES AND SCHOOLS.

THERE were only two sessions on Monday, in order that the afternoon might be devoted to excursions to St. Paul's Cathedral and Westminster Abbey. The devotional service, which opened with the singing of the hymn, "Lord, Thy Church her watch is keeping," was conducted by Rev. Jervis Coats, M.A., D.D. (Glasgow), President of the Baptist Theological College, Scotland.

The Chairman (Dr. Maclaren): I think the five minutes which have been kindly allotted to me this morning will be better employed by my observing a self-denying silence. ("No.") I am the President—(laughter)—and I call upon Principal Gould at once to read his paper.

Principal Gould, M.A. (Regent's Park College), read a paper on "The Function of the Denominational College."

THE FUNCTION OF THE DENOMINATIONAL COLLEGE.

**By Principal G. P. GOULD, M.A.,
of London.**

I assume that the Denominational College has a function: that at its inception it was no superfluity, and that to-day it is no mere needless relic of a once serviceable member of our ecclesiastical organism. Our fathers did not foster superfluities, and we are apt to have a short way of dealing with institutions whose utility is no longer obvious. Whatever may be said as to their defects, or inadequacy, no one who has the interests of our Denomination at heart seriously proposes to do away with the Ministerial Colleges. Indeed it seems clear that if we did not already possess them, we should certainly create them; and having them, it is a matter of vital importance to promote their efficiency and to further their purpose by the adoption of such means and methods as experience may suggest. Few subjects can be more deserving the attention of this Congress than the training of candidates for the ministry; and upon few subjects is an interchange of views likely to be of more practical value. It may tend to such an interchange if at the outset attention is directed to some more general aspects of the subject, which can then be assumed in any subsequent discussion—to considerations which are independent of geographical conditions and must be borne in mind in whatever quarter of the globe your College is situated and by whatever name it is called. In restricting myself to more general considerations and in avoiding particulars, about which it is more easy to be original and eccentric, I am in danger of condemnation for occupying your time with what is utterly commonplace. I rely on your forbearance, and I put it at once to considerable strain by making the very obvious assertion, that the function of the Denominational College is *to educate*. Such a truism can be excused only on the ground that it affords a convenient standpoint from which to regard alike the limitations and the scope of our Colleges—what may not and what may be legitimately demanded of them.

1. First, then, it is needful to keep in view that a function which is essentially educational has important limitations. It is quite other than creative. It can deal only with the power and the capacity which are brought to it.



REV. PRINCIPAL GOULD, M.A.

It can in no sense undertake to make pastors and preachers : it can only assume the lowlier task of assisting such men, or those who already have it in them to fulfil the calling of such men. Those who were among the earlier advocates of collegiate training for ministers of our Denomination in this country were careful to disclaim any exaggerated notion of what they expected to secure thereby. Thus, rather more than a hundred years ago, Abraham Booth, in commending a society then recently formed "for the instruction of persons who were called by the Churches with which they were connected to the exercise of ministerial gifts," takes care to assert that "it is from Jesus only that ministerial gifts, with all the genuine success that attends the exercise of them, proceed," and that "we are by no means warranted to consider a learned education as *essential* to the discharge of the duties of the Christian ministry ; yet [he adds] we cannot but reflect, with much concern, on that degree of illiteracy which is sometimes observable in those who preach the Gospel of Christ. To remedy so obvious a defect in our immediate connexion, a society has been formed. . . .". Similarly Robert Hall, writing a few years later in support of another educational scheme, safeguards himself by the statement : "An unconverted ministry we look upon as the greatest calamity that can befall the Church ; nor would we be supposed to insinuate . . . that education can ever be a proper substitute for native talent, much less for real piety ; all we mean to assert is that the union of both will much enlarge the capacity of doing good"—that is to say, the education of the minister, when it is put at the highest, can never be of more than secondary importance : primary is the Christian manhood endowed with gifts of a special order. Schools cannot manufacture that, nor can any or all of their processes produce even a colourable imitation of that. Hence, if the Churches complain, as they do not unfrequently, of a lack, not indeed of those who are willing to assume the responsibilities of the pastorate, but of men as to whom it is at once discernible that (to use Paul's phrase) they are "made sufficient" as ministers of the new covenant, it is not reasonable to turn upon the Colleges as though the defect lies in them and can be remedied by some change in them. By all means look well to your machinery, perfect your mill ; but with a clear understanding that that can be of small avail unless due care is taken as to the material you submit to its processes. The right material is the good gift of God, and be very sure that in respect of it we are not straitened in Him ; it is for His Churches to look for it thankfully and expectantly, and to take good heed that it is not suffered to lie unemployed. Devouter thought about this matter of ministerial supply would bring a solution of many difficulties which now seem to beset it. There would be fewer futile complaints that there are no young men coming forward, fitted to take up the work which venerated ministers of an older generation have maintained with distinction and success. There would be more prayer to the Lord of the harvest ; and those who pray would hold themselves pledged thereby to be on the outlook for answers to their prayers ; and when those answers are found, they would know how to rejoice in them—in the *men* divinely given—and would be concerned for the Giver's sake to do all that may be done to facilitate the fulfilment of their mission. Our denominational Colleges are, under God, the outcome and the expression of a devout and lofty conception within the Churches of the pastoral office. Upon the maintenance of such thought they still depend, and are sensitive to any fluctuations it may experience. They will be instantly aware if candidates come to them from spiritual homes in which they have been already well-trained and carefully tested, and if they have been encouraged to seek much or little in the way of further discipline and training. In a word, such Colleges as those of which we are thinking have for the most part (allowance being made for such as had their origin in private and individual benefactions) been provided and maintained for a purpose which the Churches endeavoured to secure by their means, and they will inevitably reflect the view taken of that purpose by those who still maintain them. The Colleges, no doubt, will and should react on the Churches—it is one main end for which they exist—but it will always appear that they cannot, if they would,

escape the influence of the Churches they serve, or be otherwise than powerfully conditioned by them.

2. Such, then, is the limitation of the College, its dependence on the Churches. It is called into existence to receive those whom the Churches believe are given to them, in answer to their prayers, to be their future pastors and teachers. It should be implied in this that the essential condition of a candidate's reception is *fitness, vocation*, adequately tested and sufficiently guaranteed; and that where this condition is satisfied the College should be in a position to grant admission as readily to the man who comes to it empty-handed as to one who has some endowment of this world's goods. If it were only to retain the privilege of being able to make all men, who are deemed to be one in their God-given calling, equally welcome to the same educational equipment, it would be well for our Denomination to maintain, and to maintain on a generous scale, its own Colleges. I do not care to institute any comparison between the claims of different forms of Christian work, or between the returns which may be anticipated according as benefactions are bestowed here or there. But of this I am sure, that under ordinary circumstances there is no rate which the sensible citizen pays so readily or regards as so remunerative as his education rate, and that there is nothing to which the denominational Christian should contribute more freely than to the due equipment of those who are expected to be the leaders of the Churches of his own order.

Assuming now that the Churches fulfil their part in looking for and sending the right men and adequate means, what, let us ask, is the character and scope of the education which the denominational College should aim to give? I do not stop to discuss what is intended by education. Enough just now to say, that it must certainly comprise both the imparting of knowledge and the discipline of power. As to the former, the instruction given should be at once broad and definite; liberal, yet controlled by a dominant purpose, shaping and unifying all. The more general and preliminary part of such education may, of course, be gained elsewhere by those who have the means to secure it; and a time may yet come when—means or no means—every man with the right aptitudes will be able to obtain, otherwise than at the cost of a theological College, a grounding in Arts sufficient to satisfy all reasonable requirements. Meanwhile the denominational College must provide that grounding, if it is to insist, as I maintain it should insist, that it must be the possession of every one of its students. No man will complain of that who has a just conception of what it is to be called to the ministry of the Gospel. He will know that his general culture is not going to save men; but he will know equally well that his lack of it may prove a serious obstacle to his intercourse with some, and a real hindrance to their reception of his message. Aspiring to be a leader of men, he will be conscious that in the breadth of his general information he should be at least the equal of those he is to lead; while in diligence and severity of self-discipline he ought to surpass them. If some subjects seem a trifle remote from his future work, he will know that nothing is really foreign to his main purpose that tends to further his own training, and to confirm him in habits of patient and unsparing work. He is looking to occupy a position in which he will certainly have to face a great variety of tasks—some of them much less congenial than others—a position, moreover, in which anything that savours of *slackness* is more reprehensible than in any other department of human activity; and it is well that at the outset he should undergo a course of preliminary instruction, which may serve also as a testing, alike strenuous and varied. It is the more needful to lay stress on this at a time when in many directions the tendency is manifest to hasten specialisation at the expense of more general culture, and remembering that the theological student may be tempted above most, by reason of the supreme attraction of his future career, to take short cuts to his goal and to be impatient of the delay occasioned by preliminary training. But let him reflect that not only is a good measure of such training essential, if his more special studies are to be carried on with success, but also because to the minister, having of all men to deal with the widest variety of human interests

breadth of culture will mean more than to any other man, and will be more directly helpful in the pursuit of his calling.

3. I have pleaded at some length that the denominational College should be encouraged to require in its students, and therefore should be enabled to give them, a good, broad basis of more general education. No words are needed to enforce the assertion that on that basis it must raise, with all the care it can command, the superstructure of more special instruction—that instruction which is more directly prescribed by the student's destination. He anticipates occupying the position of pastor and teacher of a Christian Church. Any attempt to state in detail what should find place in his special curriculum would be sure to call forth some amount of difference of opinion, even in an assembly of adherents of the same Denomination. I pass by all contentious particulars with the single remark, that demands for the admission of this or the other newer discipline into a theological student's course must be considered in the light of the greatness of the subjects which, in any case, *must* be included in his training; and, further, that a scheme of College tuition is misjudged if it is taken to contemplate completeness: at its best and fullest it is but a beginning, an initiation in methods of study, which the man who acquires them is to utilise throughout the working-day of his life. It is no valid objection, therefore, if a College-syllabus is found to take no account of a good many things which it is well for a minister to know, and upon which, if he is a sensible man, he can quite well inform himself.

When I speak of the great disciplines which *must* find place in the course of one of our Colleges, you will know that I refer to such departments of theological science as these: Biblical Exegesis, Ecclesiastical History, Apologetics, Doctrine. Whatever is left undone, a good working basis for future and independent investigation in these vast provinces of study must be gained; and while that is being done (and it takes no little doing) much else that is desirable may be bidden stand aside. By all means broaden the range of instruction as that may prove practicable; but be yet more concerned to deepen it in the things most essential. Robert Hall—if I may refer again to him—seems to have felt that in such a Seminary as that for which he pleaded, the predominant interest would be in all that affected the interpretation of Scripture. "The primary truths of revelation," he writes, "it is acknowledged, offer themselves at first view, in the sacred volume; but there are latent riches, and gems of inestimable value, which can be brought to light only by a deeper and more laborious research. There are numberless exquisite harmonies and retired beauties in the scheme of Revelation, which are rarely discovered without the union of great industry with cultivated talent." Had he lived to-day, that great leader would have laid the main stress still on precisely the same department of study. And we, as Baptists, can do no other. Unimpeded by Articles, or Confessions of any kind, we make our appeal directly to the Scriptures; and our Churches require that those who minister to them—whatever else they can, or cannot do—shall know how to expound the Bible; that they shall be men "nourished in the words of the faith and of the good doctrine"—men who have spared no pains that they may fulfil the injunction: "Preach the word."

4. That leads me to add that the denominational College will fulfil its function, not only as it imparts instruction and trains in methods of study, but as it affords scope for practice in using, and as it disciplines power to use to the best advantage, what has been acquired. Its student does not cultivate research for its own sake, or for his own satisfaction, but unto ministry. Pity for him if he accumulates stores of knowledge, which he lacks power to communicate. His ministry, as already indicated, should in no true sense begin only when he emerges from College. It should have begun before he entered there. His aptness for it, tested and approved, should be the condition of his admission; and that aptness, still tested and approved throughout his course, should be the condition of his retention. He will, as a matter of course, receive instruction in Homiletics and guidance in pastoral work; but he must himself preach, and he should be encouraged,

as opportunity may allow, to participate directly in various forms of pastoral employ. If Churches and Colleges alike do their proper part, there should be little excuse for the disparaging suggestion that a young minister, entering on his first pastorate, is "an untried man." That should be true only with very important reservations. In much of the practical detail of his great office he should be no mere *tyro*, and it lies with the College to ensure that he is not. But only a denominational College can be expected to have regard to that. Other institutions may instruct, but they will not receive their students for the same reasons, or train them keeping such end in view. Bishop Creighton said that "a University must be in some degree a home of research, and not merely a training-place for particular employments." Of the denominational College, on the other hand, we assert that it may be a home of research, but that it must be the training-place for a particular employment—and that the greatest employ in which man is permitted to engage. That its function, as an educational agency, is so special, is to it no manner of reproach: rather may it be urged as a plea for the constant prayer of the Churches, that the trust which they have committed to the Colleges may, by the Divine blessing, be so fulfilled, that from these institutions there shall pass out in unfailing succession men "approved of God"—workmen that need not to be ashamed, "handling aright the word of truth."

The President: Dr. Henderson, who is to read the next paper, on "The Place of Denominational Academies, Colleges, Universities, and Theological Seminaries," comes from the world-famed University of Chicago. In his position as "chaplain," as he calls himself, he has the care of 4,000 students.

THE PLACE OF DENOMINATIONAL ACADEMIES, COLLEGES, UNIVERSITIES AND THEOLOGICAL SEMINARIES.

By Prof. C. R. HENDERSON, Ph.D., D.D.

The charter of education and investigation is in Christianity. Christ, the Son of God, is the inspirer of education and of discovery. Above the waters at the chief port of entry of America rises the lofty figure of Liberty, bearing a torch. And enthroned in His Kingdom, illumining the portals and paths of His realm, reigns the Son of God, who says, even to the blind, "I am the Light of the world." He is over all; in Him all things hold together; from him flows all life, with its sciences, arts, riches, happiness, goodness and glory.

Our Lord in His earthly incarnation was a witness to the truth. The laws, order and system of the material and spiritual universe are a transcript of His mind. Our sciences are the attempts of men to think His thoughts after Him. Our finest art is a revelation of His beauty. Our economics, governments and philanthropies are the human expression of His goodness and justice. History is the unfolding of His ideas through man's experience, and Lessing was right in calling it the Divine education of the race.

Christianity is a school in which Christ is the supreme Teacher. His great Commission has two aspects, and the two are one: "Go into all the world, make disciples, and teach them; I am with you always." We are not sent with instruments of force and torture, nor do His servants establish inquisitions, lord it over consciences, or command with the arrogant gesture of ecclesiastical authority. Imploring the guidance of the Holy Spirit, they go teaching the truth, as God gives us to see the truth, winning multitudes by holy lives, and persuading them by reasonable arguments. So profoundly does the Christian teacher believe in the adaptation of the truth to man's life and mind, that he will wait to the end, as the Church will wait for a cycle of ages, in patience and hope, rather than attempt to make a single convert by compulsion. We witness the separation of Church and State with happy



REV. C. R. HENDERSON, PH.D., D.D.

confidence, since religion has a vitality of its own and needs no armed tax gatherer to support it with spiteful alms.

It was Christ, and not the agnostics, who discovered to mankind the true doctrine of soul freedom. "Ye shall know the truth, and the truth shall make you free." The human spirit is suffocated in the poisonous atmosphere of an unspiritual philosophy, it is choked by the assassin's hand of persecution. God is the author of change and development. This is not the work of restless scholars. "My Father worketh, and I am working." God is not idle, and His activity flows with an eternal purpose. He does not ask His disciples to tramp and mark time, like a blind convict in a prison treadmill, without motive and without rational result.

In face of all misunderstanding and superstition and reactionary antagonism, we put our confidence in the Divine Leader. We hear His voicesaying, "Speak unto the children of Israel that they go forward."

"And none but the Master shall praise us,
 And none but the Master shall blame;
 And no one shall work for money,
 And no one shall work for fame;
 But each for the joy of the working,
 And each in his separate star,
 Shall draw the thing as he sees it,
 For the God of things as they are."

Modern Christian nations have inherited the elements of culture of all the ancient peoples, and have recently acquired insight into elements of value in Oriental thought and literature. In our Christian colleges have long been taught the philosophy and literature of Greece and Rome, as well as the spiritual poetry and prophecy of Palestine. We cannot divest ourselves of this heritage of the soul. The passions of the Renaissance surge in our hearts. Hunger for wider knowledge, beauty, variety, joy, health, for power and for endless life, has taken possession of the human mind. The monastic ideal of self-repression, of slow suicide to please a false God, is revolting in all its forms. Our methods of education must and ought to take into account these facts. We have no moral right to ascribe these aspirations of the modern spirit to Satanic influences, or to identify them with rebellion against God—that God who Himself carves forms of beauty.

The great Commission unites evangelism with education. There is a too popular opinion abroad that these two aspects of religion are contradictory, that to be intense and zealous we must be ignorant, that advance in knowledge will chill enthusiasm in winning men to Christ. We must admit that there are only too many examples of the combination of narrowness with a certain kind of zeal, and also of considerable culture with indifference to the spread of Christianity. Both extremes are false to the Christian ideal. For the resources of other Christians we have only indirect responsibility; for the resources of our States only our personal share as good citizens; but for our vast wealth as a Denomination we are directly and deeply responsible.

Our Denomination began in poverty with an intellectual, a doctrinal protest, with the conviction that faith is personal, that the outward forms of baptism and worship ought to be the intelligent expression of an instructed mind and a voluntary decision. As our people grew in numbers, wealth and influence they developed the logical consequences of their creed, and shared in the spiritual progress of the modern age; they began to establish institutions of instruction, chiefly for the training of ministers, but later for all their children. Progress was slow, owing to the economic position of the members of our Denomination and to their attitude toward learning.

Brown University was not founded until 1764, long after Harvard and Yale, although a Baptist had a share in the establishment of Harvard. In 1844 there were only 23 institutions of learning, all very poor; and in 1864,

after a hundred years of effort, 67 schools were struggling for existence, but during the last forty years American schools have advanced rapidly. The last American Baptist Year-Book states that we have in the United States:

1. For secondary education (academies, seminaries and institutes)—103 institutions, with 892 instructors, 16,241 students; with property worth \$4,530,141; endowments of \$1,749,253; total income last year, \$584,465.

2. For higher and highest education (Universities and colleges not being separated)—95 institutions, 1,897 instructors, 28,403 students; value of property, \$20,058,512; endowments, \$21,157,604; total income the last year, \$1,793,555.

3. Theological seminaries—10 institutions, 79 instructors, 1,108 students; property, \$1,156,000; endowment, \$3,622,155; income last year, \$226,052.

The American Baptist Missionary Union reports 7 theological seminaries, with 374 students, 83 boarding and high schools, with 4,973 boys and 2,673 girls as students. The natives contributed in one year \$44,310 for education. This society has invested considerable money in the missions of Germany, France, Scandinavia, much of which has aided the education of ministers. This is particularly true in Germany.

The American Baptist Home Mission Society (report of 1903-4) mentions 32 schools supported or assisted, with property valued at \$1,576,450; 402 teachers, 7,814 students.

According to figures furnished me by the kindness of Rev. W. T. Whitley, the resources of English and Canadian Baptists are indicated by these facts. There are in Great Britain 10 theological seminaries, popularly called colleges, the earliest of which was founded in 1770. The expenditures reported vary from £1,500 to £4,000 annually, but the total expenses and value of property are not given. There are reported 186 students in 8 of these colleges, an average of about 21 students. There are 30 instructors, tutors or professors, an average of 3 to each college, the highest number being 4.

In Toronto we have McMaster University, which has two affiliated schools for boys and girls. The faculty in Toronto numbers 20, and they give instruction in arts, natural science and theology. In Manitoba there is Brandon College, with 8 instructors. In Quebec Province there is the Feller Institute, with 9 instructors. Nova Scotia has Acadia University, with 11 instructors and two affiliated schools.

In Melbourne there is a theological school with about 10 students. Serampore College, at Calcutta, is now a school for boys, and it has a theological seminary with 20 students. At Delhi and at Cuttack there are small theological schools. At Kingston, Jamaica, is a school with normal and theological departments.

In view of the fundamental principles of Christianity, and in view of our resources, and confronting the world's need, what is our duty and our call?

The aim of education is threefold—to forward personal life in greatness, purity, beauty and power; to promote social order and progress, and to increase the reign of justice; to so teach all truth and enlarge the sweep of vision that all youth may be inspired to cheerfully and intelligently enter into the Kingdom of God. Each element is essential, the personal, the social, the religious. Each factor involves the other.

"Social service" means for only a small fraction of our prosperous Christian peoples some form of material relief: the gift of bread to the hungry, clothing to the naked, shelter for the cold, healing to the sick, visitation and aid of discouraged prisoners, burial of the dead. This field is one we dare not neglect, but it is limited and tends to become more narrow.

"Man shall not live by bread alone,
But all that cometh from the throne."

"The soul of charity is charity to the soul." The higher, larger, more enduring social service is ministry to the spirit, evangelism and education.

The history of the Church and of education warns us against accepting

certain ideals which must eventually extinguish the life of schools and render them useless in the modern world.

There still lingers in some minds the notion that progress in knowledge can somehow be suppressed by power, or frightened back by threats, or perverted by priestly manipulation, or paralysed by a special method of training which makes the pupil believe he is being educated while in reality he is enfeebled and enslaved. There are those who seem to imagine they can "extinguish the dawn at the summit of the mountain." It is a caustic reproach of Edouard Rod, but only too true of many genuine Christians: "The immense majority of men feel a greater need of tranquillity of mind than of truth."

Akin to obscurantism is sectarianism, the belief that the function of a Christian school is to make proselytes of a certain type and reduce Christendom to a single form; to isolate youth from the great common lot and train it to live apart, alien and hostile to the rich, full, splendid current of modern life. Clericalism, which is sectarianism, subordinated and narrowed to the interest of the ministerial profession, aims to make the schools a tool of a priesthood, a means of gaining complete ascendancy over the mind of youth in schools, when the clerical spirit is dominant. All these aberrant types have one common vice: they seek to close the eyes of men so that they can see better the way to heaven. James Parton wittily said of a certain ecclesiastic who sought to subordinate education to his narrow aims, and so pour new wine into old wine-skins, that he placed an American engine in the ancient ark and tried to propel it by steam! The form of the ship must correspond to the method of propulsion. The essential vice of obscurantism is that it is atheistic, having no faith in the right and power of truth. The worm at the heart of sectarianism and clericalism is selfishness and idolatry, which substitutes means for ends and forgets that all ecclesiastical institutions, like the Sabbath, are made for man and for the betterment of his estate.

Positively, we ought to inscribe in the charters of our educational enterprises these articles of faith:—We believe that all of us are learners, "disciples" of the Spirit, co-disciples with all true students and scholars; that we are subject to the laws of the actual world, to the laws of thought and to the principles of science. We believe that, with all our wealth, buildings, endowments and teaching force, we are servants of humanity for Christ's sake, and that our power is the measure of our responsibility to man, to truth, to God. We are debtors to all men to make our best possible contribution to science, to art, to education. We believe that we shall win and deserve the confidence of our fellow-men by pursuing without base timidity the only safe and conservative course for religious leaders, which is to follow truth wherever she leads, in entire and sincere sympathy with a world disenthralled, a modern age which will not bear again that galling yoke of ecclesiastical domination which oppressed our forefathers.

Baptists have had an honourable share in securing liberty of thought, expression and worship, over against its enemies in the State and in Established Churches; logically, we must advance and secure the vital conditions of liberty for truth within our own Church. The higher and the highest education is a necessity. No religious body can live and thrive and influence the minds of men without having a large, strong, independent body of leaders, ministers and laymen. It is for us a question of life and death. We must be aggressive; we must be among the leaders, or we shall lose what our fathers won for us.

The rigid limits of time forbid the discussion of certain matters of great moment, and permit the consideration only of those principles which should determine the attitude and policy of the Denomination. Professional teachers and administrators need to take up in detail such pedagogical problems as the courses of studies in academies, colleges, universities and professional schools, college entrance requirements, the group and elective systems, the intermigration of students, co-education and co-instruction of young men and women, the financial management of endowed institutions, salaries and pensions, the relations of academies to the small college, and

the readjustment of colleges to the new Universities and professional schools, the problems of the classical and scientific studies, religious and Biblical instruction and influence, not only in denominational, but also in State institutions and endowed colleges.¹

In relation to elementary education we hold that, as good citizens, we must share the burden of providing the necessary instruction for all future residents of our free Republic, whose government rests on universal suffrage; that the public school fund shall never be dissipated among the sects, and not one dollar shall be placed under ecclesiastical or clerical control; that all Churches are free to establish parochial schools at their own cost if they give assurances of adequacy and loyalty.

There is one particular point at which elementary education touches higher education: we need to provide competent and Christian teachers for public elementary schools, teachers who can compete successfully with State normal graduates for positions and carry into the public schools the spirit of a broad and intelligent Christianity. Here Christian colleges and Universities may render to the State a service of the noblest kind, and devoted students of our religious institutions may at the same time win their livelihood and raise the quality of national education.

The general tendency is to treat secondary education on the same principles as those which govern elementary education; to provide everywhere at public expense, with gratuitous tuition, an education which shall prepare youth for a business career, for college and for entrance upon professional studies in Universities. But these public, free "high schools" have left open a field for numerous academies and "preparatory schools," which belong to the various Churches or are under strong Christian influences. With the decided tendency toward specialisation of methods and of institutions, and with the manifest desire of many parents to place their children during early adolescence under decided Christian influence, the realm of secondary education offers a splendid opportunity for Christian benefactors and teachers. The "higher education" is served in the United States by what we call the "college," an institution which has grown up on the border between the academy and the professional schools which are now combining in the Universities. In the older parts of the United States the celebrated "colleges" of Harvard, Yale, Princeton, our own Brown and others, have long been the training schools for the intellectual leaders of our nation.

In the West and South the earlier colleges were established in poverty by the various denominations of Christians during the nineteenth century. These colleges of the West, especially, now find themselves in severe competition with the progressive "high schools" on the one side and with the professional schools and new State Universities on the other. Yet these colleges which have secured good endowment and equipment are holding their ground and making advance. They are attracting students and commanding the confidence of Christian men of wealth. While they will be compelled to make important changes in order to adjust themselves to the recent demands of scientific and professional education, they have a legitimate place and a sure future. In their relatively small groups of 200 to 700 students they afford, when they have the means, a more personal relation with the teachers than is possible in the Universities, where courses are highly specialised and the classes are frequently very large and constantly changing.

The University problem, in the exact and proper sense of the word, that which our honoured President, E. B. Andrews, has named the problem of "the highest education," is for us a new problem. In the United States, after the example of European institutions, and following the initiative of Johns Hopkins University, certain of the older and stronger colleges have recently offered advanced courses to graduates of colleges and have opened laboratories, seminaries and institutes for specialised investigation. Into this field Bap-

1. On all these matters suggestive and strong arguments may be found in "The Trend in Higher Education," a book written by W. R. Harper, President of the University of Chicago.

tists have only recently entered, with beginnings at Brown, Rochester Colgate and elsewhere, and with more ample equipment at the youthful University of Chicago.¹ It is particularly in this territory that our principle of soul-liberty is most demanded; it is here that the most thorny questions arise; it is here that the Church and its clergy are on trial before the world of emancipated scholarship.

The place of the University, as distinguished from the college and secondary schools, and from the Church as a teaching body, is the place of discovery of truth not yet known to mankind, and for the training of fearless, open-minded, perfectly honest investigators, whose labours will enrich all fields of education.

Into the technical methods which are determined for us by the entire history of science and education we do not enter at this time. Those methods are and must be kept absolutely independent of any kind or degree of ecclesiastical discipline. At the moment when an ecclesiastical control or censure enters a University it ceases to exist, except in name and pretension; and the pretension, being based on falsehood, is morally offensive to all who understand the nature of the task of an investigator. This assertion will strike some devout men with alarm and will arouse protest. They may even feel it unfair to create an institution with the money of men representing a religious denomination and then stand aside without attempt to direct its procedure and determine its output. Yet this is precisely what a University asks, and must ask if it is to be a true and not merely a fictitious University. When the excitement of alarm and surprise has passed away, and the policy of liberty has been put to a reasonable test, Christian men will be satisfied with the fruits produced. Already Christian men, Baptists and others, have been found with wealth and insight for this new and most advanced stage of educational development—a movement which, like all new creations, must proceed from the initiative of a few prophetic minds.

The function of a school of divinity has two closely-related aspects, scarcely as yet distinguished. First, the purely practical and professional task of training pastors, preachers, missionaries, and all kinds of religious workers; and, second, the scientific task of University investigation in the subjects connected with the facts of religious life. These are both vital matters, but they call for somewhat different qualifications in the teachers, for a somewhat different method of study, and they enlist two different kinds of supporters. It is desirable that this distinction be made clear, and the necessity of both kinds of educational work. With the professional side our most intelligent men and women are already familiar; with the other they will become friends as the necessity of investigation in all subjects is made evident to progressive thought.

But is liberty of thought and expression and investigation safe? What is the security which the University especially has to offer to the sincere and pious souls who tremble for the ark of God? Will a policy of freedom and positive investigation further the religious life of faith, hope, love and zeal in evangelism?

Freedom is a fact of the modern world—an achievement. That is settled for ever. Mankind breathes freely now, and youth will never again hold out their hands for the fetters of mediæval blacksmiths; never again will they return to the foul and stifling air of the Black Hole of ancient servitude. Will the Church enjoy these advantages and learn to give to religion the fresh and powerful inspiration which has reformed constitutions of States, extended commerce, conquered nature and improved education? All depends on whether we have spiritual courage to follow God. We must keep up with

¹ The resources of the young University of Chicago are increasing so rapidly that statistics are soon antiquated. I give a few figures from the most recent official statements, up to June 30, 1903. The University had received over \$17,000,000—of which persons in Chicago gave \$5,000,000, friends outside Chicago \$1,000,000, and Mr. John D. Rockefeller \$11,000,000. The investments were \$9,204,195.75—buildings \$3,713,807.35, grounds \$2,781,570.87. The number of students was 3,845, of whom 300 were in the Divinity School.

the advancing host or perish miserably in the desert. Children are learning in the public schools to think for themselves, and they refuse to remain where thought petrifies and senility reigns. If we clap our clerical extinguishers down on the flame of freedom our youth will desert us to follow the torch of liberty where it burns and glows. Roger Williams led the world in the successful revolt against external tyranny, and we are not made of the stuff out of which slaves are fashioned; we are not destined to build a wall about our own prison, and then rest content in the asylum of those who are unfit to be trusted with freedom.

But has not liberty a limit? It has been said that there are boundaries to freedom of teaching even in medical schools, and that a professor who should recommend strychnine as a proper food for man would be at once deprived of his chair. It is true, but it would not be for heresy, it would be for lunacy. A man of sound mind will not be crazy in theology any more than in medicine. Our security that freedom of thought, and of publication, within the Church and the Christian school, will not injure, but will further faith and hope and love, rests on these foundations. An intelligent and educated people will know how to protect themselves from charlatanism. They may not be able to test the results of special studies, but they will know the consensus of scholarship on subjects of most vital interest.

Scientific method is critical, and scientific men are competitors, under solemn obligation to subject all pretended discoveries in each department of study to the most searching tests. Every scholar is obliged to submit his opinions with his proofs to the world of competent scholars. Every hypothesis runs a fiery gauntlet of experiments in all civilised lands before it is accepted; and the specialists alone are competent to make these tests. We can trust them; we must trust them. The magnetic needle which is held by force will not tell the truth nor guide the mariner through dark nights over stormy seas. Let the needle alone; allow it to tremble to its place, and being free it will not betray your trust. Honest scholars will not remain in false positions as religious teachers.

There is security in the self-evidencing nature of truth, as there is light in the sun. It is impossible to assassinate truth. The sword was never made whose edge did not crumble on the adamant of a genuine revelation. They who are sure that the verities of the Christian life are verities, know that all the stars, suns and shining hosts of heaven will be their firm allies.

And the truth—it is God's. His Holy Spirit keeps watch above it.

“Himself will see it sifted, disenthralled,
Placed on a height and in the light.”

We who trust in the Lord Christ can give the truth money, freedom, our very lives, and be sure that our labours will not be in vain; that eternity will ever unfold and glorify the Word revealed by Divine mercy to mankind.

DISCUSSION.

The Chairman: I now call upon our stalwart and trusted leader in Ireland to address you.

Rev. Hugh D. Brown, M.A., B.L., of Dublin: I tremble with the consciousness that an Irishman cannot possibly have a chance after the eloquence which has been such a delight to us all this morning. As an Irishman cannot possibly speak for a short time, unless he transfers his thought to paper. I have written down my address, for I think God may bless even a written sermon. His paper read as follows:—

When one has only *ten* minutes to speak, it were the quintessence of ministerial imbecility to indulge in prefatory matter or apology; why, even a quotation from Alfred Austin is inadmissible; and any effort at peroration would be speedily cut short by the cheery music



REV. H. D. BROWN, M.A., B.L.



REV. A. C. DIXON, D.D.

of the President's bell. I therefore start with the axiomatic truth that divinity schools *cannot* manufacture ministers; true preachers, like poets, must be born *from above*; men can indeed make *priests*, but some of us are very weary of the many successful efforts in this direction, and would fain see all such human manufactories dynamited by the Holy Ghost. Since Baptists stand pre-eminently as the opponents of priestcraft in every shape and form, we need a race of "men sent from God," as was one named John, who *therefore* became a Baptist preacher, and finally lost his head in what was practically an ineffectual protest against the union of Church and State. The message makes the messenger, not the messenger the message; and its divine sublimity lifts up the prophet to a position of supreme and lasting dignity: "that which we have seen and *heard* declare we unto you." The mere utterance of the visionary; enthusiastic, erratic, full of sentiment, is not in itself sufficing, for the ear also must have caught the voice of the Eternal, so that such vision may be chastened and tempered by that revelation from on high which, when received, must be proclaimed with all the clear-cut dogmatism of the Holy Ghost.

There is, no doubt, a need to safeguard our pulpits from the intrusion of those who neither from an educational nor spiritual standpoint possess qualities which will last the strain and wear of pastoral work; and to teach men with the Holy Scriptures in their hands how to *think*, and having done this, to equip them more perfectly in their ministry for God as educated gentlemen, is to accomplish no unimportant work for Christ and our Denomination. In so doing we must, however, beware of falling into an experience such as that described by the illustrious poet, William Cowper, when in despondency of mind seeking increased light and guidance, he exclaimed, concerning a certain seminary, "I found there Jesus Christ crucified between classics and mathematics," the present version of which, as one brother slyly remarked to me, might read, between priestcraft and the higher criticism. The one pre-eminent feature of a theological school should always be the prominence it gives to Bible teaching; indeed, no less an authority than President Harper, of Chicago, has recently remarked that "Even in colleges pronouncedly organised to train men for the ministry, the curriculum studiously avoids those subjects which should keep alive in the heart of a young man the fire that has already been kindled there, and substitutes other subjects which inevitably draw him in a different direction; too frequently no effort is made to cultivate in him the desire which has already had birth, and every college professor knows that the majority of those who enter college with the ministry in mind leave college and take up law or medicine, or enter business." This witness is true; when the enthusiasm begotten through a simple faith in the Divine revelation of our God is shattered, there remains no stimulus to brace up dying men to preach to dying men; since once the Word has lost its freshness and its power, no fulcrum remains stable and firm enough to assist the lever of consecrated activity to move in the holy art of winning souls. If the Christ of the Gospels and the Gospel of the Christ come crumbling down, nothing remains but the dreary darkness of agnosticism, or at best mere twilight longings for that certitude which alone can fit saints to live and enable sinners to die.

And, indeed, I have long thought that, as a kind of pre-divinity school, a three years' course behind the counter, or, say, in some solicitor's office, would be of supreme advantage in enabling our young men to know through practical experience the difficulties of the world and the subtleties of the devil, not that I infer that Mr. Lloyd-George and the devil occupy the same office; nay, rather, both of them are possibly at present in the House of Commons, but on *different* benches. In safeguarding, however, the pulpit *from* inefficient men, we must also safeguard it *for* men of the Holy Ghost; there should always be a place in our Denomination for an Alderman Kiffin, a Robert Haldane, a William Peddie Lockhart, a County Councillor Benson, and a General Garfield. One of the greatest curses and stumbling-blocks of present-day Christianity is a mere professionalism, since even an Elisha—and how much less a Canterbury—cannot pass on the divine Spirit, but only his wand

of office to men who Gehazi-like, lay their lifeless stick upon the dead child's face, and receive in response to the wooden message of their wooden hearts "neither voice nor hearing."

The need of the age is, therefore, neither a race of Papists such as we can produce in Ireland, whose priestcraft and superstition we deplore, nor of ritualistic *apists*, who, alas, abound in England, and whose feeble unreality we abhor; but "a band of men whose hearts God has touched," who, having eaten the divine roll for themselves and thus incorporated the heavenly message with their own personality, can preach as sinners to sinners, and yet, also through grace, as saints to saints, for in the self-same proportion that we affect an effete clericalism do we lose that humanism which alone can grip both masses and classes as our brethren, and might it not be wiser in this connection if we Baptists, with the Gospel of Resurrection glory in our hearts, no longer clothed ourselves and bound our Bibles in solemn mourning as "duly accredited ministers" in Mr. Shakespeare's "black list," but occasionally at least, as *Protestants*, wore a mild summer suit of Westbourne Park grey.

Above all, the object of our divinity schools should be to train men how to preach Jesus Christ and Him crucified, and albeit such loyalty were to necessitate an isolated and unpopular ministry; yet are our marching orders plain and clear. The testimony to-day, however, of Unitarianism and its allies affords us an evidence that without the throbbing motive force of Jesus and His substitutionary sacrifice, Church life grows cold and stagnant, and no fresh fuel-feeding denominational enthusiasm, the membership becomes dwarfed and ineffective. I remember reading in a book given me by Mr. C. H. Spurgeon of one old saint called Martin, of Tours, who, after prolonged prayer and fasting in his cell, wearied with his vigil, imagined that a strange and dignified visitor approached him, clad in noble apparel, with a glittering crown upon his brow, and exclaimed, "Martin, I am Jesus Christ; to thee first, on account of thy prayer and fasting, I have come to reveal My presence." The old saint, bewildered, gazed upon his visitant, and as he seemed reluctant to tender the loyalty one might expect on such an occasion, the supernatural being again repeated, with a slight touch of petulance in His voice: "Martin, did I not tell thee I am Jesus Christ? Why, therefore, dost thou refrain from giving Me such homage as is My rightful due?" And received in response the reply: "Art thou indeed, then, Jesus Christ; for, if so, I verily recognise thee not, since where are the nail prints in thy hands and feet, and the spear mark in thy side?" And immediately, the record runs, the strange appearance vanished, and a certain sulphurous smell suggested that the visitor had not come from heaven, but rather from the antithetical portion of the universe. And, brethren, however noble may be the appearance of any aspirant for the homage of our hearts, even though he should come to us dowered with the crowns of earthly honour and clad in the academical robes of highest human erudition, we would still say with old Saint Martin, "I cannot own, or preach, or follow thee unless thou dost manifest the unique and divine kingship over my soul by the marks of Calvary's Passion, and the thorn crown of redeeming love." When Christ crucified and risen fails to draw the people, to transform lives, to lift up the fallen and to soothe the sorrowing, *then*, indeed, may we abandon with that Gospel both Christ and Christianity, and cease to claim our proud position as pastors and evangelists of the Cross; but till then—and that day will never come—we stand "determined to know nothing among men save Jesus Christ, and Him crucified."

Our theological schools also help men to learn the blessed secret of fellowship with God. To live in an atmosphere of prayer is as essential as to preach the Word, nay, there can be no effective, lasting power in preaching, save as we are bathed in this communion with our Lord. I would fain see in all our colleges more prominence given to the cultivation in holy fraternal fellowship of this spirit of prayer, and if our students go forth from such an environment there will be no need in future years to help their pulpit ministry by such poor and un-puritanical adjuncts as liturgical crutches.

And, finally, as the sands of the hour-glass run rapidly, even though I be closed after the sweet fashion of Welsh revivalism, or by the sterner methods

of the House of Commons, yet I dare not do otherwise than say it, the students trained in our theological colleges should be, and the rank and file of the Denomination still say *must* be, out-and-out Baptists, standing unflinchingly for the primitive simplicity of believers' immersion and the Lord's Supper, and all the New Testament principles wrapped up therewith; for, tell it not in Gath, whisper it not in the streets of Ashkelon, I have heard of some Baptist Churches where the ordinance is scarcely ever mentioned, and of certain baptisteries in which the grass grows green, where once the feet of saints trod in obedience to the example of their Divine Lord. To sacrifice our loyalty to Him who died for us and rose again, in order to win into our Churches those who have neither will nor heart to obey the Saviour in this matter, cannot obtain the favour of high heaven, and must, therefore, be fraught with consequences of stagnation and non-development. It is true, I know it, pre-eminently true, that we stand for far more than mere "dipping," but then we do contend for *that*, as the sole expression of the will and teaching in the baptismal ordinance of the marching orders of our Lord and Commander Jesus Christ, involving, as it does, an immersion into the sacred name of the triune God, a confession of repentance and personal faith in the death, burial and resurrection of the Divine Redeemer, and our unswerving determination, by heaven-given grace, to recognise and follow Him, and Him only, as the "Head over all things to the Church, which is His body"; and in the great combat for which even now the enemy is marshalling his forces, between Rome and Anglican pretensions on the one hand, and Puritan and New Testament simplicity on the other, we shall find, as the late Hugh Price Hughes well said, that "The Jesuit hammer will only break upon the anvil of the Baptist conscience." Of all denominations we *alone* have hands unmanacled, and souls unfettered, to freely fight and overcome without any shade of compromise this deadly foe; thus, when at last that re-union for which Christ prayed takes place in all its fulness among His followers, it will, as Dr. McArthur, of New York, has in a pregnant sentence put it, be found to have "commenced in the baptistery"; then indeed, and then only, shall the Baptist schism cease, when all believers everywhere prove loyal to our great God and Founder, Jesus Christ.

The open discussion was begun by Miss Mary Burdette, Principal of the Chicago Baptist Training School for Home Mission Work. She said: I appreciate the privilege of saying a word in the interests of our school in Chicago. In our home we have a little sister who was very much accustomed to say, if the older members of the family were going anywhere to enjoy anything, "Me, too." So I am on this occasion the "Me, too," of the programme. (Laughter.) I do not think that I need to spend a single moment in trying to prove to an audience like this that Christian women have a place and a work in the Christian Church. I might remind you of the story of the Resurrection and of the fact that the first eyes to look on Christ after He had risen were those of a woman, and that to a woman was entrusted the first message—"Go, tell" that I, the Christ, am still the living and loving One, ready to save. It was the women who were told to go and deliver this message to the despondent, unbelieving disciples. And it was not the last time women have had to do that, though I don't believe there is any need to do it here this morning. But women have a message, and they have their place and work, and therefore it is necessary that they should understand intelligently what they have to tell and how to tell it. For many years after the Churches began to send women to the foreign field, though their brethren were sent to the theological institution, it was thought to be sufficient to provide them with an outfit and send them off. Was it any wonder that their work was not always quite as successful as was anticipated? She needed preparation as much as any other worker. Finding this to be, and with these convictions in regard to the matter, the Baptist Women's Home Missionary Society organised a number of training schools, and I have distributed some papers among the delegates giving considerable information as to our curriculum, &c. We have a fine faculty—Dr. Henderson is one of the members—consisting of ministers and professors from

the universities. We believe in intelligent workwomen. Some 700 students have passed through our schools, representing a score of nationalities—Germans, Scandinavians, Japanese, Chinese, Syrians, and others. We have no difficulty in getting representatives of all the nations to come to us; but, of course, the larger number are English or American. Four hundred students have graduated and have taken their full course and their full diplomas; whilst nearly 300 are doing work as pastors' assistants and wives, as Church assistants, secretaries of associations, matrons in homes, &c., but the larger number have gone to do work on the mission field or abroad, and to carry the message of Christ to schools and homes. And God has wonderfully blessed this work. I have no time to tell you all about it. Half of our students are under one roof, and we have a little home in every respect, where all bend their efforts to "home-making," and where the intercourse between the students is full of freedom and happiness. So much is this so, that one day, when a class of girls was being taken to inspect the place, one was so impressed with the spirit of kindness and sympathetic intercourse that she said, "Why, don't you ever speak cross to each other?" We want our women to learn how to go among the "submerged tenth," as you say here, and uplift them. But it is not all slum work—the avenues need attention as well as the slums; and we try to prepare them so that they may do their work wherever God calleth them. Our work is a trinity—the home, the school, and the field. There is a full curriculum, and the students are learning all the time; not only their ordinary studies, but all the duties of nursing the sick, and "home-making" in every sense of the word. Every student has a "field" of her own in the city, and three times a week she goes out to that field to try to put into practice what she has been taught. She visits from house to house, and tries to gather the children into industrial schools for a short time, that they may be taught habits of industry, &c., and that the opportunity may be seized to impart lessons in morality and Christianity. As a result, the Bible goes into many homes where it would probably not otherwise go. There is also Sunday work on the field. This field work Dr. Henderson calls our "chair of common sense," for we do not depend alone on what is taught in the school and classroom, but we are able to say, "Now see whether you can do it"; and we do not think they are fit for their work until they can do it, however well they may tell it. (Applause.)

The Chairman: I have great pleasure in introducing Dr. Dixon, of Boston, one of the noble preachers and evangelists of America whom we rejoice to find here to-day.

Rev. Dr. Dixon: Our Lord said, "I am the Light of the world," and turning to His disciples He said, "Ye are the light of the world"—not reflectors, but light; for reflection is a cold process. You can't raise a crop by moonlight. (Laughter.) You must have the sunshine direct. We must not be reflectors, then, but light, and in the sense in which Jesus Christ was light. How do we make our light and heat? They tell us that during the carboniferous era great forests stood in the sunlight and were slowly burned into the earth, and during the centuries coal was produced. Now the coal is brought up and in the process of combustion light and heat are let loose. So we become light by taking in the light of Christ Jesus and letting it out by a process of self-sacrifice on the altar of piety. It is the Christ of Calvary who has become the Light of the world. When those Greeks came and said, "We would see Jesus," He apparently replied with the words, "Except a grain of wheat fall into the ground and die," as if to say, "Looking at Me ye see Jesus, but ye shall recognise Him more fully as the Christ of the Cross." The conflict to-day, we must remember, is not only between light and darkness, between righteousness and sin, but also between light and light—light on the side of God and light on the side of Satan, who is transformed into a message of light and whose purpose it is to give every possible light, scientific light, intellectual light, and philosophical light, provided he can make them so satisfied with some other light that they are willing to reject the light of Calvary. I rejoice with you, brethren, in the record of the Baptists in the matter of education and in the men who have given themselves and their



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millions to the universities and the schools, but it is only in "Thy light we shall see light." And so when I read an article I do not bring the Bible into the light of that article, but I bring that article into the light of the Bible to judge of its truth. It is the same with a sermon, and it is the same when I read a dictum from my university. I do not bring the Bible into the light of the university, but I bring the dictum which the university has given to me into the light of the Bible. (Hear, hear.) The Bible is the standard. I thank God for the interpreters of the Bible that we have; but I think the need of the hour is that the Bible should be the interpreter of the college, and not the college of the Bible, and that it should stand forth as the critic of all—in the pulpit, in the sanctum of the journalist, and everywhere else. We do not light the sun by our candles. John Robertson said, "There is more light to break out from the Bible; but the trouble with New England is that she has tried to break light into the Bible. What we want to do is to sit before the Bible, and when it says 'Thus saith the Lord, let all the world be silent.'" We have a saying in New England, "No matter what you believe, provided you are decent"; whether you have convictions or no convictions; whether you believe or do not believe; and when I was invited to deliver an address before the Philosophical Association of New York City, I found it was an organisation practically composed of infidels, and they asked me to speak on "Christ and Him Crucified." For an hour they listened intelligently and reverently, and then three lawyers made reply and there was a pandemonium. However, one man rose at the close—I think he was a Christian Scientist leader—and said, "We shall worship the everlasting It. We are a part of that It." And I could but reply when my turn came: "There is a principle as wide as humanity which says that we become like that we worship. You will keep on worshipping It, until you become It." What made me honour and almost reverence the man whose statue is to be unveiled this morning was that he believed in, tried everything in, the light of God's revealed Word. (Applause.) I plead for the establishment of schools and colleges and universities, but one of our greatest dangers is that we may come under the patronage of wealth or ignorance or authority outside God's Word and forget that the Holy Spirit, whose sword is this Book, is our great need; and while we magnify culture of the highest kind, and investigation of the freest kind, I plead also, not for a restatement, but for a rallying of the Baptist host around the Baptist standard—God's infallible Book. (Applause.)

The President: I will now ask Dr. C. H. Parrish, twenty years a teacher in denominational schools amongst the negroes of the South, to speak. There will be another speaker after Dr. Parrish and the discussion will then close.

Rev. Dr. Parrish: I suppose I am here to add colour to this occasion. (Laughter.) While the ethnologists are trying to determine my origin and these theologians my destiny, I have the ineffable satisfaction of knowing that I am here. (Laughter.) Down in the South we have a number of axioms, and one of them is that "the proof of the pudding is the taste thereof." I am here as a living example of the work of one of our coloured denominational schools. I am "up from slavery." (Applause.) Forty years ago I was a slave. I graduated from one of our Home Mission schools, and I was afterwards made a teacher of Greek in one of our institutions. Then, wanting a wider field, we organised an independent school, over which I have presided for fifteen years. We have had nearly 1,400 black boys and girls in our school, who have gone out into different parts of the South Land, and every one I have touched has become a Baptist. (Applause.) Forty years ago, the American Baptist Home Missionary Society established and supported denominational schools and academies and seminaries for higher education among the coloured people in the South. From the beginning, Dr. Morehouse, the illustrious champion of these schools among our people in the South, has insisted on the best; and it may be said that he has lived to realise what forty years ago was a dream, in the establishment of the Virginia Union University and Seminary, and schools of the highest possible standard, for our people.

Forty years ago he had the conception that there was no colour in brain, and that if higher theological and other training was good for him, it was good also for his brother the black. Out of these schools young men and young women have gone by the thousand, and have sought to help their less fortunate kith and kin. Apart from these schools, under the Home Mission Society, the negroes themselves have established fifty-nine denominational schools, and planted them at strategic points in seventeen States in the Union. It is impossible to say just what place these schools have occupied amongst us. I call them distributing houses—places where we go, as to Jerusalem, to get our endowment, not “endowment,” for no one ever enters into the Church from these schools unless he proves that he is called. If he does prove that he is called, he goes on to the seminary and then proceeds to spread the light of the Gospel. By 36,000 schools and by 16,000 individual preachers, the negro is endeavouring to do his part and contribute his portion to the improvement of his lot and to the extension of the Kingdom of God. (Applause.)

Rev. Dr. Henson, of Boston: What should the man do who cometh after the like of that? I also am from the South land. I also came “up from slavery.” I was the bond slave of the devil; but if the Son should make you free, ye shall be free indeed—whether white or black. As to the colour in the brain, my brother says there is none. I affirm there is. The best sort of brain is that which contains the grey matter, and that, as I understand it, is a combination of white and black. (Loud applause.) And we are having that wonderful mixture in this assembly, where the black matter is very much in evidence. When I came into the hall I had not the slightest intention of speaking. I came to listen to the great men who have gathered here for the furtherance of the Kingdom through the agencies God has put into our grasp. I thank the Lord that I live in such a time as this. There are those in the world who are always looking back and talking of the “good old times.” Thank God I live in the best time that ever was, though not in the best that ever will be, for everywhere the light is breaking along the sky. Signs of the coming day are multiplying everywhere. And I believe that the telegraph and the submarine, the cable and the steamship, and the lightning express train, the academy and the college, the newspaper and all the other wonderful agencies of our modern civilisation are for the consummation of the glorious purpose of our King, who has declared that the heathen shall be given to the Son “for an inheritance” and “the uttermost parts of the earth for His possession.” As I used to pass in and out of Hell Gate, New York, I used to see on the rock there a little shanty through whose top there came a steam-pipe, and all you heard was the “puff, puff,” of the little engine inside. As the navigators passed they used to ask: “What is the matter? What is the meaning of that?” And they were told that General Newton or his representatives were inside, and that they were drilling a hole so that the rocks might be moved and navigation be safe and free. For a long time the work of boring was going on, but by-and-by it was completed, and having filled the excavations with dynamite, he went ashore and lifting his little girl in his arms, her finger touched the button and Hell Gate was blown up. That is what is doing to-day. All the manifold agencies are His; He is drilling among the rocks, and by-and-by when He has charged the holes, He will give the order, and as surely as you live and this Congress is gathered to-day, Hell Gate will be blown sky high, and round the world the cry will go: “Hallelujah! Hallelujah! The Lord omnipotent reigneth.” And now with reference to this matter of education under discussion. I believe in education with all my heart. The first word God was heard to utter over this world was, “Let there be light,” and I do not believe in Christians who blink the light and are afraid of science. Let us have the fullest light, and if religion can’t stand it, let religion go. We want the clearest light, and the clearest light that shines is from this Book. I lived long in Philadelphia, and there was a famous clock there over the Independence Hall, and many of the citizens who passed down that street would regulate their



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watches by the clock, the time for which was supplied every day from Washington. There they got the time from the stars, and so everybody regulated by Washington, for there is nothing below the stars that runs just right. Well, we have an individual consciousness which is for us a chronometer. But the trouble with our pocket watches is that they do not run alike. "What is the time?" we say; and my time does not correspond with yours. What are we to do? Dr. Maclaren has perhaps one time and I have another. Who is to judge? So every man has his opinions of what is right as he has his own chronometer. But the Lord has been pleased to give to us a guiding chronometer that we may get the time from heaven. I may square my conscience with this Book, and if it is according to this Book I have light enough. Let us stand by this Book. (Applause.)

The President: There is a bell behind the Chair which gives the time both to Dr. Henson and the President. (Laughter.) We have now arrived at another part of the proceedings which I am sure we all anticipate with devout interest, and we shall pass at once to that, after I have read a telegram which I am sure will be of interest to the Australian and New Zealand representatives. Mr. Westmore Stephens—a well-known Melbourne Baptist whom all who know love—wires congratulating the Chairman of the first Baptist World Congress, and expressing the fervent prayer that God will bless our deliberations.

UNVEILING OF THE SPURGEON STATUE.

The hymn, "The Holy Ghost is here," which was composed by C. H. Spurgeon, was then sung, and Dr. Maclaren proceeded to deliver an address.

The President: I count it as in some respects the highest honour and greatest pleasure attaching to my honourable office here, that it devolves upon my hands to unveil this statue of our never-to-be-forgotten friend and brother, Charles Spurgeon. Milton, in his magnificent sonnet in reference to the honoured bones of the great dramatist says:

"Thou in our wonder and astonishment
Hast built thyself a life-long monument."

We can say far tenderer words as to the effect which Charles Spurgeon's life and teaching have had on us as individuals and as a Denomination. Those of us who knew him in the sweet abandonment of private life, and knew the genial wealth of unforced and never bitter humour—for there never was a man, certainly within my experience, who with such powers of wit and of sarcasm used them under the guidance of our Father so continually as Charles Haddon Spurgeon did—we knew what he was in the intimacies of private life; and for many men and women in this Hall to-day the world has been greyer, and the fountains of fellowship and friendship have run dryer since the day that we carried him to his grave. It would ill-become me to give, or to attempt to give, any analysis—that will be done by my friend who follows me—of the unique qualities of the preacher. He was in the true succession of Latimer and Luther and John Bunyan. He was full of feeling and full of brilliant, yet, with all its brilliance, of homely imagination. That mastery of the plain Saxon tongue that was "understood of the common people," and found its way to every heart, embroidered with a richness of familiarity with the Scriptures that was almost unexampled in his time; that earnestness of adherence to the great evangelical verities, and that persuasiveness and fulness of conviction overflowing in all his words, made him incomparably the greatest preacher of our generation and of our Denomination. (Applause.) And we, all of us, bow down to him with the recognition of that pre-eminence of spiritual and homiletical power. I would only add one word, and it shall not be my own word, it is this: "He was, as the greatest only are, in his simplicity sublime." (Applause.)

The statue, which is full life-size and stood on the platform, was then unveiled by Dr. Maclaren.

The Secretary : I ought to explain a small matter in connection with the statue. In the final casting there was a slight leakage of the metal, and therefore what is unveiled to-day is the sculptor's model, and the statue itself will be placed in the Baptist Church House. In any detail in which the statue differs from the model it is inferior to it ; and you have unveiled before you this morning the fulness of the artist's conception. Mr. Durwent Wood is the sculptor.

Rev. John Wilson : I owe my position here to-day to the fact that I am a son of Mr. Spurgeon in the ministry. I was chosen a few days ago as Vice-President of the Pastors' College Evangelical Association, and so I am permitted to speak for my brethren. I suppose the other reason was that the Committee believed I was about the only man who could make a short speech on such a theme. But my own faith is not quite so strong. The temptation to dilate at unreasonable length is very great. But I confess to you that I am resolved to resist it. The right thing has been done by the right man in the right way. We all rejoice to-day that the statue of Charles Haddon Spurgeon has been unveiled by the greatest living preacher—Dr. Maclaren. Mr. Spurgeon was a great minister, and his was a great ministry. I seldom come to London without thinking of that forty years' ministry to the largest congregations that have ever assembled in the history of the world. It was said, "the common people heard him gladly," and sometimes I recall with this saying the reflection of one who you will remember was himself a great preacher : "There is a boy talking in a confused and incoherent way," he said, "after whom all the world seems to be going." To-day that observation does not reflect upon the preacher or upon the people, but upon the critic. It is said that, early in life, Mr. Spurgeon had a wish that he might publish a weekly sermon, and beyond his wildest dreams that has been realised for the past fifty years ; still the river flows on, purifying, refreshing and blessing the world ; and to-day it is recognised by the critics, as well as by the common people, that they were great sermons. (Hear, hear.) We are glad to have had the verdict of our President, and I believe the verdict of all scholars is the same. "We have yet to learn," says Dr. Robertson Nicoll, "or the Church has, how great a saint and Doctor it had in Mr. Spurgeon. If religion is derived from revelation, and if theology is to be kept close to Christian experience, . . . then we do not hesitate to say that Mr. Spurgeon was not a whit behind the very chiefest of theologians." He also speaks of him as that great modern teacher of substitution, "the Apostle Spurgeon." But great as his works were, he was greater. He was accustomed to say that when he had fired away all his ammunition he put himself into the gun, and then fired himself. And that was the manhood which has been so beautifully described, and which was so many-sided—for he not only held the truth, but the truth held him and changed him and transformed him. It was the truth in Spurgeon that spoke to the masses of our fellow men. I am not here to glorify Mr. Spurgeon, but we glory in him. In his last address to a few friends at Mentone, he said : "We would so have it that when our life is written, those who write will not think that we are self-made men, but that they will see the handiwork ; not the clay but the potter's hand. We would be a sacrifice, an altar of incense continually smoking with sweet perfume to the Master on high." Has not that prediction of what he desired his life to be been realised ? Somehow Spurgeon gave himself more and more to Christ, as He became the more identified with the Gospel he had to preach, and wherever this unsacerdotal Gospel shall be preached, the name of Charles Haddon Spurgeon will be remembered. (Applause.)

"Thou hast thy record in the Monarch's Hall,
And on the waters of the far flung sea,
And where the mighty mountain shadows fall,
The Alpine hamlet keeps a thought of thee ;



REV. JOHN WILSON.

Where beneath some Oriental tree the Christian traveller rests,
 Where the child looks upward from the English mother's knee,
 With earnest eyes in wondering reverence mild,
 There art thou known; where'er the printed page
 Bears hope and healing, there beyond all light
 Is borne thy memory, and all praise above.
 Oh! say what deed lifted thy sweet name,
 Spurgeon, to that silent place of fame?
 One lowly offering of exceeding love."

To-day, I am sure, we all pray that this service may be blessed to us all, and that we may learn the secret of his influence and power, and go back to our sphere resolved to be more devoted to the Christ whom he loved and glorified. So help us, God. (Applause.)

The President: I am sure you will reciprocate with all good feeling the telegram from 3,000 Swedish Baptists gathered at Stockholm, who send "their most heartfelt and brotherly greetings." One other matter: the regulations in connection with the Albert Hall do not permit us to take a collection there, as we should have been glad to do if possible. Therefore, on the smaller numbers gathered here there devolves the greater honour and responsibility of paying the expenses of the Congress, towards which a collection will now be made.

After the collection had been taken, the report of the Committee on Future Congresses was then read by Rev. Dr. Crandall.

CONSTITUTION OF THE BAPTIST WORLD ALLIANCE.

PREAMBLE.

Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness in the Lord Jesus Christ, as their God and Saviour, of the Churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognising the independence of each particular Church and not assuming the functions of any existing organisation, it is agreed to form a Baptist Alliance, extending over every part of the world.

ARTICLES.

1. *Designation.*—This Alliance shall be known as "The Baptist World Alliance."

2. *Membership.*—Any general union, convention or association of Baptist Churches shall be eligible for membership in the Alliance.

3. *Officers.*—The officers of the Alliance shall be: A President, a Vice-President from each country represented in the Alliance, a Treasurer, a British Secretary, and an American Secretary.

4. *The Executive Committee.*—The Executive Committee shall consist of the President, Treasurer, Secretaries, and twenty-one other members, all of whom, together with the officers, shall be elected at each General Meeting of the Alliance and enter upon office at the close of such meeting. Of the twenty-one elected members:—

Five shall be from Great Britain, seven shall be from the United States of America, two shall be from Canada, and the remaining seven shall be from the rest of the world.

Five members shall constitute a quorum for a meeting of the Executive, but absent members shall have the right of voting by proxy, through any other member of the Executive who shall produce a written authorisation. A majority of those voting in person or by proxy shall be sufficient for the transaction of business. Three months' notice shall be given to every member of the Executive of all business to be brought before the next meeting, which

is other than routine business. The President shall appoint at a general meeting of the Alliance a Committee of nine members to submit the names of the officers and of the Executive Committee for the approval of the General Meeting.

5. *Advisory Committee.*—At a date not later than one year preceding a General Meeting of the Alliance, the Executive Committee shall have authority to appoint an Advisory Committee of not more than three hundred members of the Alliance, to confer with the Executive Committee on any matter pertaining to the objects of the Alliance. The Executive shall, however, have power to appoint an Advisory Committee not exceeding three hundred members at such other times as it may consider necessary.

6. *Powers of the Executive.*—The Executive Committee shall have the power of filling up vacancies which may occur among the officers and the Executive when the Assembly is not in Session. It shall be the first business of the Executive Committee, after its appointment, and the forming of this Alliance, to frame the bye-laws for the administration of business.

7. *General Meeting.*—The Alliance shall meet in general assembly ordinarily once in five years, unless otherwise determined by the Executive Committee, the specific date and place to be determined by the Executive Committee which shall have power to make all necessary arrangements therefor.

8. *Representation for General Meeting.*—Each constituent body of the Alliance may appoint messengers to the General Meeting from its own resident members on a basis to be determined by the Executive Committee.

Amendment.—No change shall be made in this Constitution except by a two-thirds majority at a General Meeting of the Alliance after at least two days' notice of the proposed action, such vote not to be taken on the last day of the meeting.

Dr. Clifford moved the adoption of the report, and two or three gentlemen on the platform rose to second the proposition. On being put to the meeting the resolution accepting the suggestions of the Committee *en bloc* was agreed to unanimously, and with great enthusiasm.

The President: I feel like singing the Doxology in my heart at seeing the day when Baptists resolve on a world-wide Alliance. We have been weak and divided far too long, let us unite and be strong. (Applause.)

The Committee to nominate the officers and executive of the World Alliance were appointed as follows:—Chairman, Dr. Dickerson; Conveners, Revs. Dr. W. T. Whitley, Dr. Robertson, Dr. Farmer, Dr. Boyd, Mr. H. F. Richardson, Mr. George White, M.P., Dr. Timothy Richard, and Professor Lehmann.

The Session closed with the singing of the Doxology as an expression of thankfulness at the constitution of the Alliance.

MONDAY, JULY 17.

EVENING SESSION—EXETER HALL.

Mr. Herkert Marnham, of London, Treasurer of the Congress, presided, and the devotional service was conducted by the Rev. John Lewis. Mr. Marnham said:—

Dear Christian friends,—I am very glad that I have a text this evening, because the humble layman, deeply conscious of his own limitations, is always very glad of a text, especially when it is a short text and when it is a good text. But, although I have a text, do not be afraid that I am going to preach a sermon! There has not been very much time lately to prepare sermons. When one leaves home every morning, for ten days, at a quarter to eight,



REV. E. B. POLLARD, PH.D.



REV. CHARLES BROWN.

and gets home at about half-past ten at night, one has not much time for collecting one's thoughts. So you must pardon the defects and limitations of my few remarks.

My text is work—Christian service. Now, if I read in any way the signs of the times, I think the hopeful feature of our Church life is the desire for service. Would that desire were universal! Still, I think there is perhaps in our Churches to-day, more than ever, this true desire for service. And it is a good thing if it be so, because I believe that the slothful Church, and the unconcerned Church, is perilously near the dead Church.

Now I recognise, as I am sure you do, and desire to acknowledge, that we are saved and called, not according to works, but according to God's own purpose of grace in Christ Jesus. And yet I think we can say "Amen" to the word of that eminently practical man, the Apostle James, when he said that "faith, if it has not works, is dead," and that by works our faith is made perfect.

It was my privilege, with others, to hear in Hampstead last night one of the most spiritual and helpful sermons from the lips of my friend Dr. Crandall that it has ever perhaps been my pleasure to listen to. He chose as his text: "For me to live is Christ." What was the key-note of Christ's life upon earth? That note was struck very clearly early in that brief life upon earth—"Wist ye not that I must be about My Father's business?" And again, later on, the note resounded in yet fuller tones: "My meat is to do the will of Him that sent Me."

If only we could feel the holy constraint which He felt! How may we? Only by that love of Christ which constrains us, that love which is the true and only motive for all Christian service. Oh, friends, how different all would then be. No longer the half-hearted, fitful, ineffectual efforts which unfortunately we too often now put forth; but, constrained by that motive power, we should be found quitting ourselves like men, upon that path of self-surrender and sacrifice, at the goal of which is found the prize of our high calling.

That is my humble word to you. We are to hear to-night how we may, how we *must*, engage in the different spheres of Christian service. And you, who know the speakers, know that we shall have a time of refreshment and enrichment.

THE RIGHT STRESS IN OUR SUNDAY SCHOOL WORK.

By the Rev. E. B. POLLARD, Ph.D., of Kentucky.

Brothers and sisters of the Congress, it may seem somewhat like bringing American anthracite to your British Newcastle to speak at all upon Sunday-school work in the land that produced Robert Raikes, and that Baptist deacon we heard about early in the meetings who, it is said, must divide the honour with Robert Raikes of having established the first Sunday-school. But since this is the first time, excepting the Day of Pentecost, when the Baptists have been "all with one accord in one place," it seems highly appropriate that we should consider this important subject.

Sunday-schools, I believe, were not on their programme on that Day of Pentecost. But did not Peter say, "The promise is unto you, and to your children"; a very much abused text by the way. And did he not explain that the strange, new wonderland in which the disciples then found themselves was the fulfilment of the prophecy of Joel, that the day would come when both old and young should see visions of God?

There has been a wonderful growth since that day. Then there was not a Sunday-school scholar in all the world. Now there are twenty-five millions, about thirteen millions being in the United States of America, between two and three millions of whom are under the care of our Baptist Churches.

And I esteem the Sunday-school as perhaps the most democratic of all

institutions in the world. It is said that Mr. Chauncey Depew has expressed the opinion that in the Sunday-school of America he could see the best assurance of the perpetuity of the republican form of government. It is in the Sunday-school that we learn and teach true freedom and true obedience. And without a knowledge of the true freedom, and also true obedience, there cannot be any assurance of free government, or a pure Church. And I believe I am not wide of the mark when I say there has never been a time when such serious thought has been given to this Sunday-school work. There are problems, to be sure. There is the problem of organisation, and we are trying to meet it. It must, of course, be adapted to local conditions always. We are not to have more machinery than we have steam to run. We are organising, from the cradle, tracing those who are not yet old enough to avail themselves of instruction, all the way through the home, and those who either cannot or will not be found in the Sunday-school in person, sending the teachers after them, and instructing those in between these two extremes. Our largest Churches have a primary department, and a junior department, and intermediate, senior and normal departments. And if signs of the times do not fail, in many places, much that is undertaken by the young people's Societies will find a place in an enlarged conception of Sunday-school work. The Baraca Classes, so-called, have already successfully adopted some of the features that are characteristic of our young people's work, viz., organisation and the social element.

Then there is the problem of Lesson helps, and systems of study, and oh, how we are realising, and have for years, that helps may become a hindrance; that helps are not crutches, but rather a helping hand, leading the scholar, not away from the Word of Truth, but unto it. We must not make the "helps" a substitute for an intimate knowledge of the Word of God.

We are also coming to feel that our system of study must really be more systematic. The international system, which has done such noble work for thirty or more years, must adapt itself to a demand that the Bible shall be taught in a more vital and less fragmentary way, or else that system, with all its advantages, is to be put on trial for its life.

We have also the problem—shall I say it?—of the text-book, which is the Word of God. The Bible has a wonderful way of taking care of itself. Yet it cannot be doubted that there is percolating down through the less intelligent strata, certain ideas and modern speculations, and what are sometimes called the results of modern critical study, which must be reckoned with by the Sunday-school teacher. I shall not have any fear, however, if we can lay hold of the right sort of teachers, those who with intelligence and consecration can bring the Word of God itself to the scholars. Then there is the problem of the teachers; one of the most serious problems we have to meet in Sunday-school work. An intelligent boy of thirteen, who had dropped out of the Sunday-school, but who was exceedingly bright and fond of every-day school, was asked by a friend how it was he did not like Sunday-school, and he said: "Why, I do not like it because they mess with a fellow." It was his way of saying that there did not seem to be that point, that business-like method of going at the point; that the teacher was not always certain in his own mind of what he wished to teach. We are not to mess with a fellow. There must be something like that business-like and determined method of the every-day school, if we are to succeed in Sunday-school work. Let me give you another illustration. Two teachers were talking about their Sunday-school experiences, and one of them said: "Why, one of the little scholars to-day showed himself to be a sceptic! The lesson was about Peter at the house of Simon the tanner, and I told the boy that Peter went on the house-top to pray and fell asleep, and had a vision. The fellow shook his head and could not believe it, and said to me: 'If he had fallen asleep on the roof, he would certainly have rolled off.'" The friend said: "What did you tell the boy?" "I told him it was wicked to doubt the Word of God, to whom all things are possible. What would you have told him?" Whereas, of course, he should have let the boy understand that the roof of an Oriental house was flat, and used as a place of prayer and retire-

ment. We need intelligence as well as consecration. And I believe our teachers are becoming more intelligent. They are studying the Word of God more systematically. Above all there stands a fact that is going to help, viz., that in every one of our Colleges (*i.e.*, the ordinary and not the theological ones) there have been established Bible Chairs for the scientific study of the Bible, in order to bring before the students of the arts a thorough knowledge of the best results of Bible study to-day. And in the generations to come there are going to be sent out from our Colleges intelligent young men and women, who will be able to grapple with the Sunday-school teacher's problems as we have not been able to grapple with them in the past.

Then there is the problem of the scholar, and there, after all, is *the* problem. For if we fail here, we fail everywhere. The problem of the scholar is not simply how to retain him in the school. That is a difficult problem, and I believe there is but one solution of it, and that is contained in the word "personality." I would that the word might resound throughout the world of Sunday-school work. It depends on the personality of the teachers and officers of the school whether the children will be held beyond what is commonly known as the "danger point" in Sunday-school work.

Let me point out two or three facts or tendencies which are very apparent to-day and which are pointing to the Sunday-school as the best single agency that we have for the development of our Christian work. The first we may call the scientific index. Men are studying child life to-day as never before, studying child psychology and scientific pedagogy, and are impressing on the minds of Christian workers a fact they knew before, but not so keenly felt, that there is a period in the life of the growing young man and woman in which religious impressions are more easily made. This doctrine of periodicity all through our life is important. There are periods in our life when we can best take in this, and that, and the other. And oh! what an impression it ought to make on us when we feel that this scientific study of child life is pointing to the Sunday-school as the most important instrumentality in our hands for doing our work.

We are coming to the conclusion that there are really but two things worth while in Christian work. One is what is summed up in the word "evangelism," and the other in the word "education," in the broadest sense of that word. It is in the Sunday-school that we have the most magnificent opportunity of all for making disciples. Fortunately for us, we have in the Sunday-school more of the unevangelised than anywhere else, and we have them also at that age at which they are more easily taught the "all things" that are commanded. What an opportunity that gives to us!

Then there is what we may call the cultural index, that is pointing to the Sunday-school. The old education provided very largely, if not almost exclusively, for intellectual development. Curricula were framed with sole reference to intellectual development, but we are finding now that education means more than intellectual knowledge. God forbid that we should say anything against the advance of knowledge.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and heart, according well,
May make our music as before
—But vaster."

We need the vaster music in which the affections are educated, in which the ideals of truth and character are reckoned with; culture in the broadest sense, embracing the nature and the inmost life, which after all lies nearer the heart of things than does the mind. This cultural index is pointing towards the Bible, as having proved itself to be the best text-book for the development of the moral and spiritual and religious life. And there is no place where the Bible is the text-book, and the exclusive text-book, except in the Sunday-school. Hence, this index finger is pointing to the Sunday-school, and its magnificent possibilities, in making amends for what the secular schools do not provide.

Then there is the political index that is also pointing to the Sunday-school. In our country we believe in the separation of Church and State, and I have heard an intimation that you have some troubles of your own over here, along that line. We, too, have been fighting the battle and, with the exception of some few little outposts that need to be taken, we have won the victory. I am proud of my own country in having led the way in this matter of real religious liberty. I am prouder still of the great Denomination I represent, in that it is true, as Locke said first, and Bancroft afterwards, that absolute religious liberty has been from the first the trophy of the Baptists. It is true that we believe in the separation of Church and State. There does not seem to be any logical place for the Bible in our secular instruction. Hence, we are driven back upon the Sunday-school as the place where this moral and religious instruction can be given without let or hindrance, without fear or favour. We, as Baptists, have a magnificent opportunity. I believe we have sometimes gone astray by laying emphasis upon that doctrine we are so proud of, personal responsibility, and rejecting all forms of religion by proxy. That is a good doctrine, and one we must always hold on to. But it has sometimes led us to be careless about the way we lay hold of the children. We have been too willing to let them go until they have come to the age of responsibility, hoping to catch them afterwards. We must hold them by those spiritual forces that every Baptist can exert, in letting go forth the power that streams from God's Word and consecrated personality.

These three, then, are like index fingers, pointing to the magnificent opportunities of the Sunday-school, and it is because of this that we are realising—as pastors—that we must lay hold of the Sunday-school as our best field and our best force. I do not believe there is any single agency any pastor can have that is comparable to the Sunday-school for magnificent possibilities. That is not to say anything against that method which has become crystallised—and sometimes fossilised—behind what we call “the sacred desk.” But I think it can be said, without fear of contradiction, that the method of the Sunday-school is much more like the apostolic method than the method of oratorical deliverance on Sunday morning and Sunday night. For in the Apostolic days the Word of God was preached most largely by showing individuals, and groups of individuals, from the Old Testament Scriptures, that Jesus of Nazareth is the Messiah, and then telling the story of His life, death and resurrection, and of His commandments; telling it in a simple way to simple hearts. Much more nearly like the Apostolic days is the Sunday-school than the method of the pulpit, useful and powerful as that is. It is for this reason that our theological seminaries are establishing chairs to teach Sunday-school method, and lectureships have been established in our best seminaries for the training of young ministers.

There have never been so many valuable books written on the subject of Sunday-school work as are coming from the press every year now. It is a hopeful sign that we are waking up to the importance of this matter to the pastor and to the Church.

A good minister was looking in the window of an art shop one day in a crowded city, and there was a picture before him of Christ on the cross. And, he noticed the form of a street urchin, somewhat ragged, who had made his way up behind him and was standing there. The minister turned and said to the lad, pointing to the one on the cross: “Do you know who that is?” “That is our Saviour,” said the boy. “Those are the soldiers and that woman weeping there is His mother, mister. They killed Him!” “Where did you learn that?” said the minister. “At the Mission Sunday-school,” was the reply. The minister turned and went his way, and presently heard a footstep behind him, and a voice saying: “I wanted to say to you, mister, that *He rose again!*”

Ah, there is no place where a complete Gospel may be so effectually taught as in the Sunday-school, no place where the crucified, and risen, and glorified Saviour may be taught in so effectual a manner and under conditions so favourable. Oh, brethren! let us arouse ourselves to the feeling of responsi-



REV. W. E. BLOMFIELD. B.A., B.D.

bility, to the consciousness that we have a force in the Sunday-school—the proportions of which we have only begun to realise—for the Church, for God, and for eternity. The teacher who sits down on a Sabbath morning with a child by his side, with two books, the book of an impressionable human nature, a relatively pure page, and with that other Book, the Word of God, in his hand, and makes an honest, consecrated effort to imprint the message of the one upon the page of the other, has the noblest work that God has given to any human being from the beginning of time. Shall we not, before that first book has been written all over, and become like a palimpsest (for if any impressions of good are afterwards made, at best it is only a palimpsest, Satan still showing underneath), take it in hand, and impress therein the message of the second book. For they are not words written with pen and ink upon paper or parchment, but indelible characters of living light written upon tablets which are hearts of flesh. That is the work of the Sunday-school teacher. That is the work of the minister of the Gospel, as he leads his Church in the all-important and glorious effort.

It is said that Ary Scheffer, the artist, was much impressed with Charles Dickens's figure of Little Nell, and was seized with a desire to paint the author and Little Nell. And this was his conception: Charles Dickens standing on a cloud holding Little Nell by the hand and pointing heavenward. Ah! that is a picture after all of this Sunday-school work as it is applied to childhood. It is a consecrated Christian man or woman standing upon a high eminence of God-given opportunity and holding by the hand a young immortal soul and pointing heavenward! God give us grace to measure up the opportunity.

ADULT SCHOOL WORK.

By PRINCIPAL W. E. BLOMFIELD, B.A., B.D.,
Rawdon.

The Adult School Movement about which I am to speak is of Quaker origin. Its founder was Joseph Sturge, of Birmingham, a noble member of the Society of Friends, whose philanthropic labours on behalf of the poor and oppressed at home and abroad are known all over the world, and have been fitly immortalised in the beautiful verses of Whittier. In the year 1845, deeply concerned for the numbers of rough lads growing up into manhood destitute of education or religion, he opened an early morning school in Severn-street, Birmingham. To his surprise and delight older men came with them and begged to be admitted as scholars, and thus the school gained its name of adult school. Sturge laboured in the good cause to the end of his life, and had the satisfaction of seeing the little handful of men grow into an association of 1,000 members. From that time to the present the work has gone steadily forward, and has now become a national movement with a complete organisation and a monthly magazine which serves as a bond of union between the schools and as an effective method of propaganda. The last three years have witnessed great developments. In 1903, 130 new schools were opened. In 1904, 137 more were added to the number, whilst in the past six months a further increase of 100 new schools has been registered.

The supporters of the movement include Members of Parliament like our friend Mr. George White and Mr. Baker, the newly-elected representative for Finsbury, magistrates, barristers, doctors of medicine, large employers of labour like the Rowntrees and Cadburys, and in Birmingham the leading public men have been and are devoted to its interests. The present membership of men in that city is over 18,000, Sturge's school having thrown out some 40 branches; and taking the country as a whole, there are 1,000 schools with a membership of 81,000.

My qualification for addressing you lies in the fact that for nine years I was the minister of a Church whose agencies included one of the most success-

ful of these schools. I am able, therefore, to give you the testimony of intimate practical experience.

We begin with definition. What is an adult school? Mr. Charles Booth in his monumental work says, "It is a kind of religious co-operative society, with a strictly democratic constitution, based on a Biblical debating club, from which it aims at producing a social brotherhood." That definition will serve, although the word "debating club" is a little misleading. I should prefer to say that the movement is based on a free, reverent, practical study of the Bible.

The keynote of the whole is *Brotherhood*. It is an association of men whose aim is the physical, social, moral, and spiritual welfare of their fellows. It is mastered by the conviction that man—body, soul, and spirit—must be treated as a whole, and that no part can be perfected without the other. Its activities sweep the widest circumference, but the centre from which all emanate is the love of men as the brethren for whom Christ died. Its success has been most marked where the spiritual aim has not been crowded out by the host of auxiliary agencies.

Let us be quite clear at this point. The adult school does not pose as a rival to the Church. It is not a Church at all. Membership in the Church is based upon the new birth of the soul, membership in the school is based upon the broader ground of humanity. The school cannot have any tests as to creed or character because it welcomes men *as men*.

Again, the adult school is strictly non-sectarian. It is not an ecclesiastical hothouse for rearing Churchmen of any particular type. Generally speaking, schools meet in buildings free from all sectarian association, but even in a somewhat extreme case like my own, where the building belonged to one particular Church and that Church supplied practically all the teachers, denominationalism was conspicuous by its absence. Our aim was to make *men*, and we welcomed those who belonged to all the various Churches, and none the less those who openly avowed their distrust of anything in the nature of a Church.

With equal positiveness I may assert that the school is not an adjunct of any political party. Party politics in the narrow sense are tabooed, although the men refuse to surrender the right of waging war on crying social evils, such as the drink traffic and the wretched insanitary housing of the poor, from a cowardly fear of being denounced as political by the champions of vested interests.

This, then, is the adult school—a social brotherhood, religious, non-sectarian, non-political, whose final aim, pursued by a great variety of methods, is to lead men to know God through the Bible and to help them to apply the law of Christ to all the relationships of life.

The school, in the Midlands, at any rate, begins at half-past seven and closes at nine. The whole body of men meet together for brief introductory and closing acts of worship. The interval between is divided into two parts. In the first half all kinds of classes of an educational character are held. In Coventry we had classes for reading, writing, arithmetic, English history, shorthand, and one for the study of John Ruskin's writings.

In the latter half of the time the Bible lesson was taken by each class in its own separate room. We had classes as small as ten and as large as sixty-five. Generally speaking, consecutive study was followed, and the majority of classes took the International Sunday-school Lesson. The conference was quite informal, and gave scope to the fullest expression of personal convictions and experiences, and the frankest discussion of difficulties felt by working men about the Bible. It was direct contact with men in this way which has rooted in me the belief that, despite all their estrangement from the Churches, many of them are profoundly religious. There could be no better education for the minister than to sit quietly in such a class and learn just what the working men are thinking.

This was our Sunday programme. But an everyday ministry had to be exercised. Our teachers found that to be successful they must come into frequent contact with the men in their homes. Further, that it was essential

to make our school premises a bright, cheery home all the week long. We had to compete with the publicans in the same street and endeavour to make our house of resort more attractive than theirs. Our aim was to catch men by seeking to keep them at *as many points as possible*. Mr. Jowett in his little volume, "The Passion for Souls," tells us how, passing through a village in the Lake District, his eye was caught by a card with a number of artificial flies and with this engaging headline: "Flies with which to catch fish in this locality sold here." That enterprising shopkeeper had nothing to say about the requirements of other districts, but he had made a careful study of the fish in his own neighbourhood, and he had discovered what bait provided the best allurements. We had to take a leaf out of that man's book. Nor did we regard the service thus rendered to our scholars as *secular*. A working man's hardest *spiritual* battles are fought in the leisure hours of the evening between seven and eleven, and it is a slander to speak of the *endeavours* to help him to win in his stern conflict *as secular*. Our labours were after the fashion of the modern medical missionary who, by caring for the bodies of men, seeks to bring healing to the deadlier wound of the soul, and we were content to follow him who became all things to all men that he might by all means save some. So we had our recreation-rooms, a public-house where men could find (at a small charge) everything which the beer and gin palace offers them, but that which *ensnares and destroys*, a reading-room for such as wished to be quiet, a room for bagatelle, draughts, and chess, a gymnasium for the athletic, and, as far as was possible, anything else which would be conducive to wholesome recreation.

The men had their savings bank, sick and benefit societies, philanthropic association, cycling, cricket, football clubs, and a book club. A clothes bureau was established for helping men who had been literally picked out of the gutter. A solicitor's help was available for men who needed advice but had no means of payment. The feeling of brotherly kindness was the motive and inspiration of all, and no means were disregarded which could help to give men a nobler idea of life, to inspire them with higher aims and more exalted purposes. Let me also say that the whole movement from first to last was self-supporting and was never subsidised by the Church *as such*. The ordinary expenses of the school were defrayed by one penny a week from each member, and the numerous agencies were sustained by voluntary personal effort largely contributed by the men themselves. Men of wealth and men of leisure give their generous aid, but they would be the first to yield the palm to the self-sacrificing men in the rank and file, many of whom had been rescued from the lowest depths of social and moral misery, and then became living epistles of Christ and noble missionaries of His saving compassion to their fellows.

Let me now seek to summarise certain definite results achieved by this form of Christian service.

1. By means of it we were enabled to throw a bridge of friendship across that gaping chasm which still too often separates the Church from the working classes. And if that were the only solid good attained, I for one would say that the work was abundantly rewarded. Churches are as much in danger of selfishness as individuals, and it is a selfish test to apply to work of this kind when we propose to measure its value by the amount of direct arithmetical gain accruing to the Church. I have recently been reading the life of Father Dolling. No man whose vocation it is to labour for others can read that fascinating story of a life literally poured out in the service of the needy, without being moved to more generous conceptions of Christian work and an intenser zeal on behalf of the multitudes who are still as sheep without a shepherd. Asked on one occasion concerning his social work for men, "What good have you done? Give me statistics as to the number who have become loyal members of the Church of England," Dolling made this reply, "That is not the first consideration. If I fail to do my duty because of failure or success, I have denied *in toto* my Master's method. If you ask me, Have I made these toilers good High Churchmen? I tell you, No. Talk as I will I cannot get incense substituted for tobacco, but I have got nearer

to them and brought them nearer to me, and they have come to believe that even parsons can care for something else besides altar cloths and candles and millinery. The real gain is that we have come into fellowship on equal terms and that is the best education life can bring to any of us. With that result to begin with I am well content."

Was not Dolling right? The conception of the Church as the supreme end in itself is not after the life of Jesus Christ. The Church was never intended to be an institutional dominion, but a sacrificial and redemptive life in the world. The Church is the means to an end, that end is the Kingdom of God, and the Kingdom will come in power when Christian people follow their Master in the holy way of the Cross and lose their lives in the redemption of the lost. One of the most successful of East-end clergymen says that the first gain his men's meeting brought the Church was the breaking down of prejudice. He illustrates by adding, "A shoemaker whom I tried to get hold of always pestered me with the same conundrum, 'How is it that the Archbishop of Canterbury gets £15,000 a year?' We got him to our men's meeting, and the last time I called to see him he had the Archbishop's photograph in his parlour. Now, I am thankful to say that I never had any fear of such awkward questions being addressed to me, either about my own or any other Baptist minister's salary, but I knew, and my friend Mr. Henderson, to whose magnificent leadership so much of this work was due, knew still better in the earlier days what this aloofness and suspicion meant, this radical distrust of the Church and the parson. But the snows of prejudice melted away rapidly under the influence of brotherly kindness which reached the men through our adult school. Only very few failed to respond to the overtures of genuine sympathy. Anything in the shape of patronage they scout and detest, but a sincere interest in them and a real friendship for them will win their confidence, no matter how large the wealth or how fine the culture of those who offer it.

2. The adult school furnished us with irrefragable evidences of the power of the Christian Gospel to heal and save. The evidences were manifest to the whole community and could not be explained away. Drunkards were made sober, impure men made chaste, stingy, self-righteous men put on the graces of kindness and compassion, men who had been alienated from the Church, and even in some cases had been resolute opponents of Christianity, were brought to worship, and homes that were once a desolate waste, the haunt of unclean spirits, became a holy temple of the Lord. Women prematurely old and well-nigh broken-hearted because of a husband's wickedness and cruelty grew young again and blessed the day when the man first found his way to the school. Little children, no longer ill-fed and ill-clad, wondered at the change that had come to father. "We had your husband at our school yesterday," said a teacher one Monday morning to a poor woman who had entered his shop. "Oh! yes, how I pray that you many keep him," was the quick reply. "For the first time for years he had a Sunday dinner with the children and me. He was so quiet and kind all the day. It was like a bit of heaven." At our Christmas morning service in 1903 I spoke to one man and congratulated him on the happy Christmas he would have. "Why, sir," he replied, "I am having it already; this is the first Christmas for eighteen years when I have been sober at this hour of the day." Scores of men who regularly spent fifteen shillings a week each in drink joined us, and eventually found their way to evening worship attired like gentlemen, self-respecting and respected by all who know them. Not a few of them have fittted twice or thrice, and each time into a better house, whilst one who had been a veritable social pest pathetically said, "I am going to stay a little longer where I am that the neighbours may see what Christ has done for me." Yes, they frankly avow that the secret of the transformation was *Christ*. One evening when I was at home to meet inquirers one of them came to me and said, "Sir, you may guess what I've come for. Three years ago I came to school, I dropped the drink and give up swearing. Then I sent my children to Sunday-school and came to chapel, and there Christ laid hold of me and saved me, and now if the Church will have me, I want

to finish the job." It was an unconventional application for membership, but intensely real. I had the joy of baptizing him and a number of his comrades, and last month they sent me a photograph of the group of seventeen with a letter in which was this sentence, "When you look on our faces you may say, 'Thank God, they are all standing firm and trying to save others as low down as some of them once were.'"

Christian friends, I have given you the most meagre statement of facts, and I ask you, Has not the institution which can produce such results the very seal of God upon it?

3. The adult school supplied a sphere of service for some of our ablest Church members, and by the evident blessing of God upon it, the passion of the whole Church for the salvation of men was visibly quickened.

When the work was initiated there were not a few who prophesied that we should never find sufficient workers, or that we should only prosper at the expense of the Sunday-school. Never was prediction more completely falsified. As our need grew the supply was forthcoming, latent capacity was developed beyond our expectations, and men who had held aloof from definite service now found their proper niche and took delight in being able to take some part in the work. What is more we had far less trouble in getting teachers for our Sunday-schools after the adult school was formed than we had before, and it became a veritable treasure-mine to superintendents in distress. There is an immense amount of uninvested energy in all our Churches, and the fault is largely ours if we fail to find forms of service in which all can engage.

And then as our school grew the Church felt the thrill of a new joy. Wider prospects opened before us. A new school had to be opened because the old one could not contain the men who came. Then Christian women began to ask, "If our husbands do this for their brother men, cannot we devise some means of helping our sisters? The result was the formation of a women's Sunday-afternoon school, which now has a membership of 250. Then the young women of refinement and education were infected with the missionary spirit, and they started a Thursday evening meeting for factory girls. It began in a small way in a large kitchen in a private house, but it grew till now every bit of available space possessed by the Church is utilised, and there are some 400 girls gathered into classes for needlework, painting, drawing, and cookery. The evening closes with a brief practical address based upon the teaching of the New Testament.

By all these agencies we went a long way towards solving that chronic problem in the Church—the problem of the unemployed. Ah! it is as serious in the Church as it is in society. I think I might safely say that out of our entire membership we enlisted the service of 50 per cent. of our people, to their own immeasurable profit. It came to be regarded as anomalous that any man or woman should seek admission to our ranks without becoming responsible for some part of the great work with which the Lord Jesus had entrusted us. I remember being told a story of a lady who had recently come into the city and who was discussing with a friend the question of which Church she should join, and this friend said, "If you want to be let alone and to enjoy a quiet life, keep clear of Queen's-road." I was thankful for that testimony and regarded it as the noblest tribute that could be paid to my people. To have been permitted to be associated with such a band of earnest labourers has been the greatest joy and inspiration of my life.

And now, in closing, let me say that I see no reason why any Church should not possess similar institutions. We began under great difficulties and our buildings are still a long way behind those possessed by many of our congregations, but the spirit of Christian sympathy with the people triumphed over all difficulty. So I am compelled to think that wherever Christian people really believe what they profess to believe, such work is possible, and what cannot be done by a single Church may be effected by a union of Churches for such aggressive work. We have a great opportunity at the opening of the twentieth century. The great mass of our population may be estranged from the Churches, but they are not antagonistic to Christ. We must win

them. The crowd was drawn to our Lord when He was here in the flesh. It will respond to us as truly when it beholds in us His Spirit. The common people drew Christ. He went out to them and laid His hands upon them. We must follow His example. We must never be content with our congregations, we must launch out into the deep after these souls. We must throw off our conventional respectability and get into the water ourselves and bring the net to land. We shall not leave behind us the old gospel of individual regeneration. This is the end we shall ever keep steadily before us. But we must rise also to a broader conception of our social mission. To ignore this side of our work is to misrepresent our Master and to drive the workers to look outside the Church for the sympathy and help we ought to be the first to give.

Luther turned a deaf ear to the voice of the peasants of Germany in the sixteenth century; the result has been three centuries of alienation, and to-day the democracy in Germany looks to leaders who are in the main openly anti-Christian. We in England and America are living in times no less critical. There is a widening separation of class from class, a growing social strain, the rising up of an educated proletariat. Jesus Christ has given to us the key which can alone solve these problems. The Church, says Edwin Hatch, has before her a great and awful mission. It is to reconstruct society on the basis of brotherhood, to transform this modern world into a Christian Society, to change the Socialism which is based on the assumption of clashing interests into the Socialism which is based on the sense of spiritual union. And in this sublime task she must marshal all her forces for a service as broad as human life and as deep as human sorrow.

Shall our Master look sadly upon us and say yet once more, "The children of this generation are wiser than the children of light"? Rather may there be given to us a knowledge of the times, to know what Israel ought to do, and may we leave this Congress filled with the Spirit of the Cross, that we may freely and unreservedly spend time, energy, and life in the service of the world's deliverance and need.

YOUNG PEOPLE'S WORK.

By Rev. CHARLES BROWN,
Hornsey.

The title of my subject, as I understand it, allows me to speak of work both for and by young people. I propose to speak mainly on work done for and among them, though the other side will naturally come in for consideration.

By young people I understand those who are between 15 and 25 or 30 years of age, the most critical period of life, the years in which most commonly the trend of the after-life is settled and determined. The importance of the subject, therefore, will be obvious to all. There is no work that is more difficult, that requires wiser judgment or more delicate handling. The future of the Christian Faith and the Christian Church, as well as that of the young people themselves, is largely bound up with the subject of young people's work. If we as Churches fail to reach and win them, there is no morning for us. If our Lord fail to win them, their whole lives will be a failure. These are the crucial years of life, and we do well to be alert and solicitous for the honour of our Master and the securing of these lives so precious to Him for highest ends.

Jude, the brother of our Lord, in a curious passage, speaks of Michael the Archangel contending with the devil for the body of Moses. We may not understand the reference of the passage to that meekest of men, but we may see in it a vivid illustration of the conflict waged between the powers of good and evil over the lives of our young people, and we may well pray and work most constantly and earnestly that the issue may be for God and the

right. I do not think that the Church can be charged with indifference to this vital matter. Nothing is easier and few things are more foolish, on such occasions as this, than to hold up the defects of the Church to scathing scorn. The worst enemy of the Churches could not, in my judgment, charge them with indifference to the welfare of youth. I have been much impressed with the large space which young people are cheerfully accorded in the arrangements of our Churches. It is pathetic to observe how Christians of rich experience and enlightenment are willing to sit at the feet of the most callow student of divinity, if only he will interest and attach the young people. The primary consideration very often, when a minister has to be chosen by those who bear the burden of the Church's support, is, will he be sympathetic with the young people? Will he attract and win them? We can do with anything, if only they be reached and interested. And it would be safe to say that there was never a time in the history of our Churches in England when so much was being attempted to win and hold the young. Whether this is being done is wise and rightly directed is a matter for our consideration. A page or two of this paper might easily be taken up with the mere names of the bewildering array of societies in connection with our Churches which are carried on mainly in the interests of young people. Clubs for rambling, cycling, tennis, cricket, football, and gymnastics; societies literary, educational, musical, philanthropic, abound; while the latest development seems to include the billiard-table and the smoking-room. Surely no one can say that the Churches have not gone a very long way in their eager desire to reach and to hold the young people. There are some who would maintain that they have gone too far in certain directions, and that it is high time to cry halt, if for nothing else, that we may consider our ways. Now, sir, we must recognise that there must ever be room among us for difference of opinion and judgment; and I desire to say that for my own part I am in hearty sympathy with much of the kind of work that I have mentioned, not with all, but with much of it. It has always been a part of my own working principle that the ministry of the Church should be as broad as the ministry of the Master, and that it should embrace the mind and body as well as the soul of man. And I have never been able to see the justice or the sense of compelling our young people to take their recreations, which they will take, in ungodly and questionable company. Nor do I think that they should be denied the opportunity of discussing social and municipal or literary or political subjects within the buildings which belong to the Church.

I cannot for the life of me see why these domains of life should be surrendered to the government of the prince of this world. If recreations and amusements are wrong and unbecoming a Christian, then let us say so, and wash our hands of the whole affair. But if a Christian may play—and there is such a thing as innocent and helpful recreation—then it were surely an object worthy of our sympathy and effort to provide some facilities whereby the recreations and social intercourse may take place under proper conditions and in a clean environment.

I wish to do the fullest justice, therefore, to the earnest people among us who are asking, "Is there any reason why, in an English village, the only bright and attractive spot should be the public-house; that it, with its billiard-table, or public-room, or skittle-alley, should be the only place in the village where young men may have a game in the long evenings, or where they may read the newspaper and discuss the events of the day?" And is there any reason why the schoolrooms belonging to our chapels should be closed on week evenings, save for the devotional meeting or the Band of Hope? And when you pass from the village to the city and think of its miles of mean and monotonous streets, the same questions in a different form occur, and you ask, Is nothing to be done to save these young people from the temptations of the streets and the saloon and the music-hall? Are you to do nothing but preach the Gospel to them, or hold a prayer-meeting on their behalf? And suppose they will come to neither! Is there not some preventive work, some humanising, some more elementary work to be done among them? What if they will not come near your preaching nor look at your C.E. Society?

Will you let them go, and do nothing else ? Would our Lord, who fed hungry people, and cured the man who had the dropsy and let him go, and loosed the woman who had been bound eighteen years, without a word of preaching apparently, have acted thus ? And would He have us act thus ? Does anybody think that He who again and again went to a joyful social function at people's houses, even on the Sabbath, would consider that His Church, in such a neighbourhood as I have mentioned, had abandoned its true function, if, say on a Saturday night, it provided a concert of the best music, as against the sing-song of the public-house, where these youths and lasses, some of them always from home, others with homes where no conveniences are, might spend a happy and innocent evening sheltered from the fearful temptations which would assail them elsewhere ?

These, Mr. Chairman, are questions that occur to me when I sit down to thoughtfully consider the problem that faces us to-day and that face many of our ministers in a very acute form. It seems perfectly clear to some of us that a good deal of our best work must be done by an indirect method ; that in order to do directly spiritual work we must win the confidence of people, make them believe in our unselfish interest in them, and in our willingness to serve them. Perhaps I may be allowed to quote John Bunyan in this connection. He must have been thinking of young people when he wrote, in his author's apology for "The Pilgrim's Progress":

You see the way the fisherman doth take
To catch the fish : what engines doth he make ?
Behold how he engageth all his wits :
Also his snares, lines, angles, hooks, and nets ;
Yet fish there be, that neither hook, nor line,
Nor snare, nor net, nor engine can make thine :
They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do."

If I might proceed on the lines marked out by this quaintly-expressed sentiment, I should suggest that there are perils in the way. There are few things that are of any value that have not a perilous side. If we want to avoid danger entirely, probably the only place to get into is the grave. But it is well to take note of our dangers and to avoid them if possible. And, to adopt John Bunyan's phraseology, one danger is that we shall be content to grope for and tickle the fish without catching them, or, to come to plain terms, that we shall be content with attracting and interesting our young people without doing the highest work among them ; that the Church should really abandon its high regal function of being a converting agency, and should degenerate into a merely philanthropic institution, or shrivel into a provider of entertainments, physical, intellectual, or ecclesiastical ; that we should introduce a class of worker, keen on athletics, or music, or literary pursuits, or social reform, who cares nothing whatever for spiritual things ; that we should have societies in connection with the Church where prayer would be considered an impertinence, and spiritual earnestness an insufferable eccentricity ; that you should yield the highest and best things for the sake of the second and third best, and should have what is called a Church, but which would really be more accurately described as a congeries of clubs and guilds held together by the most slender thread of religious forms, and in which it would be impossible for a zealous and enthusiastic Christian to breathe and work, where the concert or lecture is crowded, and the prayer-meeting is a dying or effete institution.

Mr. Chairman, the peril of the time is the despiritualisation of the Church, the smothering or effacement of its distinctive character, the elimination of the idea that the Christian life is a strait and steep path, and not a prolonged entertainment ; that self-denial and a high and noble severity belong essentially to it. I say quite frankly that I am afraid of a Church which in its eagerness to catch everybody shall lower its spiritual tone and lose its separate and distinctive character, and shall become secularised and

worldly, having lost the vision of God and of its own lofty and spiritual mission. We have to think, sir, not only of those outside, but of those within. Something must be done to conserve the fine enthusiasm of those who would follow after holiness. And in order to feed the flame of their devotion and to find scope for their ardour, we may have to lose some of the others.

We have all heard of a sermon after the preaching of which it was written, "From that time many of His disciples went back and walked no more with Him." And we have read of a certain society of which it is said, "And believers were the more added to the Lord, multitudes both of men and women, and of the rest durst no man join himself to them."

I want to plead to-day that a strenuous and constant effort be made to keep intact the spiritual nature of the Church; that whatever societies are established in the Church for young people, they shall be established on a spiritual basis with a spiritual motive, and that a spiritual atmosphere should pervade them; that first things be kept first. I would plead for a frank and constant recognition of the fact that all young people have a spiritual nature to be appealed to; that if we neglect to appeal to it through fear of giving offence, we sin against them and against our Master. Ever the claims of Christ on their loyalty and love, their need of Him, His need of their fresh enthusiasm, must be kept in mind; and skilfully, wisely, opportunely, but most certainly, witness should be borne to Him and His claims should be urged. Woe unto the worker among young people who at any time is ashamed of his Master, and who, to get the credit of being agreeable, keeps perpetual silence on spiritual matters and fails to speak the word in season.

I would advocate the existence in every Church of a vigorous society among young people, of a purely spiritual character, where they can pray together, and discuss spiritual things and the spiritual aspect of all things (whatever and wherever the Church is, it needs some meeting of this sort), and that it be given a prominent place in the announcements of the Church, and that young people of both sexes be publicly and privately urged to attend its meetings. Also, that the leadership of such society be committed to the wisest and strongest hands possible, and that work, real work, be bestowed upon its management; that there be room in it for instruction, a greater place than the C.E. Society usually affords; and, lest it grow self-centred and pharisaical, that methods of service for others be devised and carried through.

Personally, I would give a great deal to see the revival of the Bible-class among us, not only on Sunday afternoons, but during the week. There is no work so sorely needed among our young people as this. The prevalent ignorance of the Bible is appalling. Among candidates for admission to our English theological colleges, men who have matriculated in the University of London or graduated in other Universities are often unable to answer questions on the Bible of the most simple and general character. Their answers, or their failures to answer, reveal the fact that they know nothing of the Book on which the Christian life should be mainly nourished. Men and women who know the Bible, who can teach it, who have discovered for themselves its profound and entrancing interest, and who can fling its charm over other minds and hearts, are sadly needed. People who will take the trouble and pains necessary, who will involve themselves in the labour and study necessary to the conducting of such classes, are the great need of the hour. And, in my judgment, they will not fail of pupils, nor is there any labour that will be so fruitful in results. Wherever possible the minister should conduct such a class during the week, giving the best of his strength to it, and he should seek to enlist in the same service the best and most suitable talent in the Church. Unless some such work is done, we shall have an unenlightened, shallow, and feeble Christian life, ill-supported, ill-sustained, and ill-directed.

I would urge also that our young people be encouraged to take a larger share in the general work of the Church. I need say nothing of the Sunday-school, because it is a significant fact that young people form the majority of the teaching staffs of most of our Sunday-schools in England. But I would urge that every important committee of women in the Church should

have young women on it; that no diaconate is complete that has not a young man on it representing other young people, and able to speak on their behalf; also that at representative meetings of the Church and congregation, the voice of youth, as well as of age and experience should be heard; and that in every way possible young people should be made to feel that they have a share in the life of the Church, and that in its responsibilities and its welfare they have a deep and vital interest.

Further, a constant effort should be made to enlist the interest of young people in great causes. The prevalent danger of the modern youth is that he should be absorbed in sport and pleasure. "The people sat down to eat and drink, and rose up to play," is an ancient description that would serve as a compendium of much of our modern life. Apparently harmless and aimless pursuits consume all the spare hours of many professed followers of Christ. They go on their way as though there were no woes to be healed, nor wrongs to be righted, nor men to be saved. The chief interest of the newspaper to many is the cricket or football, tennis or hockey score. The whole conversation on Sundays and week days is taken up with sport or play or some kindred topic. Much of our young life is running to waste and the world is neither benefited nor served by it. Even the home life is seriously menaced. Christian parents complain that they have little joy of their children. The outside excitement is destroying the charm and interest of the family circle, and the old-time evenings of reading and working, winding up with family prayer, are in danger of becoming a thing of the past. The present trend and drift must be arrested. It will not be done by weeping and scolding; we must devise means of interesting our young people in great causes. The government of their own country, the securing of votes for proper persons to serve in our local and Imperial legislature is a subject which they might well be encouraged to take an interest in. Again, social work such as the crusade against drink and gambling, such as the securing of better conditions of life for the poor, should be brought before the various societies of young people and treated as great religious questions. Facilities for service, for something to do, to serve their generation by the will of God, to help to make the world better, must be provided.

And most of all, as a matter of the highest and most absorbing interest, we must have our young people with us in the effort to spread the Kingdom of Christ on the earth. We want men to arise in every Church who can invest the work of reconciling men to God with the dignity and charm which properly belong to it, and who can lay the spell of this greatest work on earth on the hearts of the young. Meanwhile we must cultivate the ardour of evangelism in our own breasts and believe that, whatever else we have done, there is something to mourn over and deplore unless our young people are secured for Christ. Do let us banish from our minds the heresy that they cannot be interested in distinctly spiritual things. They can, even more than older people. We were interested ourselves when we were young. Our fervour has never been stronger in any subsequent time. And in direct service for Christ and men we found our deepest satisfaction and joy. He ever attracted youth to His side, and He has still the same power of creating devotion to Himself in the breast of youth. Our hope for the future of His Church and Kingdom is in the young, and we must claim their enthusiasm, encourage and guide, welcome and trust it.

When one of the kings of Israel was in despair because of the hosts of the invading Syrians, a prophet came to him with a message from the Lord, and this was the message: "Seest thou this great multitude? Behold, I will deliver it into thine hands. And the king said, By whom? And he answered, Thus saith the Lord, by the young men." The old incident carries its message to us. The ancient foes of goodness which we have been unable to defeat will be overthrown by our young people. Our great work is the capture and training, the equipment and encouraging of this great force for the high service of Christ and men.



MR. GEORGE WHITE, M.P.



REV. J. T. FORBES, M.A.

TUESDAY, JULY 18.

MORNING SESSION — EXETER HALL.

SOCIAL QUESTIONS.

THE assembly met for the last day of the Congress on Tuesday morning, with the President in the chair. The devotional service was conducted by Rev. D. Witton Jenkins, of Salendine Nook, and "Who is on the Lord's side?" was the first hymn sung.

The discussion of "Social Questions" was preceded by the hearty singing of Ebenezer Elliott's hymn, "When wilt Thou save the people?"

The President: It is with great pleasure that I ask Mr. George White, M.P., to address us. His is a household name, only we are not accustomed to the "Esq." which follows it on the Daily Bulletin. (Laughter.) George White we all know, but George White, Esq., we might perhaps fear. However, our American brethren will please understand that we have here this morning one of the foremost of our English laymen, and a stalwart adherent to Baptist principles. He lives at Norwich, which says a good deal for the strength of his convictions. Judge Willis also lives in the same neighbourhood. Mr. White's name lives in our hearts and after this it will live in all of yours. (Applause.)

Mr. George White, M.P., then read a paper on the subject of "Temperance."

TEMPERANCE.

By MR. GEORGE WHITE, M.P.

I regret that the subject which is to occupy the first place in our conference this morning is not introduced by a friend from over the seas, for it is an undoubted fact that we in the Mother Country have much to learn from our Colonies and the United States upon this question; and the facts in regard to it and the relations which the Church of Christ holds towards it in those countries might have given a stimulus to the movement here, which would not be one of the least services rendered by the assembling of this Congress. It may be well at the starting that I should point out to our visitors that the title which covers the subject we have to discuss is an interesting example of how, in this country at least, a single word has by usage a much narrower meaning attached to it than its original definition would warrant. Temperance, drink—we at once associate a great reform with the one, and a gigantic evil with the other, and I am going to assume that it was in this sense that the authors of my subject intended me to use it to-day. We have this morning to deal with various social questions, and it is in accord with the fitness of things that "Temperance" should occupy the first place, for amongst the many aphorisms which stand to the account of Richard Cobden, not one is more profoundly true than when he said that the Temperance Reformation was at the bottom of all social reform. There are, of course, many pressing problems in both old and new countries which Temperance cannot solve, but it certainly can be said with equal truth that no great social question can be solved without it. And yet it is the one at

which statesmen look askance and which labour organisations too often resent, which Society will not touch, and which even the Churches, as such, have handled with greater timidity and half-heartedness than most other philanthropic questions. True, the combined efforts on behalf of Temperance have been great and continuous, and whilst not always characterised by the same degree of intensity, always showing self-denying, earnest labour; but the enormous evils arising out of our *drinking customs*, as well as our drunkenness, have never been fully grasped, or the possibilities of a truly sober nation realised. The centre of operation upon this monster evil should undoubtedly be the Christian Churches. We exist to fight the devil and all his works, and this drink evil is undoubtedly his great masterpiece; and yet, after all these years of agitation, there is only one body of Christians in this country, the Salvation Army, who have taken the stand that they will neither touch, taste, nor handle a thing which, wherever it exists, in any part of the world, brings the worst possible disorders in its train, affecting in the most deadly fashion the mental, moral and commercial interests of the race, and especially those who are the poorest and least able to bear its train of evil. There are many reasons—climate, race, heredity, custom, pleasure, appetite, and illusions as to its value—which have placed ramparts round this citadel of evil which hitherto have prevented its surrender; but the sappers and miners have been working, and thoughtful minds and Christian hearts everywhere have determined its power must be checked, or the social and political decline of the commonwealth cannot be prevented. Would that we could get the people generally to believe the truth of a stanza in one of America's greatest poets:

“ Its perfume is the breath
Of the angel of death and the light
Which in it lies is the flash of its evil eyes.
Beware, oh, beware!—sickness, sorrow and care
Are all there ”

This has been the message of Temperance for the last seventy-five years, and its absolute truth has been proved by judges, politicians, the most eminent physicians, leaders of industry and Christian workers, and yet we consume more drink per head in this country to day than we did when the Temperance movement first began. Are we therefore to adopt a counsel of despair, and conclude that no good has been done? By no means, there are signs not a few that the wave of intemperance, at least, has broken at its highest point. No one can have close connection with the working classes without seeing that drunkenness is less frequent, more repulsive to the class than it was, and less bestial in its character, whilst the gradual decline of our drink bill in total amount, and still more in its proportion per head, though not wholly conclusive, is a satisfactory indication of the same result. This decline for the last five years I may give roughly as follows:—

1900	..	..	..	..	..	1,000,000;
1901	..	..	..	..	..	3,142,000;
1902	..	..	..	..	..	2,250,000;
1903	..	..	..	..	..	5,000,000;
1904	..	..	..	..	..	5,500,000;

or a total amount of nearly 17 millions—a small sum, I admit, as compared with the aggregate, but it is in spirits, beer and wine alike, thus showing that all classes of the community are affected. In other classes, a man known to be addicted to excessive drinking cannot maintain the respect of his fellows, and yet I must tell the truth frankly and say that here more than in any other country I am acquainted with, amongst all classes, drink itself is welcomed as a friend, instead of being cast out as the great destroyer of human happiness and the curse of our commercial life.

The position of our Churches towards this enemy has no doubt greatly improved; it is rarely seen in its festive gatherings now, it is banished from the great bulk of our Communion-tables and a certain amount of aggressive

work is done by the small percentage of Church members who are total abstainers. But the great mass look on with indifference and unconcern, for though it finds no place on the tables of the larger portion of our ministers, I fear the same cannot be said of our deacons and Church members; and it is quite evident that in this respect, at least, the Christian ideal of St. Paul has not yet been reached, and that we are not as a whole prepared to abstain for example's sake from that which makes our brother to offend; and in an age which has undoubtedly lost some of the moral fibre which possessed the country a generation or two ago, this is not surprising. We know—all of us know now—that there is no value to health and vigour of any kind in the drink, the testimony of such great leaders in the medical profession as Sir A. Clark and Sir F. Treves being conclusive upon this point. We also know that the bridge of total abstinence is absolutely safe, and if the whole Church of Christ would help to make it fashionable as well as safe, who can tell what such an example would do toward converting all men to the truth?

The statistics of our Baptist Churches in this country are somewhat limited, and really tell us little more than the progress we make amongst our ministers. We have now 2,235 abstaining ministers (more than three-fourths of our number) and 208 students, practically the whole. Still, Church members sell or are interested in the sale of drink, and manufacturers of it find a place in some of our Churches. Moreover, it still obtains many victims from the ranks of our ministers, as well as some of our best Church members, for one of the sad features of this tempter is that he succeeds often with the otherwise noble and generous spirits:

“Higher life gives deeper death,
Fair gifts make fouler faults,”

or, to put it in the graphic words of Father Mathew, “Through drink I have seen the stars of heaven fall and the cedars of Lebanon laid low.” Now I want to ask you to consider how all the social aspects of our national life are affected in the most serious manner by our drinking practices. It is all too true that these social conditions have in their turn occasioned much of the drinking—that grinding poverty, inadequate wages, bad and insanitary dwellings, overcrowding often necessitated by the exorbitant rack rents in our large towns, prevent men caring even about the body itself, much less about the soul and its moral surroundings. But speaking as one who has studied this question for many years, I avow it as my solemn conviction that whilst it would be foolish to say that drink produces all the poverty and sin from which we suffer; still, if we could stop all the evil which directly and indirectly flows from it, we should find the residuum so comparatively small that, instead of folding our arms in abject despair as we sometimes now are inclined to do in face of the appalling evils which confront us, we should then easily measure their amount and set ourselves readily and successfully to cope with them. Some years since I sat on the Bench at the Norwich Assizes by the side of one of the ablest judges who ever adorned that position, the late Lord Chief Justice Coleridge, and in addressing the jury he said: “Strong drink, as far as I have seen during sixteen years on the Bench and a longer period at the Bar, produces more than half the crime we have to deal with, and it has been said that if England could be made sober all the gaols might be shut up. This is not literally true, because there is crime not produced directly by drink, but broadly speaking, and accepting the general truth of the proposition, two-thirds of the gaols could be closed if England could be made sober.”

The most prominent social evils in this and in many of the countries represented at this Congress are undoubtedly drink, lust, gambling and poverty. I assert without fear of contradiction that these latter three are indissolubly associated with the first—viz., the drink. Poverty which often tempts to sin and crime is so largely in all civilised centres the outcome of drink expenditure, that I purpose to deal with it at some length. In Great Britain

we have had cycles of years of prosperity without any real decline of poverty, and at present we are faced with armies of unemployed clamouring for legislative help. We have had record years for trade and commerce, and yet millions on the border-line of poverty needing for their comfort the very things which others would be glad to find employment in making. Naked feet, and hosiery weavers idle; houses without a bit of decent furniture, and cabinet-makers about with nothing to do. What we therefore need as an industrial nation is higher wages and more constant employment for a large portion of our workers. Doubtless the abnormal amount of distress at present existing is partly due to the fifty millions per annum extra burden placed upon the nation by the recent deplorable war, and the gross ineptness and extravagance of the present Government, for it is the home trade only where depression exists as the result of a reduced purchasing power in the mass of the population. But we have in the drink traffic a monster which swallows up our resources far more rapidly than war or extravagance by Governments. We have in time past borne this terrific burden with comparative ease, because of our enormous natural resources in minerals, climate, and inventive genius, but these advantages are now largely shared with other nations and have been more generally equalised by science and research. We rejoice in the prosperity of these nations, and especially of our colonies represented in this Congress, but whilst we have no jealousy, we are sure they desire to see the Mother Country still advancing and preserving the manhood of its nation, for it is its manhood that must tell in the future struggle, its mental vigour, its capacity for work, the husbanding of its resources both of time and means. But in this land and in all lands the liquor traffic is a destroyer of all this. We charge it with being the greatest sweater in the Empire. It pays the largest amount of profit to the employer and the smallest amount of wages to the employed—profits of 20 to 30 per cent. to brewer and distiller and sometimes 70 per cent. to the distributor. It takes the largest brewers in the world—Bass and Co., of Burton-on-Trent—twenty years to pay in wages one year's turnover, whilst my firm pays in wages a year's turnover in three and a-half years. The capital employed in the traffic is gigantic, and, as I have shown, the profit corresponds, but the wages fund is infinitesimal. A Scotch whisky firm has just declared a profit of £120,000 for the year and a dividend of 20 per cent. Judging from balance-sheets I have studied, I should not put their weekly wage at more than £600, or say £30,000 per annum. To make that profit in businesses with which I am acquainted wages would amount to £10,000 per week, or £600,000 a year, as against £30,000. Small as is the assistance it thus gives to the wages fund it is the largest destroyer of that fund, and if only half the amount spent by the working classes of this country in drink could by some means be diverted into other channels, it would produce a demand for useful commodities that would bring an immediate revival to all branches of industry. Every house over which the Temperance flag flies is helping towards industrial employment, whilst we have a population as large as that of South Africa whose expenditure in drink prevents them ever purchasing a new article of clothing or furniture. This traffic then limits the purchasing power of the people in Great Britain to the extent of at least 100 millions per annum in loss of money and time. It handicaps industry by the extra burden it causes in rates and taxes. It forces into the labour market the competition of married women, and drives the working classes, in consequence of reduced resources, to purchase the cheapest articles, which are usually made by low-paid workers. If we bring this expenditure down to the individual we realise even more acutely what it means. In this land it amounts on the average to from 6s. to 7s. per week for each working-class family, or about one-fourth of their entire income, but, as many drink far less and many drink no intoxicants at all, you will see that even this amount must be largely increased in many cases. As an example, some time ago I visited a poor widow whose husband's earnings had been 50s. per week, and when he died suddenly the widow was absolutely penniless, not having enough to purchase the next meal. I knew the man well, had never seen him drunk, but proof was forth-

coming to show that he never spent less than half his wages on drink. True indeed is it that no statesman or Government dare attempt to tax us at one-half that which we tax ourselves. We imported 135 millions of manufactured goods in the last twelve months, and we have a section of our statesmen who want to stop this so that we may make them ourselves, but we drank this amount in three-fourths of the year; had they not better seek protection against our native enemy rather than the foreigner? And so this drink traffic acts and reacts in a vicious circle, and though our friends in comparatively new countries feel this burden less than we do to-day, the struggle will become with them as it is now with us, one of life and death for industrial efficiency, physical strength, mental vigour, clean politics, and progress of the Christian religion, for the drink traffic is the greatest enemy to all these here and everywhere.

We have to admit with shame that our case in this country is the worst; the expenditure in the United States is very little more than one-half the average of our own, and when it is remembered that the earnings of the workers there are practically double, it will be seen how much less the burden is than here. In Canada the average is still less. In Germany it is about the same as the United States; whilst Norway, which was the most drunken, is now the most sober country in Europe. So that it is not difficult to believe the proposition with which I started, that poverty with all its train of evils is in its largest proportion the direct and indirect outcome of our enormous expenditure on drink. That there is extravagant waste amongst other classes worthy of more reprobation than this self-imposed poverty, because less excusable, I do not deny. A man who could spend £3,000 to dine less than thirty people is a curse to the community, and a sinner against his God. Society generally is very culpable in this respect and needs reforming, but the most immediate remedy is to be found by raising the great mass of the people above this miasma of drink and placing them on the tableland of sobriety and thrift.

The social problem thus presented exists to a greater or less degree in all the countries from which you come, but the ways of dealing with it vary very much both in their character and measure of success. Great Britain has on many occasions owed much to America for the great advocates of Temperance she has sent to our shores. My memory goes back to the influence wrought by the marvellous eloquence of J. B. Gough, and to the statesman-like speeches of Neal Dow, the great champion of the Maine Liquor Law, and subsequently to Francis Murphy, Frances Willard, and recently to Dr. Henry. In Ireland we saw the gigantic change made by the crusade of Father Mathew, whilst in England we have had men like J. H. Raper, F. R. Lees, and a host of others, who did much in their day to check the otherwise growing ravages of drink. But whilst gratefully acknowledging the homes restored to peace and happiness and the many saved from a drunkard's grave, we cannot feel that such a work was on the whole permanent. Moreover, it is useless merely preaching total abstinence to a large portion of those we most desire to help; sunk in an abyss of degradation and poverty, they want solid help and sympathy. We know the rock upon which they could be most securely planted is the Rock Christ Jesus, but the message does not reach them, and though it is the best news they could hear they will not come to listen. Neither must we forget that drink is a physical agent having certain effects and bringing certain consequences, and needs to be fought on its own ground. What, then, is the first thing to do? Here and through all countries where there are servants of the Master, we call upon them to renounce, even at the sacrifice of social pleasure and society, the cup by which so much misery and trouble is brought upon our fellow-men, adopting the example of the late lamented Dr. Berry, who, after having during a considerable portion of his life argued against total abstinence and the pledge, ultimately adopted both, and in explaining his position, said, "My reason for taking the pledge was that I could no longer indulge, however moderately, in a luxury the very sight of which involved such terrible temptation to my fellow-men, and whose abuse has led and is leading to unspeakable

degradation and suffering." Brethren, the force of example in this battle, as in many another great moral conflict, is invaluable, and though I am proceeding now to deal briefly with other remedies, my experience in the past tells me that it will be the stalwarts who have shown their love by sacrifice and sympathy and renounced all complicity with our drinking customs, who are still going to lead in the warfare. The dark shadow of this hideous slavery must be lifted and the execrable system of temptations placed about every weak brother must be lessened. Many of you come from lands where legislation has done much in this direction and could tell a story of comparative success, but here, by the monopoly of trade, the party political corruption mixed up with it, and the lack of downright moral earnestness on the part of Christian communities, we run great risks of allowing the councils of the nation to be controlled by this degrading traffic, the supporters of which do not hesitate to inscribe upon their flag that most unpatriotic of all inscriptions, "Our trade our politics." We therefore cry in vain to man for help, but depend upon it a God in heaven hears, and if we do not as Christian citizens use the power He has placed in our hands and dethrone this Juggernaut, we shall as nations reap our reward in decadence and ruin.

Whilst we thus try to protect adults from temptation we must teach the children that the drink is bad. In this country we have in most of our Sunday-schools Bands of Hope, and in some of our elementary schools Temperance teaching is given, but far greater attention should be given to it in both day and Sunday-schools, and the sympathy of the teachers more completely enlisted. Oh, who can describe the miseries which the childhood of this nation suffers through drink! We shudder as we read of the rites and practices of heathen nations in regard to the children and we send missionaries to teach them a better way. But, think you, there are thousands of children here done to death every year by a cruelty more terrible than any of these. I speak not of the thousands of poor little innocents born but to die: happy their lot compared with that of those who live in a home where father or mother, or both, are victims of this terrible vice. Let us, then, strengthen our hands in this respect also.

But I am willing to admit that the Temperance movement has been worked on too narrow lines. The early pioneers saw the evil and its cause, and by a short logical process they reasoned that if they could destroy the cause the effect would cease. But valuable as was the frontal attack, it should have been supported by other less drastic but possibly more effective allies. This is, however, no reproach upon the Temperance party, but rather upon those who saw the social condition which bad laws, the greed of man and the helplessness of large numbers of our fellow-men, had produced, and yet gave no hand of help. When Christ left the world to be disciplined by His followers, he bestowed upon them in the gift of the Holy Ghost a force unknown before, by which He intended them to leaven and reform society, and this in social as well as more directly spiritual ways. I can draw no line between the two. To brighten a life is as Christlike as to save a soul, although the immediate results are not equally important; to work for the prosperity of the brotherhood—the corporate welfare, as Lecky puts it, is analogous to the aggressive enthusiasm which a patriot cherishes for his country, hence the Church—*i.e.*, Christian communities such as are represented here—must ever be the great pioneer of social reform. Therefore, if the Temperance mission is to be widened the Church must do it. And in considering what it can and ought to do, it must take full measure of the conditions with which it has to deal—the terrible monotony of most of our labour, the close confinement in which it is generally followed, the homes of the poor, the small accommodation, the close surroundings, and the little they themselves can do to brighten the small leisure which they possess. If the kingdom of heaven is ever to come in this world (as we believe it will) then these things cannot be neglected. Hence the value of Institutional Churches, for which I bespeak your hearty sympathy. In a small village, in addition to the parish church, with an average congregation of six or seven people, there is a village chapel and the public-house; with a population of 350, including some 70 or 80

working men, not 10 of whom were ever found at service. A village club was started, in which the Nonconformist minister took interest, and was supported by a Christian gentleman in the parish. In connection with this, amongst other things, a Bible-class was formed; the men left the public-house, and now every Sunday and at least once in the week, men who were loafers, poachers, and the like to the number of between fifty and sixty may be found attending it. The drink influence has been destroyed, and the men are living moral and in some instances Christian lives, and the whole village is transformed. From personal experience I could also show how the adult school movement, which is making such remarkable progress in this country, has given the most powerful aid in rescuing men from drink, but time does not permit. If the need for such work exists in the country how much more in our great centres of population? The public-house would have never held its sway if it had not met a need; it is so difficult to put ourselves in the position of many of our poor workers. The wife of one of our greatest Bishops tells a story against herself which will illustrate this. She had been addressing a mothers' meeting and speaking to them on home duties, and on coming away she overheard one woman say to another, "Yes, it's all very well, but I should like to know what she does when her old husband comes home drunk."

These things all point to the fact that restrictive measures—a large reduction in the number of public-houses, the local veto, and other similar movements, all excellent in themselves, are not all that is needed, and I appeal especially to my ardent Temperance friends not to treat any auxiliary efforts which do not reach the standard of personal abstinence or legislative prohibition as heterodox. Give a generous and whole-hearted support to progressive municipal work. Think more of recreation-grounds than rates, of electric trams than taxes. Support housing schemes even if they bring a small present burden, believing that all such movements, whilst they brighten the lot of the workers, will in due time reduce our local burdens, because they all work in the best interests of Temperance. With the same purpose give liberty to authorities to try experiments tending to destroy the influence of the present public-house monopoly. Invite, nay, urge, the great body of Christian people who are neither abstainers nor prohibitionists, to join in the crusade against this enemy of the human race, and show them how and in what way they can co-operate with us. There are many alternative suggestions which, whilst they fall far short of our ideals, all tend to promote sobriety and crush the drink power, and so long as they do not block the way to the greater measures of Temperance reform, should be welcomed and supported. And it was on this principle our chairman, myself and many others signed some time since a manifesto which, whilst it gave no sanction to municipalising the sale of intoxicating liquors, as it has in some quarters been represented, does contain proposals which would greatly facilitate the reduction of existing licences, and compel that reduction, would prevent the creation of any new vested interest, would not use a penny of public money to extinguish a licence, and yet would reduce them without any sense of injustice by giving a short time limit, would tax the trade more adequately, as is done by our American friends, by which several millions a year might be obtained and many unprofitable houses closed. It would maintain the full magisterial discretion which has existed for 300 years, would give the people power to veto the traffic if they so desire, and if they decline to do that they may destroy the stimulus of private profit in the sale and put it under disinterested management. I call, then, upon all Christian people to take their part in this great struggle to emancipate the race from a slavery more cruel than any which placed the body in fetters, for this enslaves the whole manhood, body, soul and spirit. Give your active support to everything tending to aid this movement, and rouse yourselves from the slumber of indifference, so that when the time comes, as come it will, when this foul spirit is consigned to its doom of banishment from this fair earth, you may recall with joy and satisfaction that this holy and unselfish cause had all the force given to it which your prayers, efforts, and example could render.

Rev. J. T. Forbes, M.A., of Glasgow, read the second paper, which discussed "The Attitude of the Baptists to the Working Classes."

THE ATTITUDE OF THE BAPTISTS TO THE WORKING CLASSES.

By REV. J. T. FORBES, M.A.,
of Glasgow.

It will help us to answer the question implied in my title if we think for a minute of the nature of the experiments that on the large scale have been carried on during the last century to work deliverance in the land. These have been of a threefold order—political, educational, social. Each has led to the other; political enfranchisement led to educational reform. The cynic said, in prospect of power passing from the middle classes, "We must educate our masters"; "our masters" being the "people who live in these small houses," that were being enfranchised. And following upon the opening of the gates of knowledge to the people there came a new clearness and vividness to their consciousness of their condition, a new sensitiveness to its inequalities and injustices. The contrast between the ideal world to which, e.g., imaginative literature introduces men, and the sordidness of their everyday existence, came to press upon their minds. The most educated lands, as Germany, France, England, America, thus are those where social agitation, as distinguished from revolution, is keenest and most persistent. Here for a quarter of a century at least, the characteristic interest of the working class has been in social reform, and a specially strong definitive social effort, on an altogether unexampled scale has, for that time, been in progress.

Now it is with a certain sense of incompleteness, of disappointment even, that men have experienced the working of these several experiments. People have been asking, it may be, from each movement more than it could yield. At the present moment, indeed, the stage of disillusionment has not been reached in social reform, save by *blasé* reformers like Mr. Bernard Shaw, and we have people on all sides keen for social amelioration. Mere questions of political rearrangements and symmetry of institutions have ceased to interest, if ever they greatly interested, the working man. What he at the present moment realises with the utmost keenness is that labour has been the disinherited knight in the world's army of advance; that immense and powerful interests in landlordism and capitalism stand intrenched in the present order of things, and the interests of the workers to-day are mainly in peaceably securing a fairer share of the world's gains.

Each movement affecting the workers has thus demanded another—politics, education, social reform. And this in turn is demanding another. It is demanding that the social reform movement be hallowed, the image and superscription of Christ must be upon it. In itself, like former movements, it has, up to now, issued largely in disappointment. In some ways there has been improvement in the practical embodiment in law of increased sympathy with suffering, increased anxiety to secure a fair chance for all, increased application of intelligence to social needs. Some deductions indeed from any very optimistic estimate of the time, all serious persons will agree to make. We have lost spirituality and moral weight as a nation. Puritanism is sneered at. Our dramatic literature suffers from an obsession of the sex problem. The new democracy's exercise of power has been marked by aggression on the part of the priest and the publican, by a national unwillingness to bear burdens, to break yokes, and let the oppressed go free; by an exhibition of the spirit that is not ashamed to evade the most solemn engagements, and by reaction of the worst type.

It would appear that it is from the study of these circumstances that we are to learn the attitude our Master would have us take up towards the workers

of the land. These parochial and sectional ways of treating men must be fitted into a more adequate treatment of the problem. We must get new personalities. The political need for liberty, the educational need for light, the social need for amelioration, must be unified in ministry to the essential man. The people want technical schools and garden cities, but they want supremely truth and love and God.

Our attitude to the workers is to be decided by the genius of the Gospel. We have to reiterate our message of renewal, to tell men that the new age can only begin through regenerate men, that Jesus is the only true ruler, that all methods that stop short of giving us new people are not wrong, but are parochial and sectional; that we have the secret and know the power that changes life; that the only new humanity is twice-born; that the only way to make the social fruit good is to make the tree good. We cannot cease from sounding out the word of the Lord, the high spiritual note of the Gospel. What the workers expect, and what our Master expects, from the men of religion, is religion. First things must come first.

But religion is a great word; and if first things come first, secondary things come second. The antithesis between divine and human service indeed is false, for religion expresses itself through human service, and if it is true that Christ puts love to God first, it is true that He does not conceive the possibility of its separation from the love that serves our neighbour. And in the attitude we adopt to the working classes we must be true to this principle. Our work is not done when we preach the Gospel of individual spiritual regeneration. The crying duty of the hour for Christian people is to face the moral implications of Christianity. Without this our preaching will be poor and truncated. Can we conceive the Epistle to the Romans without the last five chapters that deal with Christian service under the law of the spirit of life in Christ Jesus? So, dismembered and deformed will be our preaching, to compare small things with great, unless we find its rightful place for the ethics of the Gospel.

In doing so it will be necessary at some point to abandon the proclamation of general principles only. The spirit of Christian teaching must at some point take body and form in some particular claim or counsel: the word must become flesh in an instance, a movement, a definite act. Certain plain cases demand application. Suppose, for instance, that slavery had been for ever treated as a question upon which Christian principle was to be enunciated but no definite application made. There were preachers, we know, in America who justified the institution from Scripture. A man might speak in this way: "My dear friends, man is, no doubt, the child of God, a pilgrim of eternity, the object of God's saving love and of the passion of Christ. At present he is in many instances a legal chattel, sold in the marts, estimated by his working capacity as a useful beast, an economic factor in production. Many brethren think this an unworthy position for a child of God to occupy, and argue that he who is the Lord's freeman should not be the servant of men. But it is a subject beset with difficulties, highly controversial in its nature, trenching on burning questions of politics, and it behoves us to be very careful. We must, as much as lies in us, live peaceably with all men." Do we think the man who on such a question could utter drivel of this kind, or the man who read the mind of Christ in the movement of the hour and preached emancipation, was the true minister of God? The question needs no answer. Then I say that, in teaching Christian ethics, a point is reached when principles demand embodiments. It is impossible, unless a man play fast and loose with conscience, to avoid a decision and a decisive counsel when certain questions emerge. I trust the irony of the following sentence from Thorold Rogers will never gall our preachers: "I do not doubt that most country clergymen are kind and conscientious, but they are poor hands at arbitrating between employers and labourers; and when the former are farmers and the latter are hinds, I have generally found that the clergy put a personal interpretation on the Apostle's advice, and seek to live peaceably with all men." The teaching of Christ shows us, with perfect plainness, that it is not always possible to refrain from particularising. Christ did not

always preach general truth. When it appeared that there were whole classes of men opposed to the truth, He particularised them and denounced them—teachers of religion and schools of religious thought. He did not think it sufficient to go on telling the insincere Pharisees that if their eye was single their whole body would be full of light; He attacked the class by name. It will not be found sufficient to meet the present abuses in landlordism, in industry, in commerce, by vague language about the materialism of the age. Definite wrongs are being enacted, injustice perpetrated, in some cases under protection of law, and it is quite useless to expect men who are under the influence of greed to relax their grip of privilege until compelled to do so by the pressure of a righteous public opinion.

Furthermore, it will not be possible, if the Baptist Church is to adopt the right attitude to the working classes, to avoid politics. They are not avoided at present. Questions of education and Disestablishment are of necessity political. But questions of land and housing, of the repatriation of the people on the deserted country, have as much to do with morals and religion as either of them; and they cannot be touched without touching politics.

The fact of our own Church ancestry being what it is must lead us to espouse the people's cause. If our Church is not to be a Church of the people it is nothing. It has never had the aristocracy; it can, in many places, scarcely keep two generations of the middle classes, in the third the prosperous join the Church of England. If it has not the people, whom will it have? In this country, we are told, Roman Catholicism is regarded as dangerous, but Dissent as vulgar, and Baptist Dissent is believed to be a peculiarly virulent type. This is all very painful, but we must try and bear up. If we have the people we can do it. I do not know with accuracy what is the composition of our constituency in many places. In a few towns we have a hold on the artisan through some ministers of special gifts. In many mining and fishing towns and villages we are strong; but in very many places we have not a great hold on the working man—the artisan and the labourer. Mr. Booth testifies that in London we secure many of the people, and bears witness to our "virility," but the testimony as a whole does not yield unmixed satisfaction. His references to the theology of our preachers seem rather to imply that the absence of the culture that in other circles softens the rigours of theological assertiveness is the secret of influence with the ignorant, and there is no question of the influence of an unshaken dogmatism.

In any case, although we have sprung from the people; although the names most famous amongst us—Bunyan, Carey, Fuller—are names of men who were workmen; although we have had in our midst leaders of the people, we cannot live on the past. We must show ourselves to have the power to speak the word and do the work the people need. And to do so we must know their case. It is perfectly certain that there is a spirit of suspicion of religious people in the minds of many workers to-day. It is hard to be met with this when men are conscious of nothing but a desire to help their fellows. But a knowledge of the history of labour in this country renders the spirit perfectly accountable, and will perhaps show how to meet it. The British worker, both artisan and labourer, for hundreds of years was the victim of legalised oppression. Rogers says, "I contend that from 1563 to 1824, a conspiracy, concocted by the law and carried out by parties interested in its success, was entered into, to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty. . . . For more than two centuries and a half, the English law, and those who administered the law, were engaged in grinding the English workman down to the lowest pittance, in stamping out every expression or act which indicated any organised discontent, and in multiplying penalties upon him when he thought of his natural rights." And just as past injustice has left an intractable element in our dealings with Ireland, however much these are now inspired by a nobler spirit, we are not to be surprised if, with some knowledge of the past and its evil traditions, the workman does not immediately respond in absolute trustfulness to approaches

made by men who to him are men with interests and attachments belonging to another order. The worker is apt to slump Church and Dissent in one common condemnation for past social indifference. Remember what Shaftesbury said: "I can scarcely remember an instance in which a clergyman has been found to maintain the cause of the labourers in the face of the pewholders." And Dr. Lorimer bore witness to the offence his preaching of social righteousness caused. And so, at the present moment, the skilled workman is conscious that whatever gains he is in possession of, have had to be fought for against the most bitter opposition of the interested classes; and it is not astonishing if his attitude to those whose Churches and organisations he believes to be implicated in the maintenance of the existing industrial framework is one sometimes marked by an element of suspicion, or, where this is absent, by dull indifference. He still believes, and I hold rightly, that the whole bias of law and government in this country is still, so far as it dare go, against his claims; that Governments make measures and judges interpret laws with a distinct and obvious leaning to what are called "the sacred rights of property" as against the claims of the worker, who has nothing but his labour to sell.

And the present condition of the unskilled worker is still deplorably miserable. Maurice Maeterlinck, in his "Life of the Bee," has this picture of us and of our world, as we and it might appear to the inhabitant of another planet: "We seem to be 'little black specks.' In numberless cases the spectacle they present is altogether inexplicable. There are some, for instance, who, as it were, seem scarcely to stir from their place. They are to be distinguished by their glossier coat, and often, too, by their more considerable bulk. They occupy buildings ten or twenty times larger than ordinary dwellings, and richer, and more ingeniously fashioned. Every day they spend many hours at their meals, which sometimes, indeed, are prolonged far into the night. They appear to be held in extraordinary honour by those who approach them; men come from the neighbouring houses bringing provisions, and even from the depths of the country laden with presents. One can only assume that these persons must be indispensable to the race, to which they render essential service, *although our means of investigation have not yet enabled us to discover what the precise nature of this service may be.* There are others, again, who are incessantly engaged in the most wearisome labour, whether it be in great sheds full of wheels that forever turn round and round, or close by the shipping, or in obscure hovels, or on small plots of earth that from sunrise to sunset they are constantly delving and digging. We are led to believe that this labour must be an offence, and punishable. For the persons guilty of it are housed in filthy, ruinous, squalid cabins. They are clothed in some colourless hide. So great does their arduous appear for this noxious, or at any rate useless, activity, that they scarcely allow themselves time to eat or to sleep. In numbers they are to the others as a thousand to one. It is remarkable that the species should have been able to survive to this day under conditions so unfavourable to its development. *It should be mentioned, however, that apart from this characteristic devotion to their wearisome toil, they appear inoffensive and docile and satisfied with the leavings of those who evidently are the guardians if not the saviours of the race.*" The hard facts that bear out this picture are such as these. Booth's familiar figures show that 82 per cent. of the London people belong to the wage-earning and manual classes, and of these nearly one-third are below the poverty line, that is, they do not earn more than 21s. per week, between three and four hundred thousand earning less than 18s. per week. Add to this the increase of rent, according to Mr. Giffen, by 150 per cent., within fifty years; the fact that many people still often work twelve to fifteen hours a day; that the laws as to overtime are persistently violated; that there are trades like potters and file-makers in which the people die three times as fast as ministers of the Gospel; that we are told that from one-fifth to one-third of the population in large towns live in one-roomed houses; that ten per cent. of the population die in workhouses, hospitals, or asylums; that according to Canon Blackley, quoted by Matheson, "practically every

ordinary agricultural labourer dies a pauper." When to these facts the consideration is added that every improvement that can be suggested involves ultimately a touching of some interest in the present state of things; that the whole bias of institutions, laws, and political thought has been even in the not recent past on the side of wealth and property, that the Press, in its wealthiest and most influential representatives, is almost invariably on the side of letting things alone; and it will be seen that sufficient causes exist for the attitude of unrest on the workers' side, and on ours for an abundant, if wise and thoughtful, sympathy with them.

Some points indeed have been already gained. We are learning (or if we have not yet learned, we must learn) to cease making play with the false antithesis between social salvation and individual redemption. A Christianity that is worth anything includes individual salvation, political righteousness, and social regeneration. Modern psychology is teaching us the solidarity of man's complex nature as never before. And the work of Christ in its completeness is dwelt on in the hope that light will break for us as we study its spirit and aim. Our call to social service of a specialised sort is according to circumstances, but, under whatever name, the thing is being done and will continue to be done still more. Our service must begin with the soul but touch the complete man.

And the first thing, perhaps, to note and insist on, in our needful attitude to the working classes, is study of their case. The wildest statements are made as to their condition. When people make assertions as to the rates of pay workers receive, they are almost always speaking of the higher classes of skilled artisans, and disregarding the enormous body of mere manual labour. Rogers says: "The mass of English workmen are far better off now than they were two generations ago, though population has greatly increased. But, relatively speaking, the working man of to-day is not so well off as he was in the fifteenth century, when the population was not one-tenth of what it is now" ("Work and Wages," *abb. edn.*, p. 54). We must familiarise ourselves with their condition, visit their homes, attend their public meetings, learn what their ideals and claims are, and sympathise with all that is righteous in them. A Christian sociology is as much needed as a Christian theology. We want men who will study human beings in society with as much love and care as Maeterlinck his bees. None is better fitted for the observational side of the science than the working pastor:

We must master some of the best literature of the subject. This is mainly of two kinds, the emotional and the scientific. Of the first kind Miss Sutter's books may stand as an example; of the second, books like Rowntree's "Poverty." In these matters we must remember Meredith's words about a great movement: "Emotion does not advance us a calculable inch." Certainly mere emotion does not. True knowledge will create and wisely direct right feeling. We shall find, too, that in the past those whose feeling of the higher needs has been keenest, and who have sought most the spiritual regeneration of the people, have done most for social service, as Shaftesbury, Sharp, and Buxton.

The keynote of our work must be prevention and conservation. Rescues and founding hospitals and orphanages, and homes for drunkards and for fallen women, have done magnificent work, but the stress of Christianity in the immediate future will be on sanctifying all the resources of citizenship to hold human beings in right way from childhood, and to cultivate their natures. If the Church's business is to preach the Gospel that makes new lives, it is the State's business, under the influence of Christian voters, to use its power to facilitate the making of new environments for these lives.

We must be true to our own principles of liberty, equality, and fraternity. We claim to be a Church of the people; we must be true to our claim, and determine to rise to the situation. The genuine worker will have no patronage. He must be dealt with, not as a member of a class, but on the broad ground of his manhood. Even when fallen he is one "who once was a man." Neither will he be gained by mere denunciation of capitalists and syndicates, or by eulogies passed upon his own class. We are, in our high calling as Christian

heralds, neither to flatter men nor to fear them ; nor are we to tell them what they want but what they need. The higher the ground we take, the more effective our work will be. It has been said with truth that the claim of the workers is a moral claim. And to men making a claim in the name of right, the teaching that is addressed must be that which takes them on the highest levels of their being. Our truth of social ethics will not be too high and too exacting if it be spoken in love and find its highest embodiment in the services of love. To meet the claims of the new time we must indeed have the justice that gives each his own ; but we must also, as Hugo says, have the love that gives each what is *not* his own.

“ Rest not in hope Want’s icy chain to thaw
By casual boons and formal charities.
Learn to be just, just through impartial law :
Far as ye may, erect and equalise,
And what ye cannot reach by statute, draw
Each from his fountain of self-sacrifice.”

We must work in faith. We are told that the lesson of life is not to expect very much of men. I hope we shall never learn it. The triumphs of the past have been gained by those who made tremendous demands on human nature. It is not only that the Cæsars and Napoleons of the world have worked their men unmercifully, but the Franciscans, the Jesuits, the Moravians, the Salvation Army all stand to show how willingly thousands can be got to sacrifice themselves when a clear lead is given and a true inspiration felt. Christ makes the greatest demands of anyone in the universe, and if He cannot supply motive to obey them, His cause is ended. But every devoted Christian life—every Frank Crossley, every Agnes Jones—is an answer to those who believe in making slight and moderate demands on men. We have a Gospel to preach that refuses to recognise hopeless cases ; that despairs of no man : that carries the seed of the new order as well as the new soul ; that can, if we are faithful to its implications, cast out the devils from the social organism as well as from the individual heart, and replace them by the angel that delivers from all evil. We have, in the presence of such power, to make demands on ourselves, on our Churches, and on men. It is Christ’s appeal to the noblest in the soul that is going to make the moral forces of the new time. Every order ever dreamt of by ideal philosophic thinkers, from Plato to H. G. Wells, has depended for its realisation on an order of heroic men—the Republic depended on the Guardians, Wells’s “ Modern Utopia ” depends for its realisation in the order of the Samurai. This means for us Christ in men to win Christ’s Kingdom in society. If our preaching is to inspire, and our Churches save men, we must not only study the genius of the Gospel and the trend of events ; we must be willing to follow in ourselves the implications of the Gospel, to lay hold, in all its personal embodiments for us, of the life that is life indeed.

Mr. W. Buckingham, of New South Wales, followed, with a paper on “ Commercial Ethics.”

ETHICS IN BUSINESS.

By MR. W. BUCKINGHAM,
of Sydney.

Mr. Chairman and Dear Friends,—The question of ethics in business is one of the first importance, and is second only to the great truths of the Gospel of Jesus Christ, of which it forms a part. But it is also one of difficulty, for men take such widely different views of the same things. What appears to one man as quite right and natural appears to another as decidedly wrong. This may be due to education, temperament, or to the degree of moral perception they each possess. But a conscientious man will make few mistakes if he be guided by that only true standard of right and wrong,

the Bible. Ethics have been a chief study of mankind from the beginning, and we shall probably be near the truth if we assert that all the truly great men of the world have been moral men. It does not matter at what time or under what conditions they have lived, the moral force of their characters has lifted them high above their surroundings. They have made a business of their lives, and posterity holds them in grateful remembrance. Our own England has been much favoured in this respect. Who can call to mind such names as Wycliffe, Knox or Wilberforce, without experiencing feelings of thankfulness that such men ever lived ; while the thought of Voltaire or of Byron, in spite of their superior genius, leaves a pang of pain.

The difference is one of principle rather than one of ability. But the path of principle is one of difficulty, and in these days of rivalry in trade, when fortunes may be lost or won at a stroke, men cannot be too particular as to the means employed. It may be a "corner" in the wheat market, the cotton market, the hog market, or any other market, that is to be used to make a fortune quickly. What care they that the poor are made poorer, or that lies are scattered broadcast, bearing fruit in lowering the moral tone of society, so long as they make money quickly, too often to spend it on doubtful pleasures ? History shows there have ever been such men blind to their own true interests, and perhaps ever will be ; but they form a background for the picture that the true man might be shown to be true by way of contrast. This England of ours can furnish many parallels. It is said a very large percentage of the business done in London is done dishonestly, and yet it is here in this very City where can be found men of the highest integrity, whose word is their bond and the mention of whose name commands our respect. Many of them have risen from small beginnings ; from being poor they have become rich, and when they die the nation will mourn.

Nevertheless, it appears to many that success in business cannot be achieved honestly, and with lowering brow they will tell you so openly. They do not believe that "Honesty is the best policy" ; but there can be no doubt there can be no other road to success. Doubtless *money* can be made dishonestly, but what is not true is that mere money-making is success. Make as much money as you like ; let your fortune be as large as ten Carnegies rolled into one ; yea, you may be as rich as Croesus and you have not succeeded if you have allowed *one* dishonest practice to obtain and take root. "What shall it profit a man to gain the whole world and lose his soul ?"

The first essential in business, then, is to be honest. It will be hard work at first. Many will be the temptations to leave the path of rectitude. The ignorance and foolishness of the buyer ; the example and competition of others ; the dishonesty with which you yourself are treated, and which may mean your own failure, has a tendency to sour the spirit and provoke retaliation. But let a man have the proverbial "three G's" in his make-up—"Grit, Go and Gumption"—and all these things can be faced and fought, and given time and opportunity, which, we are assured by our immortal bard, "happen to all," and the foundations of a successful business will be laid.

Another moral quality in business is self-control. There is always a tendency to overwork, due to over-anxiety too often ; but overwork must inevitably result in a breakdown sooner or later, and the end be defeated when success is at hand.

Mistrust of others is another phase. Not to trust another is a tacit confession you cannot govern another, or, indeed, yourself, for he that would govern others must first learn how to govern himself.

But the worst feature is for a love of money to obtain possession, or, in other words, the mastery. To be a slave of gold, a worshipper of mammon, "which is idolatry," is a crime. There can be no doubt many a Christian has failed in business from this cause alone. The great and good God whose child he is, and before whose eyes the past, present and future are equally clear, can see that His child is in danger, and so He holds His guiding hand for a while, as a mother teaching her first-born to walk will do, and the erring soul,

learning from experience, will look back and bless the time when failure was

"That temp'ral loss, eternal gain."

In my personal experience I have suffered loss from this cause, or at least from a danger of it. Several times in my life I have ventured into another line of business, simply because I had a little money to spare and wanted to invest it in order to make more money for the Master's service, so I argued—I invariably lost. It has made me very careful; I have observed the Guiding Hand and submitted. My experience has probably been that of many, for our God does not allow us to make mistakes to our hurt, "for all things work together for good to them that love God."

Let us take a lesson from Scripture, if we can, as to what a Christian attitude should be towards earthly possessions. When the rich man died, being "in hell, he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, but now he is comforted and thou art tormented." Now, the Bible tells us that "Abram was very rich in cattle, in silver and in gold." Yet it is to be observed that there is no record of Dives replying that while it was true he had been rich, yet he had not been as rich as Abraham was. Why is this? Where is the difference? The difference is here—worldly riches had not been Abraham's "good things."

The business transactions of Abraham also contain a lesson which it would be well for us to learn. They bear the impress of integrity and truth. Witness his attitude towards Lot and the King of Sodom. His dealings with the children of Heth for the purchase of Machpelah which, while it reveals their cunning, yet shows clearly the independent spirit of Abraham, and also his determination to fully pay for value received. Which is also a question of ethics and is applicable to other walks in life besides business.

Before we pass on let us notice another feature in Abraham's character, viz., his humility—his self-effacement, so to speak—so utterly different from what we are led to believe a business man should be. We have already seen how readily he paid full value for Machpelah to the children of Heth. They probably thought he was a fool for paying so much, and I am not sure but that Lot imposed on his uncle in the matter of the strife between the herdsmen. However, it is worth noting it was not Lot, but Abraham, who made the first advance for a peaceful settlement, apparently at a loss to himself. Yet it was Abraham who became the rich man. It would almost seem as if he had a deep understanding in the real principles which underlie success. A steady doing right because it is right. Being willing to become a fool for Christ's sake. Counting the things of the world as "vile refuse." It was this humble-minded, unselfish man who became "very rich."

How little these qualifications are valued to-day! We speak of "honesty" as a "policy," and as to humility, it is not even mentioned. On the contrary, we are told we must advertise, advertise, advertise. And "the man who does not advertise will soon have to be advertised for." This is not true. Many a business has forged right into the front rank by sheer force of merit alone, and no other success is worthy of the name. And even if it were true, the Christian has no right to advertise as others do. How can anyone know that his is the "best" and "the cheapest" and "the most up-to-date." It is an assertion too often of what they know is not true, and the Christian, on ethical grounds, should not try to imitate them; if he does he will fail, for he cannot go as far as they do. Of course his customers may be made acquainted with what goods he has in stock, but this is scarcely what is meant by "advertising." It is when we deal in superlatives and high-sounding adjectives designed to make the "other fellow" look small and mean by comparison, that the harm comes in. Advertisers of this sort do not care to take Abraham's position. However, there can be no harm done if one is determined to tell the truth every time, but he will find it an expensive item, and probably he

would be able to do better with his money. We are told, "a lie will travel round the world while the truth is tying its shoestrings." Wherefore it is better, as we cannot command success, to do more, to deserve it.

In addition to the danger of exaggeration in advertising, there is also the danger of saying what is not true in the sale of goods. Telling "white lies"—though there are no "white lies," they are all black. This is not nearly so general as it used to be. Employers are seeing the folly of it. They have discovered it is better to lose the sale of an article than to lose the confidence of the customer. But this is not always done from principle, but from prudence. If it is a good thing to simulate honesty, how much better is it to practise it. The public are not slow to detect it and will often place themselves unreservedly in the hands of the upright trader, knowing their interests will be cared for, while the man who thinks to deceive is more often deceiving himself and soon begins to wonder why trade is bad.

It too often happens, however, that it is the employee who is to blame, his object being to make a "big book," so that he shall appear to be a better salesman than he is. But the honesty of the man who habitually lies is to be suspected, for lying and thieving are twin sisters, indeed, someone has said "a liar is worse than a thief."

Probably a more difficult question is that of profit-sharing. This is partly due to its not being generally recognised that the employee has any right to a share of profits, and partly because there are so many difficulties in the way. An employer appears to be succeeding, while in reality he is struggling against unfair competition and possibly financial troubles. Appearances, too, must be kept up, as it will be ruination for a shadow of a suspicion of failure to get abroad, for the public have no mercy. Also there is an inexorable "law of progress" impelling him forward, for to halt is stagnation, and stagnation is death.

Perhaps his greatest difficulty, however, would be his lease. After years of close application to business he finds his lease has nearly expired. If he is a far-seeing man he will have prepared for a contingency like this, and consequently he will not have been able to do much profit-sharing, for he does not know that he will be fortunate enough to obtain a renewal, so he saves as much as he can for a rainy day. Unfortunately, the bearing of this question of leases and landlordism upon the community is but imperfectly understood or there would soon be an alteration. Let us look at it for a moment. As soon as a business has been established, the landlord thinks his tenant is doing too well, and at the first opportunity he raises the rent. Not that the landlord has been doing any work, all he has done has been to watch progress; but the unfortunate tenant has been industrious, and that is sufficient to excite the cupidity of his overlord, and a premium is required in addition for a renewal of the lease. It is this bloodsucking of the vitals of the nation which is working so much misery and wretchedness. Under the old Jewish dispensation it was provided against. Every fifty years the land had to revert to the original owners. "The land shall not be sold for ever." And such were the beneficial results from an economic standpoint that infidels have doubted whether the land could have carried the millions it is said to have done. Other nations have not had this law, and at the destruction of the Roman Empire the land was in the hands of two thousand persons. Immediately prior to the French Revolution the people were literally starving, and the nation was plunged into anarchy and debt by that event, yet we find that within sixty years France astonished the world by paying a war indemnity to Germany of two hundred million pounds sterling, and that mostly from the small savings of her people. The land had been cut up into small holdings—she had a peasant proprietorship. England is suffering from the same cause to-day. In an article in the November issue of *The Sunday Strand*, the writer shows that the land of London is held by some 5,000 persons—about 1 in 700—by far the greater part of whom have only as much as their house stands on, while the great bulk of it is held by a very few families indeed. He instances one family in particular, which in the year 1888 had 1,800 leases fall in, and shows that the agent for the estate, a Mr. Hunt, obtained as premium for the

renewals of the said leases the sum of £1,200,000, while one of the tenants, a dressmaker, had her rent raised from £10 10s. to £80. In addition, she had to spend £500 on the property and had also to covenant to repair to the amount of another £500.

Now, these unfortunate tenants must get the money from somewhere, and probably the easiest method would be to reduce wages, while the workers' purchasing power would be curtailed and trade suffer by consequence. Moreover, the landlord would probably seek investment for his extra million elsewhere, possibly in Germany or Belgium, or it may be in Japan—this is a fruitful field; I myself have seen samples of Turkish towels from Japan, where "protected" labour is cheap—while the products of such investment are brought to England to be sold in competition, thus giving another turn to the screw in the squeezing process, and it is pathetic to hear the working man assign as a cause of the prevailing distress that "there are too many people."

You will, I am sure, pardon this apparent digression from the subject of my paper, but I feel so keenly on it, and it is so intimately connected with the "Ethics of Business" that I could not refrain. "The earth is the landlord's and the fulness thereof."

Nevertheless, it often happens, by superior ability or by a fortuitous combination of circumstances, or both, that an extensive business is established. Sometimes, indeed, a talented employee is the cause of its success, and yet, too often, alas! there is no tangible recognition of the indebtedness. This is not right. Nor can any business succeed unless the employees are doing their duty. The ramifications of trade are so complex and competition is so keen, that every part must work together like a well-oiled machine if success is to be attained. Such being the case, can it be right that all the profits of a big going concern should be distributed among the shareholders, while those who have worked hard to make the money get no recognition beyond a bare weekly wage sufficient to keep body and soul together? We think not. But the trouble commences when we try to remedy this state of things. It is gratifying to know, however, that some are trying to solve the difficulty. Some firms have formed themselves into limited liability companies, and have given a parcel of shares to the heads of departments with good results. Others are making a direct distribution of part of the profits. While others, again, are giving an annual excursion to the seaside or to the Continent. All this has a tendency to make the lot of the worker easier, and is a recognition by the employer of the rights of labour and is a proof that ethics are not altogether banished from business. This should be a cause for rejoicing, for it shows that God's word is surely working in the hearts of men. But while it is true that God is honoured and men are blest, would it not be better if a more open recognition of His claims were made? He, too, should have a share in the profits. We are dependent upon Him for all we have, for the air we breathe, and for the strength with which to labour; we are His, body, soul, and spirit; all that we have is His, and without Him we can do nothing. Yet we may well ask, as of old, "Will a man rob God?" Christians are often troubled about this question of giving. Many believe that if they follow Jacob's example and give a tenth of their income they are doing their duty. "Let everyone be fully persuaded in his own mind." God honours and blesses anyone who will give so large a proportion to His work. But great care must be taken that there is none of the bargaining spirit manifested by Jacob, who originated the idea, in an arrangement of this kind.

"And Jacob vowed a vow, saying, If God be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my God and this stone which I have set for a pillar shall be God's house, and of all that Thou shalt give me I will surely give the tenth unto Thee." I have yet to learn that Jacob kept his vow, and probably we should do no better. Nevertheless, God kept him as He will keep all who call upon His name.

A better plan is for us to consider ourselves as stewards of all God has given us and not to reckon anything we have as our own, but to use all in His service. Are we living in a house? Let it be a suitable one to the station in which we

are placed and for God's glory. Are we wearing clothes? Let them be for God's glory. We have no right to appear shabby or mean if we can help it. Is there a demand for money for God's work? Let us consider, prayerfully, how much He would have us give, and then give ungrudgingly, with singleness of heart.

"If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The discussion was opened by Prof. W. L. Poteat, M.A., LL.D., of Wake Forest College, Raleigh, North Carolina, who said:

Mr. President,—The matters to which our minds have been turned by the day's discussions are, of course, only particular features of the complex social life of the time. Like the questions sprung by pauperism, vice, corporate wealth, education, public franchises, the public service, they all need to be brought down to the bottom principles of the Gospel. Their final settlement is there, or it is nowhere. Social questions exist as social questions mainly on account of the disturbing presence of the Gospel standard in the midst of a society formed upon pagan foundations. Hitherto, Christianity has gone comparatively but a little way beyond judging the social scheme and raising social problems. Now, at length, but all too tardily, its interpreters everywhere are beginning to discover its practical bearing upon the organised life of mankind and their own responsibility for its application in this field. Evidences of the awakening of this social conscience are too abundant and clear to need pointing out. The difficulty is to account for the historic development of Christianity away from the thought of Jesus. . . . Whatever the explanation may be, the fact is that Christianity has not wholly escaped the tendency of all religions, low and high, to degenerate, on the one hand into externalism and ritual—the elaboration of worship, and, on the other, into speculation about the religious experience—the elaboration of religious opinion. Little opportunity seems now to be left for further progress in either direction; and Christian thought is turning back to its sources in the life and teaching of Jesus to find the original conception of our religion and a fresh enthusiasm in realising it among men.

Jesus is the greatest revolutionist in history. His ambition was the widest; His consecration was the most absolute; His method was the most radical, and, in spite of the mistakes of His representatives, His achievement is the largest and most abiding. But what is the aim of Jesus? What, after all, are we finding His ground purpose to be? It is, in one word, *righteousness*—individual and social righteousness. His concern for the individual is not to make available for judicial purposes an extraneous righteousness, but rather to revolutionise the nature and achieve in it a personal righteousness. His concern for society is the progressive transformation of the present social order until righteousness come to control all its organs and activities. The Kingdom of Heaven, the great theme of all His teaching, is the organic expression of the will of God in human relations. It is to be realised, not in another world, but in this. It is to come on earth. He thrust the Gospel into the human drama to control its course and issue, and if Jesus cannot save the world, it is time to inquire whether He can save the individual.

So far there is general agreement. We are coming to feel tolerably clear and assured about the aim of Christianity, but on the question of the method of Christianity we fall apart in confusion and ineffectiveness. The present-day impulse towards the amelioration of social conditions, by whatever name it may be called, is distinctly a Christian impulse, and it is of the highest importance that it find its proper channel and roll its undivided volume forward upon its task.

Let us understand at once that the method of Christianity is not the method of the scientific Socialists, who aim first at the conquest of the powers of the State and then at the reorganisation of society throughout by direct legislation. They will have the State seize that poor bundle of injustice and inequalities, shake it to pieces, and then put it together again. That is



PROF. W. L. POTEAT, M.A., LL.D.

the method of revolution—"putting the world brutally to rights." If it were so put to rights to-day, the process would need to be repeated to-morrow. The milder method of social progress through social art advocated by Mr. Lester Ward is quite as far removed from the method of Jesus, for it throws overboard all religious motives and rules of action. The trouble with all these scientific Socialists, whether revolutionary or artistic, is that they do not recognise the main fact in the case—namely, that moral evil is the root of all social unrighteousness. And that root, however severely legislation may prune the twigs above ground, will continue to send up its obnoxious shoots from below. As Carlyle puts it, "Given a world of knaves, to educe an honesty from their united action."

Nor yet shall we find the Christian method in that of the Christian Socialists, who aim at the "conversion" of the State. Such men as Dr. Herron and Mr. Stead hold that, in theory, the State is the Church, the organised Christianity of the people. The city council is the real centre of the religious life, the police-court and the fire department are branches of the Church. The practical necessity is that they shall become Christian, for except the State and the municipality be born again they cannot see the Kingdom of God. All desirable things will, of course, be realised in "the Christian State." I need only remark that the haziness of this conception is quite as marked as the religious ardour which attends upon it.

What, then, is the method of Jesus? That noble Breton priest, Lamennais, may have held erroneous political opinions, but he laid his finger on the secret of Jesus when he said, "All that Christ asked of mankind wherewith to save them was a cross whereon to die." He propounded no formal sociological theory. He left no specifications for the systematic construction of His ideal social order. Nor was Jesus an iconoclast. The outworn and the passing He handed on to elimination with a loving tenderness. He distinctly rejected the fan and axe insignia assigned to Him by the wilderness prophet. Least of all did He seek His aim through political agencies. With an unaccountable obtuseness, the social reformers who make their appeal to Jesus have adopted the precise method which He repudiated. That fierce struggle in the Jordan solitudes culminated in the alternative which confronted Him: "Revolution by political agencies, or regeneration by spiritual influence." From the choice which He then made He never receded, though He early saw in its bosom the sign of the cross.

Briefly stated, the method of Jesus is: regeneration by an inward spiritual ministry, social righteousness through the vital, contagious leaven of individual righteousness. He renews all social life at its sources in the individual human heart, and trusts the new life to take on the external embodiment which is appropriate to it. The transformation of the social unit leads by natural processes to the creation of a Christian public opinion; and this Christian public opinion, in proportion to its strength and pervasiveness, will control any new expressions of the social life, and, without violence, first soften and ultimately eliminate any features of the existing order out of accord with it. In the end a new society emerges to which an anti-Christian institution or practice, at home in the old, becomes alien and impossible.

In this way has Christianity hitherto operated upon the general social life as a purifying and elevating agency. And this must remain the Christian policy. Let us understand, however, a practical detail which is really implicit in it. The parable of the tares suggests that when the process of development has proceeded to its natural culmination, something like a violent revolution may occur, resulting in the isolation of the incorrigible and the manifest triumph of righteousness. So, when the public conscience has been formed upon the Christian ideal, vested interests which grew up before and are found to be opposed to this ideal will never yield to the pressure of a public opinion which contents itself with nerveless entreaties or rhapsodic denunciations. Such pre-Christian survivals can only be dislodged when the public conscience takes practical embodiment in legislation. The only effective burial of them is beneath a heap of snowy ballots.

As to the relation of Baptists to the Christian programme of social ameliora-

tion, I must be allowed to say that the trueness, the promptitude, and the energy of the Christian impulse are in direct proportion to the freshness of the Christian experience. They suffer abatement with the passage into the stage of speculation where doctrinal and denominational questions arise. On the other hand, it must be apparent that the freedom of individual initiative, which is a part of the Baptist polity, and the general character as well as the specific content of Baptist beliefs, are in the highest degree favourable to the efficient execution of the Christian programme. Baptists stand for the unmediated mastership of Jesus, and therefore for freedom from priestly control, for simplicity of worship and spontaneity of service under Him. Baptists stand for the spirituality of the Church, and therefore for the separation of Church and State. Baptists stand for the inherent worth of man as man, and therefore for a democratic society, the brotherhood of man. The fact that Baptist priority in these great demands is occasionally challenged is only an indication of how rapidly the Christian world is coming round to the Baptist position.

Surely a people whose distinctive contentions coincide so strikingly with the Gospel scheme of social redemption are charged with a grave responsibility. What we need is a clearer vision of our social mission, a fuller surrender of our freedom to the authority of Him who confers it, a new enthusiasm of sacrifice in the service of the Kingdom. Your definition of a Church as a local independent body of baptized believers is good as far as it goes, but it does not go far enough. "Believers"? subscribing to a formulary? Nay! Are they overmastered by a new passion, wholly and joyously self-surrendered to a new allegiance? "Baptized"? immersed in sacred waters? Nay! Are they submerged in the tides of the Spirit? Have all Thy waves gone over me? Coming up out of such a baptism, possessed by such a faith and aflame with it, our Churches will front the dark and tangled scheme of our pagan society with an invincible courage and a high sense of responsibility to ease the pain of it, to correct the injustice of it, to bring it in the travail of the new birth to be the Kingdom of God on earth.

Rev. Dr. McCleod was introduced as one of the most distinguished Temperance workers in Canada. Speaking on that subject, he said: The Chairman reminds me that I have five minutes. In five minutes I am to do two things, not to read a paper, or even to make a speech, but first to bring to you the greetings of one branch of the Baptists in Canada, and although, as far as I know, I am the only representative of that section in the Congress, I feel very much at home, especially with the English Baptists. I bring the hearty greetings of my fellow members, and I am sure you will be glad to learn that in a very little time we shall not be two, but one. That is to say, we are doing in our section, as far as we can, one of the things this Congress has chosen to do in a world-wide way. We are getting together for the purposes of the kingdom and for the glory of the King. (Applause.) Already we have agreed on a plan of organisation, and we have even reached a doctrinal statement which is satisfactory to us all, and on September 10 we hope to unite—unless there be some unforeseen accident; but we do not believe that God, who has led us thus far, will allow us to make any blunder now. Then we shall cease to be two and become one. We have come to see that it is silly—some of us think wicked—to waste God's forces of men and money and power, and so we propose to unify them for the extension of the Kingdom of God. We hear a great deal to-day about Imperialism, but there is no Imperialism like the Imperialism of the Christ, and we meet to hasten the coming of Him whose right it is to reign. And now, in the second place, I want to state a fact or two about Temperance work in Canada. When I heard the admirable paper of Mr. George White, I found he thought it was imperative to put in a plea for the rightness of Temperance in this assembly. This much may be said of Canadian Baptists—they are abstainers. (Hear, hear.) In my own branch every member, by his covenant, is a total abstainer and a fighter against the drink traffic. He is subject to discipline if he breaks his pledge, and if he does not do better, to expulsion. The Baptists are at the front of the

fight, not only teaching the people abstinence, but seeking to obtain legislation. Canada is for prohibition—local prohibition. In 1889 a plebiscite was taken on the question, and by a majority of every province except one, the people declared for the dissolution of the traffic. Why did we not have it? Because we were not wise enough. We must take a leaf out of the book of the enemy—Ah, there is that bell! (Laughter.) You ask me how prohibition works. Wherever there is local prohibition we see the good result of it. I have lived in New Brunswick and there this fact was brought out. Two-thirds is under prohibition and one-third under licence. The one-third under licence is guilty of two-thirds of the crime, and the two-thirds under prohibition has only one-third of the crime to its account. (Applause.)

Rev. Dr. Prestridge: I want to relate an incident concerning the Baptists and Labour men. In our city, Dr. Adams is pastor of a Baptist Church, and we have in the city a very large penitentiary. I am not boasting! In our movement towards reform we turned to those who found their way to this establishment. In charge of it there is an Englishman—a member of the Baptist Church. Our pastor told me he had had a great many talks with him and that he had been telling him about our doctrines. This Englishman was also a leader in connection with the Labour movement. My pastor said: "I don't like to seize hold of him, any way, and I have not tried to get him to a decision." I said, "Do it." (I don't object to that occasionally.) So he went to him and laid before him our principles. The man said to him when he had listened: "Do all your men and women have the same rights?" "Yes," was the answer, "there is no order of clergy. No one has any rights over another." "Is it absolutely democratic," he asked. "Yes," was the answer. "Do they meet together and the majority control all things?" "Yes." "Then, Dr. Adams, is there any hitch anywhere?" "No," said the Doctor. "Well," said the Englishman, "what's the matter with the Baptists? Why don't they tell the world these things? Why, sir, if you will let the Labour movement of the world know these facts you will catch the whole movement; for this is what we have been feeling for in the dark, if haply we may find it." I do believe that is what the great Labour movement is reaching out after—the freedom and the kingliness of the individual, directly related to God, and moving all things for the benefit of the masses of the people. Our special mission as Baptists is to lay these things insistently and lovingly before them. (Applause.)

The Chairman: You will all be glad, I am sure, to hear Mr. Phillips, of Bloomsbury Chapel. (Applause.)

Rev. Thomas Phillips: What I want to say is this, my only reason for taking part in the discussion is that I am exceedingly jealous for the position of the Baptists in the great social revolution which is now taking place. I am very anxious we should take our right position, and our right place is in the van. We have been in the front of every social revolution since the time of John Milton, and, indeed, since the great spiritual revival and revolution on the day of Pentecost. Milton stood for the emancipation of the Press; Knibb for the emancipation of the slaves; and Clifford for the emancipation of the schools. Our duty now is to fight for the emancipation of the common people of the world. Puritanism has done a great deal for England and America. Yesterday I was down at Westminster, and at the House of Commons I saw Oliver Cromwell—his statue, I mean. He was outside; if he had been inside the other people would have been out. (Loud cheers.) Puritanism has half-made America and England already, and by God's grace it will finish the task, but it will only finish it when we get hold of the common people of the land. And the Baptists have the power to do so by their principles. We believe in the Lordship of Jesus Christ, and therefore we believe in the consecration of all wealth and all labour. Spurgeon on one occasion had to baptize a man who asked to be excused just when the ceremony was coming on. He wanted to run home, he said, and when Spurgeon asked him why, he said: "I want to be baptized with my bank-book and all." That was the way to be baptized, and that is the business of the English Baptists—to get the capital and all baptized, and to make the labour of the common people as hallowed as the

ministry of the minister. I am not anxious that the State shall take over all things. I am not a State Socialist, and I don't want any risk of the nation's affairs being run in the higgledy-piggledy ways of the War Office. They are bad enough now, but that would make them worse. What we want to realise is that every ounce of capital and every scrap of labour must be used for God's sake. And the employer of labour can be our best friend in bringing about this reform. One employer can do more for the solution of the Labour problem than ten parsons. My only other word is that if the Baptists have a message for the people, the people are hungering for that message. I believed in Norwich, and I believe in London, for in the Metropolis men are easier to get hold of than in the provinces, that there is not a man in the whole of England who is not hungering for God, if he only knew what he was hungering for. Our business is to interpret them to themselves. There was a night-school somewhere where they taught geography and grammar and I don't know what else. They appeared to have pretty well exhausted their subjects, so one of the lady teachers said: "What shall we teach you?" "Please tell us something about Jesus Christ," was the answer. That's it, the common people are asking for the government of the land. Let them have the oars, but see that Jesus Christ is at the helm. (Applause.)

President Mullins: I have two or three remarks that I wish to offer on the general subject before us, "Baptists and Social Reform"; perhaps it will be by way of definition more than otherwise. And I want to make three points. The first is that we must not confound the Gospel with social reform. I have a friend who has a brief and very taking formula as to the evangelisation of the world. He does not believe in the Gospel as we do. He says the way to make men good is to make them happy; for in this world the happy are the good. Therefore, if you would regenerate men, make them happy; and the way to make them happy is to make them comfortable. Give them a good house to live in, and good food and plenty of air and sunshine. There is a Gospel for you. Salvation by feather beds and mutton chops. (Laughter.) We must not confound the Gospel with social reform. The function of the Church and of the Gospel is spiritual. These two regenerate men and fit them to be members of the civic and social order, and the Church and the ministry must never depart from that which is their appropriate and peculiar function. Very good. You have that point? Well, now, listen to the next. The second is that we must not divorce the Gospel from social reform. I take it that is as important, and at certain periods more important, because our grasp of the other is more secure. If any call comes to men to-day, it is that they should not divorce the Gospel from the primevals of the social order. The Gospel of Christ creates the social question. A missionary says that when a Zulu is converted, one of the first things he wants is a pair of duck trousers, and then he wants a three-legged stool to avoid spoiling his pants. (Laughter.) The Gospel begets this self-respect which demands trousers, and whenever you put trousers on a man you precipitate the social question. The whole question of manufacture and capital and labour, and all the rest, is bound up in that pair of trousers. No; we must not separate the Gospel from the social question. And, lastly, the function of the Church is to be the medium for the communication of the life and power of the Gospel to the social order. We must do this, however, according to the standpoint of the Gospel. That is the point I want to emphasize. We should not preach "rights" so much as "duties." Paul, in adjudicating between the weak brother and the strong did not say to the weak, "You have a 'right' to demand abstinence from your strong brother. Nor did he say to the strong brother, 'You have a 'right' to your meals and your wine. To the weak he said, 'Judge not your stronger brother,' and to the strong, 'Do not put anything in the way of your weaker brother.'" Paul came to it, you see, from the standpoint of duty and not of rights. The demand for "rights" sets men by each other's ears; but the willingness to perform our duties and yield to others is in the line of Apostolic stewardship and Divine responsibility. (Hear, hear.)

His Honour Judge Willis: I rise to testify. Having been in business in this

great city for nearly seven years and made acquaintance with its merchants and men of honour since, and having had the opportunity of observing, I declare that, in my opinion, the merchants of this city to-day are as honourable as any men who have ever conducted business. There is not a single vice you could mention that was not rampant when I trod the streets fifty years ago. With regard to the unemployed, in my opinion the majority of them—I do not say there are not exceptional cases—are unemployed because they are unemployable. ("No, no.") Well, I have made as much inquiry as any of you. I have examined the men and I have rarely found a man who had not, in some way or other, betrayed his employer. I rose to testify. You can testify otherwise if you know otherwise. What did a man in high employ tell me yesterday? He said, "The great sorrow in regard to the unemployed is their infidelity. And now I come to testify that the happiest lives are found in our villages. (Hear, hear.) They regard as their most precious property that which man cannot take from them. I said to an agricultural labourer recently: "Have you had any insomnia here?" "Hevn't seen en lately, zur." "It isn't a man," I said, "it's a disorder. A man goes to bed and can't get to sleep." "God help him, zur; what a miserable man he must be. Why, I fall on my bed and drop off to sleep straightaway." "If you could sell me that power of sleep," I told him, "I could take it to places in London where they would give almost any money for it." Yes; these people are happy because they are able to avail themselves of the simple privileges of human life. I could show you two cottages where the roses bloom and where the sweetness of God is inside. The old man is as venerable and as beautiful as any you shall find, and the wife, too, is as beautiful as any in the land. Their half-pound of butter on the table was to last the man and wife and a daughter a fortnight, but she said, "We are not as poor as Lazarus was," and added—I felt it ought to make me go on my knees—"We always have the Lord at our table." (Applause.)

Rev. Dr. Crandall: I think it is generally assumed that the minister knows nothing about business, and from the celerity with which I lose the little money I am able to get, there is some evidence that the truth is axiomatic. Yet I want to speak just on this question of commerce. Dr. Prestridge told one incident; I want to tell another. I was fishing a few years ago on the St. Lawrence, and I cast a twelve-pound anchor in at a favourable place for bass. Later I started to row away again; but after some time I found I hadn't moved an inch. I wondered whether my muscle had given out, but finally I found I was still anchored. When I pulled in the anchor I got along all right. The Church of Jesus Christ is making strenuous efforts to go forward for the redemption of men. We pull pretty steadily, with the oar of theology in one hand and of ecclesiastical organisation in the other, but it is my conviction that the thing which holds us back from supreme victory is the failure of the Church of Jesus Christ to embody in its daily life and its relations to its fellow-men the principles of the religion of Christ. I would like to add another point to the forcible points expressed by Dr. Mullins. It is this: The Gospel of Jesus Christ is social reform. (Applause.) Jesus Christ came into the world to save all. And if that is not social reform, I do not know what is. He fed the hungry, and cared for the homeless, and healed the sick; and He said that unless you and I visit the prisoner in his prison, and the hopeless and homeless, and the hungry and the naked, and minister unto them, we shall not enter into the Kingdom of God. And the need of this hour is not a theology more clearly or more forcibly stated; it is not an organised Christianity, still further perfected, but it is the Church of Christ standing in the relations of human brotherhood to the world outside that were illustrated in Jesus Christ. (Applause.)

The President: The limitations of time compel me, unwillingly, to put the muzzle on our brethren. I would like to take it off in the case of one gentleman, for the sake largely of himself, but still more largely, for the country he represents.

Mr. T. B. King, M.L.A.: I am going to speak only for one moment. His Honour Judge Willis has virtually taken from me the few words I wanted to

express. During the whole of the meetings of the Congress that I have attended, I can honestly say I take exception to only one thing, and that was the unfortunate statement, as I believe, by Mr. Buckingham, when he said that one-half of the business of London was conducted dishonestly. With all respect to him, I make the statement that the merchants of London, like the Princes of Tyre, are "the honourable of the earth." I have traded—and not in a small way, as some of my countrymen know—with a large number of these merchants, and I make the statement to-day: I have never met with a single instance of dishonesty with wholesale merchants of the City of London, and I think it would be unjust to let such a statement go forth. I do not think the statement is generally believed. (Hear, hear.)

Mr. Buckingham, who had risen once or twice apparently to challenge what Mr. King said, then read the words which he gave from the printed MS. of his speech. They were: "It is said that a very large percentage of the business done in London is done dishonestly. And yet it is here in this City that can be found men of highest integrity, whose word is their bond, and the mention of whose name commands respect. Many have risen from small beginnings. From being poor they have become rich, and when they die the nation will mourn them." If there is anything more needed I have only to mention the War Office scandals; it is appropriate just now. (Applause.)

The President: I think we shall all feel that the very natural warmth of feeling which our friend from South Africa expressed was due to not having observed the first three words of Mr. Buckingham's remarks—"It is said." Everything after that was in inverted commas, so that the reader of the paper took no responsibility for them, but rather went on to correct them.

Mr. King: I took down the remark as, "Nearly half is done dishonestly."

The President: I think, Mr. King, you hardly began your taking down process early enough in the sentence. I think we may regard the incident as closed. Will the brethren metaphorically shake hands through me? (Hear, hear.)

THE COMMITTEE OF THE WORLD ALLIANCE.

Rev. Dr. Dickerson, Chairman of the Sub-Committee, said: It is with great pleasure that I present to you this morning the report of the committee on the nominations for the Baptist World Alliance. May I say that in my opinion it would have been impossible to have presented such a report as this prior to last week. We may have had the information respecting some of the brethren attending this Congress; we had not the knowledge. May I speak, too, of the unanimity of the action of the committee? There was a generous rivalry between the nations, each country striving to uplift the representatives of the other country. May I say, still further, that you will notice in the list of officers proposed for your suffrages the names of two members of our committee. In each case I know you will recognise the fitness of the choice, but I should like to say that in one instance the man nominated was absent from the meetings of the committee, and in the other case the fitness of the choice was so evident that the protests of the member in question were at once silenced by the enthusiastic unanimity as to his election. Would that I were a better linguist, that I might be able to pronounce some of these unpronounceable names.

The list of officers was as follows:—

President:

Rev. John Clifford, M.A., D.D., London.

Secretaries:

Rev. J. N. Prestridge, D.D., Louisville.

Rev. J. H. Shakespeare, M.A., London.

Treasurer:

Hon. Henry Kirke Porter, Pittsburg, Pa.

Vice-Presidents (not on the Committee) :

Australia—Mr. Westmore G. Stephens, J.P., Melbourne.
Austria-Hungary—Rev. H. Novotny, Prague.
Brazil—Rev. Z. C. Taylor, Bahia.
Canada—Rev. J. McLeod, D.D., Fredericton, N.B.
China—Pastor Liu, Shensi.
Congo—Dr. A. Sims, Matadi.
Cuba—Rev. J. V. Cova, Havana.
Denmark—Rev. Marius Larsen, Copenhagen.
France—Pasteur R. Saillens, Paris.
Germany—Herr Johannes G. Lehmann.
Great Britain and Ireland—Mr. George White, M.P., Norwich.
India—Professor D. Nursiah, Ramapatam.
Italy—Signor Paschetto.
Jamaica—Rev. S. J. Washington.
Japan—Rev. H. Yoshikawa, Kobe.
Mexico—Rev. Alexander Trevino, Zacatecas.
Netherlands—Rev. B. Roeles, Zutphen.
New Zealand—Mr. H. H. Driver, Dunedin.
Norway—Pastor Ohn, Christiania.
Porto Rico—Rev. H. P. McCormick.
Russia—Baron Uixkiull.
South Africa—Mr. T. Burnham King, M.L.A., Capetown.
Sweden—Rev. K. O. Broady, D.D., Stockholm.
United States—Rev. A. H. Strong, D.D., LL.D., Rochester.

[The Vice-Presidents have been appointed for the countries represented at the London Congress. Under the Constitution the Executive Committee has power to nominate when other countries apply, such as:—Argentina, Belgium, Bolivia, British Central Africa, Bulgaria, Cameroons, Ceylon, Colombia, Costa Rica, Lagos, Siberia, Palestine, Philippines, Roumania, Spain and Switzerland.]

Committee :

The President, Secretaries, Treasurer, with the following twenty-one members:—

British—Principal W. E. Blomfield, B.A., B.D., Rawdon; Rev. D. Witton Jenkins, Salendine Nook; Mr. Herbert Marnham, London; Sir Hugh Gilzean Reid, London; Rev. W. T. Whitley, M.A., LL.D., Preston.

American—Rev. Lathan A. Crandall, D.D., Minnesota; Rev. W. C. Bitting, D.D., New York; Rev. W. W. Landrum, D.D., Georgia; Rev. E. C. Morris, D.D., Arkansas; Rev. R. H. Pitt, D.D., Virginia; Hon. E. W. Stephens, Missouri; Mr. George C. Whitney, Massachusetts.

Canadian—Principal A. P. McDiarmid, D.D., Manitoba; Mr. S. J. Moore, Toronto.

African—Rev. A. Hall, Port Elizabeth.

Australian—Rev. Silas Mead, M.A., LL.B., Perth.

German—Pastor Claus Peters, Hamburg.

Indian—Rev. John McLaurin, D.D., Ootacamund.

Japanese—Professor E. W. Clement, Tokio.

Russian—Pastor L. Brauer.

Sweden—Rev. Carl E. Benander, D.D., Stockholm.

Dr. Dickerson mentioned, in reading his name, that Dr. Broady had given up a position in the Army of the U.S.A., which would have made him a general by this time. (Applause.)

After being seconded by the President, the proposition that the names be accepted was carried with acclamation.

Dr. Prestridge : It is suggested that I take this opportunity to make an intimation. That is that the next meeting of the Baptist World Alliance will be in America. (Cheers.) Let me add another sentence. We shall not be really happy again until we can get a chance to make the effort to return the glorious hospitality we have had in Great Britain.

Mr. Shakespeare : I have a number of notices to give, but I should like to say, first of all, that we shall count every day until the invitation arrives and can be carried out for us to visit the United States and see our friends again. I, for one, so dread the sea that I had made up my mind that it would be impossible to cross the Atlantic, but now that I have seen what the brethren are like who have come, whatever happens, if I am alive, I intend to go. I always knew America was a great country, but I had no idea of the manhood, strength and charm, and the grace and courtesy of the American Baptists. I can well believe that they have sought to send us in the first instance, in order to create a favourable impression, their best specimens. I hope it is not so—(laughter)—but I should almost think that the millennium had come if it were not so. I am a little afraid they have put the best fruit at the top of the basket. But it has been a wonderful thing to meet these brethren, and especially to meet one whom I shall ever afterwards count as my friend—Dr. Prestridge. I think of one word he has spoken during this Congress ; that is as to the need of creating and calling out the Baptist consciousness. If only we could be conscious of this, and if all would remember that we are not only individuals and not only Churches, but also that we are a great Empire, and if we lived for the whole body, we should go forth as a conquering army to win the world for Christ. If you will allow me I shall shake the hand of Dr. Prestridge, because it will be the greatest honour to be associated with him as one of the first two secretaries of the newly-formed Baptist Alliance.

THANKS OF THE CONGRESS TO DR. WHITLEY AND MR. HAROLD KNOTT.

Having shaken hands with Dr. Prestridge, Mr. Shakespeare proceeded : And now we shall be most ungrateful if we do not remember that the success of this Congress is not only due to the fact that we have had Dr. Maclaren, the greatest living Baptist, as our President, and that we have had overwhelming numbers, marvellous enthusiasm, but we have also had the invaluable help of Dr. Whitley, who has been my assistant secretary almost right through the preparation for the Congress. By his patience and indefatigable industry and ability he has for ever disproved the charge that a minister cannot be a business man. Our thanks are also due to Mr. Harold Knott, who has given his whole time to the work for the last few months, who was trained by Dr. Maclaren, and believes that the reward of work is more work. He has great powers of organisation. Last week he worked forty-two hours on the stretch without sleeping or resting. I propose the grateful thanks of the Congress to them. (Applause.)

After the President had announced a telegram from the Negro Baptist Convention wishing all success to the Congress, Dr. Whitley and Mr. Knott stood up on the platform, and were greeted with hearty applause.

Dr. Whitley : I owe very great thanks to my Church for setting me free for a large part of the last six months, and I will take care that they shall understand how much their share is appreciated. I need not say that it has given me great pleasure to be associated with Mr. Shakespeare, and it has also been a great joy to me to meet here so many friends I have met in different parts of the world—Dr. Mullins, whose guest I have been, and Dr. Prestridge, with whom I have had a great deal to do through the Press. I have been able to hear very little of the proceedings here, but I look forward to reading the account in the Memorial Volume and to a visit to the next Congress five years hence with the joyous feeling that others will be doing the work on that occasion. (Applause.)



MR. HAROLD KNOTT, M.A.



REV. W. T. WHITLEY, M.A., LL.D.



REV. J. R. WOOD.

Mr. Harold Knott : But for the President I should not be standing here to-day. It is entirely due to my connection with him, which has continued for forty years—it was twenty-eight years ago that I was baptized by him—that I have anything to do with this Congress. A friend of mine, hearing I was taking up some voluntary work here, said : “ Have they asked you when you intend to arrive and when you intend to leave? For I have found when honorary workers are wanted there is no knowing where they are.” I hope I have interpreted my duties in another way and that through Mr. Shakespeare’s guidance and direction I have been able to do something for this great Congress. It has been the greatest pleasure to meet the friends from abroad and to hear their gratitude for any small service I have been able to render towards making them at home whilst they are here. I thank you for the kind way you have recognised my small part in this Congress (Applause.)

The President : I have a letter here in reference to one of our delegates, who has not appeared, even to occupy his bed or to preach in the pulpit allotted to him. The host asks where he is, and wonders if he is the gentleman who has met with the fatal accident. May I preach a general sermon on a particular text? In all the congresses here in England—I am not speaking of the American brethren—there is a percentage of delegates who accept invitations, put hosts to no end of trouble, and never have the courtesy to acknowledge it or to say why they have not turned up. They leave people to sit up till past twelve o’clock, and never as much as say, “ Thank you, I am sorry I could not come.” If I were secretary of the Baptist Union—which, thank heaven, I am not—I would put up a black list after every session of the Union on which I would place the name of these gentlemen ; and I don’t think I should have to do it more than about twice. (Hear, hear.)

Dr. Morehouse : On behalf of the delegates from other lands, I move that by a rising vote we express our admiration of the efficiency of the arrangements for the Congress and for the unbounded hospitality which has knit us together for ever in the bonds of Christian love. (Applause.)

The delegates from other lands then rose.

The President : Our brethren will know in a measure how great a joy it has been to us to see their faces and clasp their hands and constitute these bonds of brotherhood and friendship which, I think, will never be broken. What we have done we have done with all our heart, and we shall—some of us—joyously look forward to the prospect of crossing the Atlantic and receiving the abundant hospitality which I am sure the brethren on the other side will render to us. (Applause.)

The President : There is one other matter : we must express our obligations to the gentlemen of the Press, to whom we owe so much, for the publicity and success of our Congress. I thank them on behalf of the whole assembly. (Applause.)

The Doxology was then sung with much feeling.

TUESDAY, JULY 18.

AFTERNOON SESSION.—EXETER HALL.

BAPTISTS AND LITERATURE.

THE last Session of the Congress began on Tuesday afternoon, under the chairmanship of Rev. J. R. Wood, of Upper Holloway. For some half-hour before the opening of the meeting a number of delegates who had assembled held an informal prayer and praise meeting in acknowledgment of the blessings received at the Congress. The devotional service was conducted by Rev. G. H. James (of Derby), the first hymn being, “ We limit not the truth of God.”

The Chairman said: I congratulate you on coming to the last subject on the programme. We are coming to the end, and if we had not come to the end of the programme, we should have come to the end of something else. I think our powers of endurance have been fairly well tested. One of the things that has helped to save the Congress has been "the five minutes' limit" imposed on all Chairmen. I am delighted that it was imposed, and I intend to observe it myself. In regard to this last subject I should like to say that it stands in its place on the programme not according to its importance, for if it had been possible, it would have been put earlier; and five years hence, when the next Congress is held, I have no doubt that this subject, or one like it, will command an earlier place in the programme. We are to think of "Baptists and Literature." Erasmus said every definition was a misfortune. That depends. We certainly do not need any definition of a Baptist. Any one of us who might stand up would be a sufficient definition. But we may need a definition of what "literature" is, and on this point we may be set right by the speakers to whom we shall listen. It is our joy to know that in the course of our history Baptists have made important contributions to the literature of this and other lands. (Hear, hear.) And while we are listening to these papers let us try to remember that the proudest monument of any people is not represented by force of arms, or by vast fortunes accumulated in commerce, but by the products of the intellect and the soul; and these are found in the literature of a people. Perhaps more than most other things, except the Gospel, literature binds nation to nation, and represents our international amity and friendship. I have much pleasure in asking a friend and brother, greatly esteemed by you and by all in the Homeland, to give us the first address. (Applause.)

THE SECULAR AND RELIGIOUS PRESS.

By the Rev. J. G. GREENHOUGH, M.A.,
of Lutterworth.

I have no paper, but I am allowed twenty minutes to discourse about the "Secular and Religious Press." The time is quite too long for a sultry July afternoon, but it is far too short for a subject which is almost as unlimited as time and space; and I can only pretend to touch the fringe of one part of the subject—that of the Secular Press. And that is a topic on which one must needs speak warily. It would require bolder lips than mine to censure the Press, and it would be quite impertinent and superfluous to praise it. In fact, the newspaper can readily do without our eulogies. All the world recognises its value and pays it homage. We are all its devoted clients, and I had almost said its devoted worshippers. Many of us think life would not be worth living without the newspaper. It seems almost as indispensable as our daily bread. Morning, noon and night we cry for it, and we sometimes forget the Lord's Prayer in our eagerness to say: "Give us this day our daily journal." In fact, we rather overdo it. We feed on the newspaper so much that we have no time for other food. We make it our master instead of our servant. In very many homes it takes the place of morning prayers and the Bible. It sweeps all competitors from the field, and says to its slavish worshippers: "Thou shalt have no other gods before me." Of course, I am not making a charge against the journalist for that. He is not to be blamed for this extravagant idolatry. If people do not know how to use a good thing moderately, so much the worse for them. And the newspaper is, on the whole, a good thing—yea, an excellent thing—though, like all other institutions, it is not perfect. That much may be said without peril—though the critic of the newspaper is always on dangerous ground, dreading the crushing rejoinder, to which there is no right of reply. The journalist has, in one respect, all the advantages of the spiritual man. Like the spiritual man, he himself judgeth all things but himself is judged of no man. (Laughter.)



REV. J. G. GREENHOUGH, M.A.

Photo by ELLIOTT AND FRY.]

He very often judges the pulpit, but the pulpit is too circumspect to retort, because the editor in his high tower has always the final shot and the last word, and although they are generally courteous, there is often a sting in what they say which only the audacious will provoke. Yet I may venture to repeat that the newspaper, though admirable, is not faultless. It is, of course, quite impossible to speak of the journalistic Press too highly as a channel of information, as a storehouse and purveyor of what we call "intelligence." There, it is hardly capable of improvement. It chronicles passing events with a celerity which is a perfect miracle of industry and enterprise. The journalist goes everywhere and into everything. He has the hundred eyes of Argus multiplied a hundredfold. He tells us everything that is worth telling, and a great many things that would be better left untold. (Hear, hear.) He reports all that is done under the sun—and in dull seasons enlargens his columns with the things that have not been done. He cleverly combines rumour and romance, fact and fiction, into one readable whole, and what is reported to-day can always be contradicted to-morrow, which makes things straight all round, and supplies excellent copy for both occasions. As regards the world's doings and its wise and foolish sayings, the newspaper has reached a high point of ingenuity and effectiveness.

But we may also reasonably expect that the newspaper shall be a guide of public opinion; and I am not sure that in that respect it is holding its own ground. Certainly, except among comparatively unthinking people, it is not gaining ground in that direction. It confirms men's opinions and flatters them, but it does not greatly help to form them. It is always compelled to play the music its readers ask for; men like to have their own opinions served up to them hot and strong, and the newspaper gratifies that. And the newspaper is generally, perhaps, too much the organ of a party to be an independent judge, and the influence of the Press as an inspirer and moulder of public thought is not enhanced when we see long-established and important journals sold to support the Government or the Tariff Reformers, and their writers required to pipe new tunes, with everything about the paper changed, except the name. In this case the majestic "we" loses its potency and dignity, and calls out scorn and laughter, and men prefer to seek opinions from another quarter. The Press has an important voice in shaping policies, but not a predominant voice, or I think the British people would have been captured for the new Fiscal Policy—it is, notoriously, not captured yet—(applause and laughter)—although a majority of the London Press have done their best to charm us into it. But the people will not listen, though they "charm never so wisely." (Hear, hear.) Further, I think we may reasonably ask that the newspaper shall help us to find out and to know the best men—the men best fitted to be teachers and guides, even though they be new men. In this respect our expectations are not always realised. The newspaper does not make reputations; it only exploits them when they are made. It rarely takes the pains to encourage the budding genius, it rarely gives help to the prophetic soul until he reaches the higher rungs of the ladder. It rarely "writes up" an unknown man. It sometimes booms one of its favourites, though it cannot give a position to one who does not deserve it, or "write down" the really strong man; for as Ben Jonson said: "Nobody can do that but the man himself." Altogether, although the power of the Press is very great, it is distinctly limited. It has not taken the place of other teaching agencies. I have heard it predicted many times that the Press would supersede the pulpit and the platform. There is no fear, at the present time, that the journalist will extinguish the preacher, or that the written word will make the living voice of none effect. Indeed, just now, the preacher and the public speaker are getting the upper hand again in the shaping of public opinion. It is most difficult, and almost impossible, to speak in general terms of our newspapers, because they include as great a variety of creatures as the Noah's Ark, and morally and intellectually they are as diverse as the human family. They remind one of the nursery rhyme: "When they are good they are very good, but when they are bad they are horrid."

There is a numerous class to which I would not give the name of "news-paper"—I could not think of degrading it so. I mean the prints of the scrappy, tit-bits, soap-bubble kind, which feed their readers on a mass of pointless jokes, infantile reading and puny puzzles. One might call them milk for babes—if one had not too much respect for both the milk and the babes. This class of publications is not only unedifying, but it is destructive of strong, robust thought, and is one of the greatest enemies the real teacher has, because it makes people incapable of appreciating anything but the lightest of froth. It demoralises its readers by a stream of washy stuff that leaves behind nothing worth remembering and only creates an appetite for more of the same sort. This may be pardonably read by schoolboys, perhaps, and by schoolgirls who have not reached the age when serious thinking begins, but people who have attained a stage of independence and intelligence must put a low estimate on their abilities if they are content with such thin and watery pabulum—and, alas! there is far too much of it! It stocks the market and can be found scattered like the leaves of autumn in every railway compartment. The demand is so widespread and enormous that it almost makes one despair of the education of the people. (Hear, hear.) Well, our newspapers, properly so-called, always rise far above that feeble intellectual level. And yet, may I not say that in all but the best of them there are objectionable features. Their bill of contents is not always adjusted and proportioned to the highest moral requirements. Of course, I know that the journalist will say that his profession is a business, that he understands his business, and that he must supply what his readers demand and pay for. I do not forget that. I am quite willing to allow that the paper conducted on strict Puritan principles would not boast the largest circulation in the world or yield the biggest dividends. But, then, no respectable journalist would acknowledge that the commercial aspect of his work was the only thing that concerned him. No self-respecting journalist would say that the sole function of the newspaper is to gratify, and in no degree to educate, the public taste; and if part of his business is to educate we may fairly object to the "superfluity of naughtiness" that finds room in his columns. There are very few papers that do not turn the search-light too often upon the doubtful things of life, and not enough on those things that are pure and honest, and of good report, and that make for the strengthening and uplifting of the nation. (Hear, hear.) Of course, the paper must be a journal of its time, and deal with all things in fair proportion, but there is no need to push wholesome things into the corner and devote columns to the "lusts of the flesh and the works of the devil." The space given to criminal proceedings and divorce courts might be curtailed without inconvenience to any but diseased and morbidly curious minds. And it would help them if they had an occasional fast day from their pernicious food. Again, the columns assigned to sport are out of all proportion to those occupied by more serious and sober and serviceable news. If a foreigner were to judge our national life and character from the reading of the daily papers, he would come to the conclusion that we are the gay and frivolous nation—not the French, by any means—and that we did not deserve the reputation our fathers won us as a sober nation. Yet the foreigner would be wrong in his conclusion because the best elements in the nation's life are not fairly and sufficiently represented in the daily papers. (Hear, hear.) It is not creditable—I had almost said it is disgraceful—to English journalism, that the race-course, with all its sordid and demoralising doings, should receive such undue prominence in its pages. The Press is, to a large extent, responsible for the maintenance and the continuance of the gigantic evil of betting—our second greatest national curse. All honour to the exceptional journals which have the conscientiousness not to touch the accursed thing. (Applause.) Religious people certainly have reason to complain when they find the most important religious gatherings and events disposed of perhaps in a dozen lines, or ignored altogether, and a whole page given up to racing news, forecasts, tips and odds. (Hear, hear.) I do not know, but I suppose it is commercially profitable—though I am doubtful even of that—and certainly it is not fair or decent. Indeed,



REV. J. L. WHITE, D.D.



REV. S. B. MEESER, D.D.

the secular Press has made the religious newspaper a necessity by its habitual ignoring of the religious world and its doings. And the enormous circulation which Christian journalism has attained is sufficient proof, if one were wanted, that it is not even good policy to treat these highest things as if no man regarded them.

And now, having said so much, it would not be just if I were to conclude without acknowledging our deep gratitude to the secular Press for the incalculable service it renders in manifold other ways to the interests of public morality and clean-living—especially clean-handedness in public life. It is more powerful than the magistrate and detective and criminal court in promoting honesty in public life and bringing the clever, polished rogue into the blazing light of publicity and justice; and we are immeasurably indebted to those high-minded journalists who, at all costs to themselves—even in face of fine and penalty, and the uncertain operations of the law of libel—insist on getting Augean stables cleansed, and war stores scandals unearthed, and scoundrelism brought to the bar—no matter however authoritatively protected or skilfully conceived. It is to the honour of our best journalism that it does that work fearlessly, and shakes its hands from the holding of bribes. (Hear, hear.) I would like to have more of that in the Press and elsewhere. We want more of the distinguishing qualities of the old prophet—the burning hatred of wrong and the fierce love of righteousness. We want prophets of that kind in every department of life. We want them in the higher places of the land—in the seats of statesmen, where they have not been seen for some years; men of settled convictions, not opportunists, facing both ways or facing fifty ways, but men with strong convictions based on righteousness and the fear of God, who will speak out and not do the things that will flatter, please, and pay, but the things that are right and just and true; and I pray that God may send us such journalists, and give us eyes to see them and ears to hear them when they come. (Applause.)

Rev. J. L. White, D.D., of Georgia, read a paper on

DENOMINATIONAL LITERATURE.

Rev. J. L. WHITE, D.D.,
of Georgia.

The governing spirit of a people finds its expression in its literature. The printed page is the voice giving utterance to the emotions and convictions of a nation, race, or sect. From the interest taken in the poems of Homer, from the representations of popular mythology on the stage, and from the criticisms of the comic drama, we gain a very faithful picture of the habits and institutions of the Athenians. We obtain also an idea of Rome's imperial greatness from the *Æneid*, and of her wasteful dissoluteness from the writings of Juvenal. Books hold up a mirror in which the likeness of their age may be traced. And it should be said in this World Congress that the "Yellow Journalism" and "Blood and Thunder Stories" of this day will not commend us to the generations unborn. The time has come for such to have an inglorious sunset.

Literature is potential in character building. In the centuries great writers have been as solitary voices crying out in the wilderness of history. The admonition of Piers Plowman; the Utopia chronicled by Sir Thomas More; the apocalyptic poems of Dante; all have touched life at many points. Who can adequately estimate the power of the world's only Shakespeare, especially in the formation of the heroic character of the English-speaking race? His supernatural world haunts the steps of Hamlet and Macbeth; the moral world asserts itself in the fate of Shylock, Richard and Iago; the human world in all its littleness and greatness appears in its Henrys, its Wolseys, its Falstaffs, its Hotspurs, its Katherines, its Audreys and its Lears. Culture comes by contact largely. Shakespeare brought those characters into touch with his fellow-countrymen and by a blessed process of evolution and elimination did much towards transforming the great English people.

What is true of a nation is true also of a denomination. Its literature expresses its controlling spirit and tremendously influences its operation.

Baptists have held no inconspicuous place in the world's literature. In Bible translation Denk and Haetgen marked a new epoch. William Carey in India, Dr. Judson in Burmah, Dr. Marshman in China, Dr. Nathan Brown in Japan, Dr. Mason for the Karens, and Dr. John A. Broadus, America's greatest Greek scholar, have exerted incalculable influence in giving Baptists prestige. We are rich in sermonic literature by such men as Spurgeon, Christmas Evans, Robert Hall, and Dr. Alexander MacLaren. Two books give us the most conspicuous place in the world's religious literature, "Paradise Lost," and "The Pilgrim's Progress." Macaulay says: "We are not afraid to say that, though there were many choice men in England during the seventeenth century, there were only two great creative minds. One of these minds produced the 'Paradise Lost,' the other 'The Pilgrim's Progress.'" And Milton and Bunyan were Baptists. "The Immortal Dreamer," the Shakespeare of the spiritual drama for mankind, the matchless delineator of the unseen workings of the human spirit in its struggles after God, has influenced mankind more largely than any other writer in any age of the world's history. Bunyan was incarcerated in old Bedford gaol twelve years for declaring the Gospel and administering the ordinances as a Baptist preacher.

Our denominational literature is not great in quantity, but fine in quality. The books are not many but much. They have treasured the seed of the world's religious redemption.

THE DISTINCTIVE VALUE OF BAPTIST LITERATURE.

I come now to speak of the distinctive value of Baptist literature denominationally, nationally, and internationally. And, first, denominational literature is the only definition of our distinctive principles.

Baptists are a people without a creed and without a confession of faith. Yet we have stood through all the centuries for distinctive and differentiating principles; principles which have become "axiomatic" and "universal." Our basal principle is the supremacy of the Scriptures, the only rule of faith and practice. Out of this basal principle grow three differentiating principles—namely, religious liberty, regeneration by the Holy Spirit, and loyalty to the person and authority of Jesus Christ, the great Head of the Church. There was a day when Baptists stood all alone for these principles. In 1870, there was a marvellously stirring scene in the Vatican where was passed the dogma of the "Infallibility of the Pope." That great gathering of notable men was thrown into confusion when Cardinal Manning sprang to his feet, and holding up the paper cried aloud, "Let all the world go to pieces and we will reconstruct it on this paper." The truth is, since that day Popery has been going to pieces, and the world is constructing its mighty religious and social system on the glorious and distinctive principles of Baptists. And the treasure-house from which mankind has drawn its riches of knowledge of these principles has been the literature of the Baptist denomination. Little did our fathers dream that while they were writing down their beliefs in tears, in stripes, and in blood, they were bequeathing to their children, and through them to the world, a priceless legacy.

Denominational literature is the only adequate means of preserving our history. The part Baptists have played in the world's history must be found in their own writings. Here and there a historian like Bancroft, and writers like Macaulay and Southey, have given us some meed of praise. Others have tried to steal from us our heritage bought with the price of blood. It has been affirmed by some that the settlers of Maryland were the first in the New World to stand for religious liberty, and the false claim, if believed, would rob the great Baptist, Roger Williams, of his glory, and the Baptist denomination of their rightful honour. And who shall tell the true story of the present struggle for soul liberty of the English Baptists? Who will tell the tale of imprisonments and the auction sales? Of passive resistance for conscience' sake? Who will tell the whole story? Must it not be chronicled and trea-

sured in our denominational literature? Who shall tell the story of our oppressed brethren, the Stundists, in Russia? Do you think that bureaucratic Russia will permit, if she can prevent, the tears and cries and martyr blood of the Russian Baptists to be written on the historic page of the nation? We want Baptists, like Milton, to write:—

“Dare ye for this adjure the civil sword
To force our consciences that Christ set free,
And ride us with a classic hierarchy?
Help us to save free conscience from the paw
Of hireling wolves whose Gospel is their maw.”

Denominational literature is an essential factor in the religious education of our constituency.

In America we have many Baptists, 5,000,000 regular Baptists, and many more quasi-Baptists. A common classification would be good, bad and indifferent. Among them is a great host of intelligent, loyal, consecrated Baptists. There is also quite a host who are only Baptists in name, and how they became Baptists is largely a question of environment. There is another classification in America. The ultra-extremist and the ultra-liberalist.

The ultra-extremist is one who is so straight that he leans backward. He would rob the Pope of his sacred claim to infallibility and has assumed the roll of dictator to the Baptist world. His mission is to straighten his brethren, and his lash is unmerciful. He deals in cartoon and ribaldry. He does not hunt so much in pædo-Baptist fields as he goes a-fishing in Baptist rivers. He is the heretic hunter, and there is no lamb too tender for his stroke if in his infallible mind there appears to be need. Invariably the contention is for non-essentials. He says, I know we came from Judea overland by Holland, and any man who doesn't believe that isn't a good Baptist. The fundamental truth with the ultra-extremist is how we got here. Isn't it foolishness to quibble over the question whether we came overland by Holland or over sea by England? We started, and we are here, blessing this old world. Cyrus Field had the cable nearly completed across the Atlantic Ocean, and it broke. Still Field believed in his theory and kept working at it. Going back to the starting-point he began again to lay the cable. He succeeded. To-day the world is girdled with the cable. The first Baptist World Congress was held in Jerusalem in about 33 A.D. The second is now in session. We are here to-day believing the same principles promulgated by the first Baptist World Congress. How we got here is of small moment.

The ultra-liberalist is the antithesis of the ultra-extremist. He is so large in soul and thought that he takes in everything. He is so thin doctrinally that he cannot cast a shadow. He abhors being called narrow. He poses as a believer in the dictum that it doesn't matter what one believes just so he lives right. He grows his religious tree. “Faith,” says he, “is the root, and doctrine is the trunk, and love is the sap, and practical charity is the fruit, and the life of the tree is the sap; therefore love is all.” Of course, sap is the life of the tree and our broad-minded ultra-liberalist believes in nothing but sap, and yet if you cut down the stalwart trunk of doctrine, the sap all goes into the ground, and where is your tree and where is your fruit?

He reminds me of a pastor's experience. The pastor asked a good sister if she wanted to hear read any special Scripture. “Well, it doesn't matter, but you might as well read that place where it represents Moses speaking to David out of the whale's belly, saying, ‘Almost thou persuadest me to be a Christian.’” The weakness of our Denomination is the lack of an adequate knowledge of our distinctive principles. And the absence of this knowledge is marked. There are many who are Baptists because their parents were and their distinctive belief is a sentiment rather than a conviction. Let me illustrate. A bridegroom said one day just before the marriage, “My dear, there is something I must tell you; I cannot allow myself to deceive you in the least particular.” “What is it?” asked the anxious young lady. “Well, I am a somnambulist.” “Very well,” replied she, “I am an Epis-

copalian, but I will go with you once a Sunday anyhow." Our ultra-extremist and ultra-liberalist do not need distinction, but reconstruction. They need the strength of a first-class intelligent doctrinal backbone, which can only be produced by the process of doctrinal education.

The pressing need of the hour is a sane literature which shall set forth the Baptist principles with dignity and kindness, with precision and power, and yet in the spirit which woos and wins. In America we call it Baptistism. Recently Dr. Alexander Maclaren, the foremost Baptist preacher in the world, said: "If I were a younger man I would devote a portion of my time to teaching Baptist history and principles to our young people." And this we must do, teach our young people through our literature, or we shall lose the psychic power of our denominational conviction and the robust Baptist faith and pride.

Once more, it is through the denominational literature that Baptists must fulfil their mission to the world. Baptists have a message for the soul and mind and body of earth's enslaved millions. Theirs is the message of Christian civilisation—Liberty, Individuality and Fraternity. These were the key-words of the little Judæan democracy, the first Church of Jerusalem; these were the key-words of a little Baptist Church among the hills of Virginia where Thomas Jefferson learned his political lesson. And the duty of the day is to send forth these key-words to the struggling nations. The privilege of the day is for the Baptists to give out their message and claim their heritage.

The teachings of two great sects must dominate the world. One is the teaching of the Roman Catholics, the other is that of the Baptists. It is not the name, but the teachings of one or the other of these sects which must prevail in the religious and political world. A prominent Romanist in America recently said, "You Baptists are consistent at one end of the line, and we are consistent at the other end of the line." But, said he, with a merry twinkle in his eye, "these other intermediate denominations have got to come over to us or go over to you." They are coming over to us. Our principles—Liberty Individuality and Fraternity—are prevailing. Popery is trembling to its very foundation. One after another of its strongholds is slipping from its grasp. Dewey's cannons broke its hold in North America and the Philippines. And just recently France, democratic France, dissolved the tie between Church and State. "Truth is marching on." The present struggle in Russia is more for religious freedom than it is for the possession of Manchuria. God, the author of religious liberty, is stretching out His hand in behalf of our brethren, the Stundists of Russia. And may it not be that the oppression of our English Baptists by the iniquitous Education Bill is the dying struggle of the viper of Romanism hidden in the Established Church of England? And may it not be that our God is using our English Baptists to free this historic Church of this relic of the Inquisition, and so give to our mother country religious liberty? Our principles more than diplomacy have planted side by side the "Union Jack" and the "Stars and Stripes." And these principles shall make us inseparable for the world's redemption. The first great "open door" was the Suez Canal. The next great "open door" will be the Panama Canal. England must control the one and the United States the other. And it seems reasonable to believe that eventually John Bull and Uncle Sam, standing shoulder to shoulder, will dominate the world.

"Aye, fling them out to the breeze,
Shamrock, and thistle, and rose;
And star-spangled banner unfurl with these,
A message to friend and foes,
Wherever the sails of peace are seen,
And wherever the storm wind blows.

"A message to bond and thrall to awake;
For wherever we come, we twain,
The throne of the tyrant shall rock and quake
And his menace be void and vain;
For you are the Lords of the young, strong land,
And we are the lords of the main."

The spirit which gave birth to such verses is the spirit of the Baptist message, and this spirit will bind the Anglo-Saxon race together until the shackles fall from the religiously and politically enslaved in earth's remotest bounds. In this spirit we say to the world :

" No peace for thee, no peace,
Till blind oppression cease ;
The stones cry from the walls,
Till gray injustice falls,
Till strong men come to build in freedom-fate
The pillars of the new Fraternal state."

This war shall be waged, not with sword in blood, but with the pen in prayer. Our principles, re-stated in the Spirit of Jesus Christ, shall be mightier than the national sword.

Beloved brethren, Baptists of the world, I make a plea for a world-wide spirit, the spirit of universal brotherhood, when I appeal to you to give to the nations our denominational literature. This is the hour for the Baptist pen to be our mightiest power. Let it stretch across Japan, Manchuria, Russia, China and India, destroying tyranny and superstition, until our distinctive principles shall have triumphed loud in His name, and the kingdoms of this world have become the kingdoms of our Lord and King, Jesus Christ.

The discussion was opened by Rev. Spenser Byron Meeser, D.D., of Michigan.

THE BAPTISTS AND LITERATURE.

By DR. MEESER.

In opening discussion the matter of greatest interest is, in my judgment, not the literature of the Denomination, but the place and force of the Denomination in literature.

Not all that is written is literature. The spirit and substance, as well as the form, have to do with it. In case we had wholly justifiable grounds for the claim that Milton and Bunyan were Baptists, we might feel that in one early period of our history we had made such serious contribution to literature as to warrant a judgment that we had rightly appreciated it. But even then we should recognise that since either the great poet or the great allegorist many generations have passed, and that in the prime of our denominational life no equal of these, no one in the same class, had given us literary grace, unless in that special department of literature, the sermon, when we may say that Charles Haddon Spurgeon is as great as Milton among poets and Bunyan among prose writers. Certain it is that the uninterrupted weekly issue of those sermons, to a number now exceeding, I am told, the issue of any book, not excepting the Bible, indicates that they possess the universal and permanent qualities of immortal literature.

The Baptists have contributed to literature some lasting and noble works ; and unquestionably in the spirit of their conception of religion have made even more serious enrichment of the literary spirit. I shall have to trust you to see what I mean by that from a single statement. No stimulus to high, noble thinking and noble expression of that thought can surpass the energy developed by the free conscience. In the evolution of this conception none have had greater activity than the Baptists. The Magna Charta of democracy is the doctrine of the immediate accessibility of God to every soul, the essential and ultimate fundamental of our faith. In the passion of free life, the noblest thoughts are born and bred ; and the noblest forms of literature appear as witness.

But in proportion to the numbers of our people in this generation we must recognise that we are a relatively small figure and force in literature. In the literature of denominational apologetic we have been mighty, mighty

enough to compel from the scholarship of Germany and Great Britain the confession of the historical integrity and validity of our claim, of the spiritual constitution of the Apostolic Church and the apostolicity of our method of baptism. And that, too, in the face of the centuries of prejudicial practice which make such concession difficult.

But this is almost wholly controversial in form, not the most permanent or perfected, something true in some degree of all the literature of controversy; is on themes not of universal interest in Christendom or life, but peculiar to our existence as a Denomination and appealing to a smaller constituency, and more than that, is often on lines and conceptions not fundamental but secondary to the great primaries of our faith.

In America, at least, we have been too busy justifying and extending our particular faith to give equal or just attention to the larger problems of life and literature such, at least, as give the largest vision and appeal to widest constituency.

One of the explanations of our relatively small force in the general literature of the day is, therefore, the fact that we have had to contend for our faith in particular, and must needs be propagandists of a profound spiritual fact. Our life has been mainly a life of warfare for the truth, and our implements the passionate spoken word, the controversy, and the debate.

But this is not the only reason for our relatively small place in literature. To the editor of *The Boston Watchman* I once said that I had heard it said that, "the history of American literature is practically the history of American Unitarianism," and that a general review revealed grounds for such a statement. I further suggested that the faith of the Unitarian appeared to carry with it the intellectual composure conducive to noble literature, and that we Baptists should seek that religious repose, the sublime faith of Browning, "God's in His heaven,"—"My own hope is," in order that we might develop the consciousness and temper of a better literature. His reply was significant, "Impossible! The Unitarian has no sense of sin. Our faith will be for ever nervous and passionate with the sense of sin and the need of redemption. No people alive to the reality and horror of sin and the extreme need of redemption can ever reach that repose."

Our fundamental conception, Dr. How is right, brings us face to face with God. Our common faith in a personal God makes us conscious at once of the reality and horror of sin. The literature of religious repose may be for ever impossible to us, because we will for ever cling to the fact and doctrine of the Gospel, that Jesus Christ is a *Saviour from sin*, and that in some measure we all must also suffer the passion of Jesus.

But the literature of passion, of Divine love, the musical literature of redemption, the songs of the soul's salvation and joy, this literature we ought to excel in, and will, when we rise above the mere hysteria of the sense of sin into the higher faith of the prevailing, all-conquering, victorious love of God.

But it is true, nevertheless, that we have been dominated this last hundred years in particular by two surpassing, controlling motives.

Concerning man lost, and Jesus Christ, the accessible and able Saviour for all, demanding with the Divine insistence the personal faith of each in Jesus Christ, we have been impelled by an irresistible law and love to an unceasing evangelism, an evangelism which, because it includes the personal faith of the redeemed soul, has kept us in the fervour and preoccupation of a passionate propaganda, and has kept us all, layman and preacher, scholar and novice, in the nervous service of appeal and persuasion.

Equally have we been driven by the Spirit into the work of a world-wide evangelism. When the sense of sin dies, missions expire. Where the fact of sin and of Jesus as Saviour abides, the passion for the whole earth which was His abides also. These two, one in effect, have been mastering conceptions of the last century in our Denomination. To save men, and to save *all* men, have been the supreme motive and objective.

But why, under these impulses, have we not burst into the field of general literature, using not simply the printing press for a wide-reaching message,

but the graces and charm, the force and effectiveness, of the highest forms of noble, writing ?

In some senses the idea of the immediate accessibility of God to every soul, our ultimate in faith, has, possibly without our clear recognition, made anything beyond a bare message, unadorned and simple, appear as an impertinent intrusion between the soul and God. In some respects we have felt that such literature would be an effort to preach with "the wisdom of words," a fear that is godly no doubt, but which has perhaps too often led some to confuse simplicity with simpleness. Certain it is that Paul, who gave us that fear, did not hesitate to use all the strength of dialectic and figure and the charms of an elegant style.

In some measure, too, our sense of the adequacy and sufficiency of the Bible itself, our devotion to it as the Book of God, has concealed the worth and advantage of a literature. The desire to bring the soul without the subtleties of art and literature, the naked soul, into touch with the inspired message, splendid conception and motive, born of a magnificent faith in the Book,—this desire has also, in some measure, made less apparent the value of a literature built on our faith.

But my suggestions of the reasons for our relatively small place in literature, while they justify our past, should also suggest the reason for my appeal that we have now reached a stage in our history and development where we may and ought to seek to produce a high literature rooted in, and grown from, our democratic conception of religion.

The present battle of the Free Churches of Great Britain justifies a prophecy made five years ago in the United States, that the battle of the creeds is done and won, and that the great conflict of the future is between the sacramental conception of religion and the conception of religion as an immediate experience of the soul with God. This present struggle is but the skirmish line of the greater battle.

As the one wholly consistent advocate of the democratic idea of religion, the Baptists may be the consistent and normal leaders. In that conflict the pen will be mightier than the sword, yea, and mightier than the spoken word.

We need not abandon our faith of the past. We shall need only to use all the rich acquisitions of education and experience, all the wealth of practised and noble writing, all the fervour and skill of a high faith, consecrating all our powers to this end.

Rev. S. J. Arthur, B.D., of Erie, U.S.A. : I feel something like a man who returned from a public engagement where he had been called upon to speak. He was asked by his wife how he got along. "Oh!" he said, "I don't quite know, but when I sat down they all said it was the best thing I ever did in my life." (Laughter.) You may presently say a similar thing; but I have serious convictions with respect to Baptist literature, not merely in regard to its importance to Baptists, but also in regard to such literature becoming part of the Denomination. In our land we have not given sufficient account to the production of what may be called an adequate Baptist journalism, though we have the largest and most important Baptist publishing house at Philadelphia. The question of the denominational journal is one that should occupy the foremost place in our considerations. In reviewing the situation, I think it will be found that the denominational journals have not enough initiative. I cannot help feeling that it would be a decided gain if they were controlled by the Denomination they are supposed to represent, and be responsible for the healthy and helpful expression of the life of that Denomination. Sometimes, perhaps, in this age we are disposed to be a little liberal, and I am reminded of a story which appeared in *The Philadelphia Ledger* concerning a discussion between two negroes as to the merits of an undenominational camp-meeting. One who had attended had been censured by his Church; but, said he to the other, "Do you not think I might get some good there?" "Are you a Methodist, a Presbyterian, or a Baptist?" asked the man. "What's the difference, any way?" was the answer.

"The difference is this: the Methodist, he believes he's got the whole of salvation; the Presbyterian, he knows he can't lose salvation if he's got it, but he's powerful afraid he hasn't got it; and the Baptist knows he's got it, knows he can't lose it, and knows where to get it again if he did." (Laughter.) Whatever may underlie it, it seems to me we Baptist people ought to claim that our denominational journals shall all be loyal to the Denomination they are supposed to represent. In our country we give a great deal of attention to securing the best man as university president, and we ought to give equal attention to securing the best men as editors of our journals. We should emphasize the importance of literary capacity, of the ability to present evangelism, to secure information, and to build up readers in the principles of the Denomination. All these things should be emphasized in the development of our denominational literature. (Applause.)

Mrs. Archibald Cameron, a Canadian representative, also spoke, although she did not take any part in the actual discussion. She said: This is the proudest moment of my life, to stand before this World Baptist Congress in Exeter Hall, in this city of London. We saw many weeks ago that the American Baptists were to be represented by Mrs. Waterbury to speak on women's work; and perhaps we felt just a little bit jealous because we were not invited. Was it not human nature to be just a little jealous? But the American woman is a very competent woman. I lived in America for eleven years, and whatever I have learned in the way of public speaking I learned from my American sister. But the fact is, we Canadian women have kept at home, taking care of the babies and raising soldiers for the King. The American woman has had more opportunity to cultivate her mind and to prepare for coming before such an audience as this. But we feel that the Americans are a little bit like prodigal sons! They are wonderful men and women, fine, educated and cultured, and I love the American Baptists—because they are Baptists first and Baptists afterwards. (Laughter.) But the prodigal returns and you honour him. He is given first place and we are left out. It is taken for granted that we are always with you, and that we have all we want. One day I went to the butcher's shop to buy some meat, and he weighed it with a lot of bone on. I said, "You ought to have cut that off before you weighed it." He said, "You should have told me." But I answered, "Britain expects every man to do his duty." Well now, we are your sons and your daughters, and we feel you owe more to us than to anybody else. You remember what we tried to do for you, and how when the call came, we sent our boys to fight for you—boys that in many cases never returned. Some of their voices are hushed now, but we are glad they went, and we did not think the sacrifice too much. We were proud when we heard that a handful of Canadian soldiers lead the van. Your men had been accustomed too much to the drawing-room, but ours had been doing a little soldiering all the time. We feel the bond has been tightened between us; but it is no harm not to forget to be sweet and nice and make cuckoo-eyes to Miss Canada sometimes! You see, I am just giving a little warning. Well, I want to speak a little about women's work in Canada. I have lived in the North-West. You send your sons and daughters out there, and we try to preach the Gospel to them. We have a wonderful country there, and any man who is willing to work can make money and accomplish a great deal; but it is no use for those who come out and say: "This is a charming country," and think they can spend their time entertaining and being entertained. Well, I must just tell you in closing that our work is going on well, and we ask for your sympathy and your prayers. (Applause.)

Rev. Dr. Carver: There have been two interpretations already to the subject which is under discussion. One is "Baptists and Literature," and the other is "Baptists in Literature." It seems to me it is possible to give another—"Baptists making use of the Literature they already have." For a long while in America there was a charge—we are not wholly free from it yet—that Baptists were boorish, unlearned and ignorant men. Well, if I recollect aright, it seems to me that charge was made very early in the history of Baptist development. (Hear, hear.) Still, it is not a thing we need glory

in that this is still sometimes said of us, and we ought to seek to get rid of it. One of the greatest hindrances to the progress of Baptist literature has been the lack of use of such literature by the Baptist people. How many attempts there have been to make a high-class Baptist theological magazine! The men who have started have kept it going as long as they could, and then have given place to somebody who thought he could do it better, and believed they could rely on Baptist people to do the writing and the Baptist correspondence. Still, reading and study circles are developing, and there is evidence that our people are making attempts towards the highest literature. Let us see to it that we do not put any sort of premium on lack of knowledge. It sometimes happens that a man, like the great negro preacher, John Jasper, feels it is something to be proud of that he has never read books, and may even be tempted to endorse his words that "when the white preacher goes into the pulpit, the Holy Spirit goes with him; but the white preacher says, 'Got no use for you, my sermon's written out and I can read it.' " There may be dependence on our literary ability on one side, or there may be dependence on our ignorance on the other side—which is just as bad. God will use our highest powers, and we must instil the idea that He never intended us to put a premium on narrowness. Everything we can do along this line of developing our true knowledge here below will put us more in sympathy with Christ in the beginning of the new life hereafter. Let us lay ourselves out to put Baptists high among the world's thinkers and teachers. (Applause.)

Rev. Professor Robertson: There is one other point of view I want to put before you. Look at the Baptist newspapers—and that is what most Baptists don't do. When they do, it is usually because there is no other newspaper about. (Laughter.) The bulk of them in America do not look at the Baptist newspapers. I know a man, though, who said that for the sake of his own religion and his own household he felt he ought to stop taking one of the papers. There are some papers under the Baptist name that have tried to throw discredit on some of our noblest men, and have even caused splits in our ranks. There are all sorts of Baptist papers. We have a saying that any man can preach a sermon, preside over an assembly, or run a newspaper. We have Baptist liberty in this matter, as we ought to have; but sometimes it is the survival, not of the fittest, but the unfittest. It seems as if anybody has a right to start a paper and get anybody to subscribe, and the worst of it is that the man who starts a mean paper—mean in spirit—often has the pull over the man who makes a good one. Can we get our people to read and subscribe to Baptist papers nowadays? That is the problem. In the antediluvian times people read books; then, as time got more pressing, they dropped to magazines; and now they have got to the secular newspapers. But the question is, Do we read our Baptist papers? And I might also ask if we pay for our papers. Recently, several of our papers have been remarking how wealthy they would be if all their subscriptions were paid. If we could get our people to read and subscribe to our papers, we could infuse enough genius and spirit into them, and they would do such good as to hasten the millennium by several years. We preachers cannot do it all. The editors are the only omniscient folk. They have to be; we don't. (Laughter.) Apart from that, though, the editor is a power, and his opportunities are inconceivable. Every week he can get into the homes of our foremost people and reach the sources of power and influence. We have created a Baptist World Alliance—I believe, under the influence of God, and also under the influence of the Baptist papers; and what this Alliance will achieve will also be largely influenced by the Baptist papers. Do you ever pray for your paper—whether you pay or not? Suppose you do both. (Applause.)

The Chairman: *The Baptist Times and Freeman* is all right, for that is under the control of the Union and is edited by Mr. Shakespeare. In closing this discussion, I should like to refer to the works of John Foster, which have not been mentioned this afternoon, and to which I owe very much.

The Chairman pronounced the Benediction, and the last session closed.

GREAT CLOSING DEMONSTRATION AT THE ROYAL ALBERT HALL.

TUESDAY EVENING, JULY 18.

THE proceedings of the Congress were brought to a conclusion by a mass meeting at the Royal Albert Hall, South Kensington, on Tuesday evening. Some of the boxes and stalls belonging to private holders were not available for the meeting, otherwise the vast hall, seating 10,000 or 12,000 people, was crowded in every part. Throughout the week the greatest eagerness had been displayed by the delegates to the Congress and by the members of Baptist Churches in the metropolis to obtain tickets for this meeting, and great disappointment was felt by large numbers of people whose applications were too late to be successful. Probably some thousands of London Baptists, who desired to be present, were unable to obtain admission. The meeting was as enthusiastic as it was great, and formed a fitting climax to the gatherings of the week.

His Honour Judge Willis, President of the Baptist Union of Great Britain and Ireland, took the chair, and was supported on the platform by

Rev. Alexander Maclaren, D.D., Litt.D., Rev. J. H. Shakespeare, M.A., Rev. J. N. Prestridge, D.D. (U.S.A.), Rev. Herbert Anderson (India), Hon. E. W. Stephens (U.S.A.), Rev. F. B. Meyer, B.A., Rev. John MacNeill, B.A. (Canada), Rev. John Clifford, M.A., D.D., Rev. L. A. Crandall, D.D. (U.S.A.), Mr. G. W. Macalpine, J.P., Mr. Herbert Marnham, Mr. George White, M.P., Rev. J. R. Wood, Rev. W. J. Avery, Rev. T. S. Barbour, D.D. (U.S.A.), Rev. E. Barlow, B.A., Mr. J. Benson, Rev. R. H. Boyd, D.D. (U.S.A.), Rev. Charles Brown, Miss Burroughs (U.S.A.), Rev. R. J. Campbell, M.A., Rev. J. C. Carlile, Professor W. O. Carver, Th.D., D.D. (U.S.A.), Mr. S. Chick, Mr. John Chivers, Rev. W. Cuff, Rev. J. W. Ewing, M.A., B.D., Professor J. H. Farmer (Canada), Rev. R. Glover, D.D., Principal G. P. Gould, M.A., Professor W. Hackney, M.A., Rev. A. Hall, J.P. (South Africa), Mr. A. F. Hall, Rev. C. S. Hull, Rev. D. Witton Jenkins, Herr J. G. Lehmann (Germany), Rev. John McLaurin, D.D. (India), Rev. Silas Mead, M.A., LL.B. (Australia), Rev. H. L. Morehouse, D.D. (U.S.A.), Rev. E. C. Morris, D.D. (U.S.A.), President E. Y. Mullins, D.D., LL.D. (U.S.A.), Rev. John Brown Myers, Rev. Thomas Phillips, B.A., Rev. E. B. Pollard, Ph.D. (U.S.A.), Rev. Timothy Richard, D.D. (China), Mr. H. F. Richardson, J.P. (Australia), Professor A. T. Robertson, D.D. (U.S.A.), Mr. W. C. Senior (Canada), Baron Uixkiull (Russia),

Rev. J. L. White, D.D. (U.S.A.), Rev. W. T. Whitley, M.A., LL.D., Rev. S. H. Wilkinson, Rev. Charles Williams, Rev. J. Wilson, Mr. H. E. Wood.

After the hymn, "All people that on earth do dwell," Dr. Maclaren led the meeting in prayer.

Prayer by Rev. ALEXANDER MACLAREN, D.D.

O Lord, our God, and our fathers' God, who hast through all the ages led Thy people like a flock, we thank Thee that we have been permitted to gather together from many lands to praise Thee together this day. We bless Thee for all the benefits, spiritual and other, which we have received in these happy days of our Congress, and that Thou hast drawn Thy children, speaking many tongues, and sundered by many seas, into the fellowship of the saints and the consciousness of the brotherhood in Christ. And now that we have come to this closing service, we desire once more unitedly to commend one another, and the work of the Lord in our several hands, to Thy gracious care and continual providence. We bless Thee that we have been permitted to grasp each other's hands and to touch one another's hearts. And now that we are nearly parting, we ask that the one Spirit which is never parted, even when it sits with cloven tongues as of fire on the head of each, may be granted to us all. The Lord hear us, be with us, and bless us. Accept our thanks for the mercies of the past, confirm our resolutions to live the life and to witness for the Christ when we are alone in our several spheres, and sometimes sorely needing the impulses of such a gathering as this. Hear us, be with us, bless us now and evermore, through Jesus Christ, in whom we are one, and would feel ourselves thankfully to be one. Amen.

CHAIRMAN'S ADDRESS.

My dear Christian Friends,—The distinguished honour of presiding over this meeting has been conferred upon me in a representative capacity. I have no personal claims to such a distinction. I am here as the President of the Baptist Union—(applause)—the host of the Baptist World Congress. Having spent some portion of my life in representing others, and possessing, as some of my friends used to say, the power of identifying myself with my client, I may not be altogether unfitted to fulfil the office assigned me. I must, and do, identify myself with the Baptist Union, upon the affectionate support of whose members I have relied in advancing to the chair of the Union and in the discharge of every duty its occupancy has imposed. Speaking, then, in the name of the Baptist Union, I thank all those of you who are not members of that Union for assembling in such vast numbers to join us in giving an affectionate farewell to the guests of the Baptist Union. Our guests have proved a great blessing—(hear, hear)—and are leaving behind them blessed memories. We also would thank the Christian friends who at our instance received, affectionately and cordially, our guests into their homes.

In the few minutes allotted to me I would like to present to this distinguished audience some of the impressions which the Baptist World Congress has left upon me. I think that to some extent I am fit to present them, for I attended every sitting of the Congress, and do not think, except when applause interrupted the speaker, that I have missed a word uttered during its sittings. The one great testimony I bear to it, as one of those who are accustomed to wearisome discussion in other places, and the tendency to sleep—(laughter)—is that I never felt the slightest tendency to sleep during all the discussions and the important utterances on deeply important questions delivered by solemn and religious men. I go through them quickly. First, I noticed that the moral energy of our language was never more conspicuous than in the debates and discussions of this Congress. The men who spoke meant what they said, and said what they meant. (Hear, hear.) Their utterances were frank and open, without any double meaning as if to provide for some retreat

in a future day when their expressions might be quoted. Secondly, the impression upon my mind was the existence, as a fact, of the spiritual life which Christ creates. I never read a book about reconciling religion and science, and I therefore ask the scientific man to accept as a fact of nature as real as the air, as real as the light, the fact of spiritual life in man. All its features are the same. Next I noticed that the law of a recognised living brotherhood was on every occasion and in every moment of our meetings exemplified and maintained. We have met both coloured and white, and for my own part I know no difference in the welcome I offer. Our coloured brethren have been brave witnesses for the Church of God. Men, however high in position, cannot command them. Their bodies are subject to the soul, and both to God. In pulpit power our brethren from abroad have greatly excelled, and I cannot but see the importance in the pulpits of all Free Churches of maintaining a lofty pre-eminence in the declarations of Scripture truth. (Applause.) Certain doctrines have been adjusted. As that great preacher last Wednesday night said, we do not subsist for the purpose of discussing whether little or more water should be used in a ceremony connected with the Church of Christ. We, brethren, baptize only the living. Missions to the heathen never presented a more fruitful and attractive appearance than when the claims of other nations were urged by our friends Dr. Richard of China and Dr. Gardner of Japan. No new methods, I am pleased to tell you, were suggested, for our fathers, having mastered the whole of apostolic proceeding, had suggested all that was placed before us. There was nothing new. The missionary pastor, the self-sustaining Church, have been the objects of our fathers' care for many years. One word and I have finished. There has been a great talk this week of establishing what is called a publication department in connection with the Christian Church. Brethren, I made my acquaintance with the publishing department in the prison at Rome, when the Apostle sent sixteen copies of the Epistle to the Ephesians to all the Churches of Asia Minor. That was the grandest exercise of publication that the world has known. And, my brethren, we came to the conclusion that the only hope of the world is a living spirit in a living Church. (Hear, hear.) We also were informed, and we readily agreed, that the Bible contains the Word of God, and that when that book is sealed against us, all our hopes must expire for ever. We have resolved, brethren, to keep the Bible as the legacy of all the nations. (Applause.)

This is a sublime but pathetic assembly. We meet to part and say farewell. There are none who feel parting so much as Christian men. The endearments of Christ's Kingdom are so great that no believer can part from another believer without the expression of deepest sympathy, and sometimes tears. Perhaps the most affectionate farewell ever given was on the seashore at Ephesus, where all the elders wept because the Apostle said they would see his face no more. Brethren, it is not likely that all who have been assembled at this Congress and who are here to-night shall ever meet again. We shall be separated, many of us from this hour. We give to those who go abroad unto distant lands our hearty farewell and our affectionate greeting, praying that in all the work they do they may have the presence of God, and realise the victory which He has promised to the faithful. (Applause.)

Rev. HERBERT ANDERSON,
of Calcutta.

Mr. Chairman and fellow Baptists,—My few words shall voice, in the name of this great gathering and all it represents, our devout gratitude to Almighty God for the place He has given the Baptists in the foreign missionary efforts of the past century.

Some days ago I was in Northamptonshire, and visited Hackleton. In a retired street of that beautiful village I was taken to the dilapidated shed in which the founder of Protestant missions first dreamed his dreams and saw his marvellous visions. As I stood on that historic spot I could not help



REV. HERBERT ANDERSON.

thinking how wonderful the change has been from the way foreign missions were estimated when he dwelt there, in comparison with the way they are estimated at this present hour. Then the Church was apathetic, the world sneered, and the British Government was openly hostile, the East India Company declaring—and I read from one of its despatches—that the conversion of fifty or a hundred natives of any degree of character would be the most serious disaster that could happen, and that that, thank God, was impracticable. To-day, sir, the great missionary enterprise is realised by the Church to be the very foundation and ground of its existence, that it may proclaim to the great world the love of God. To-day it is admitted that the best and brightest of the past annals of her history lie in her missionary records. To-day this enterprise holds an influential place as one great factor in the moving life of the world. And, sir, it seems to me a fact of great interest that the Government which, in the beginning of the nineteenth century, was hostile to the entrance of the missionaries of our Society into its territories in India, should, at the commencement of the twentieth century, ask permission to place a slab upon the house at Serampore where William Carey lived and died, in order to perpetuate the memory of his distinguished services to the Indian Empire. Sir, surely we may see in that fact—and you may see that slab of stone if you go to Serampore—we may see in that fact the missionary enterprise vindicated in the judgment of the civil governments of the world. (Applause.)

Now, sir, I do not desire to review to-night what India, China, Africa, and other parts of the world owe to the lives and labours, the deaths and sufferings, of the missionaries of your Society. Neither do I wish to review to-night the results of the energy and wealth which Baptist missions in all parts of the world have accomplished. Sir—and I speak on behalf of missionaries both dead and living—all that has been accomplished we lay in humble adoration at the feet of our blessed Saviour, thanking Him that we have had the smallest share in the travail of His soul. And I know, sir, you who are gathered here, representatives of the home Churches, rejoice with us in the thought of the millions who have been redeemed, in the Churches that have been founded, in the Word of God that has been translated, in the purification of home life and the establishment of far-reaching social reforms, in the protection of childhood and the education of womanhood; rejoice with us also in barbarous tribes that have been civilised, and in the abolition of wicked customs. We know that you rejoice with us in the liberty that has been granted to slaves, and in the freedom given to the oppressed, in everything which has been done by foreign missions that goes to show the power of the Gospel of Christ to transform the human soul.

But, sir, permit me this evening to take this unique opportunity to bring before you, in a somewhat wider outlook than any special denominational view, what I conceive to be the modern motive and modern problems and modern resources of our great missionary work. In regard to the modern motives, all agree that the Church of Christ does not stand where she stood a hundred years ago. The motive that impels obedience is broader and deeper, it rests on a juster appreciation of the character of God, and a truer conception of the meaning of the glorious redemption which has been won by Christ for humanity. The balance of importance, if I may say so, has passed from a manward to a Godward aspect. Our modern motive is based on God's knowledge of human needs, His love of souls, God's command to tell humanity of His gracious will. When that stranger appeared to the Apostle Paul in the vision of the night, the stranger from Macedonia, saying, "Come over and help us," Paul knew—or if he did not know he very soon learnt—that it was not Europe that sent that messenger, it was God. Grecian culture, Roman power, heathen darkness, were all alike in dire need. God knew the need, God supplied the need, God gave Christ, God gave the vision, God sent the messenger: and to-day, sir, Asia is not asking for Christ, Africa is not pleading to have the Gospel message sent to her, but the dire need of both, and the dire need of all who are without Christ, cry out; and to me the motive of the Church's effort is the knowledge that God would use us to answer that cry.

Have we seen the vision, the messenger that tells us that the mystic passion of Christ's love embraces the whole world? Have we seen this vision that is proclaiming that fact?

"God from eternity hath willed
All flesh shall His salvation see;
So be the Father's love fulfilled,
A Saviour's suffering crowned through thee."

In regard to the modern motive, I will say no more.

May I pass on to say three things in regard to modern problems? The first is that the future success of missions will be largely affected by the success of the Church in dealing with problems that lie at her very door. The connection between home and foreign missionary work is living. If the Christian nations of the West become increasingly heathen, non-Christian nations will not accept so readily the message we take to them. Let me repeat what I said at the National Convention of Christian Endeavour held at Birmingham a few weeks ago—a movement that is doing glorious work for Christ and His Church, not only at home, but abroad: the conversion of the world is bound up with the national character of professedly Christian lands. I have been in India nineteen years, most of that time in Calcutta, and it has been my privilege to mix with men who are moulding the destinies of India, its political ideas, its social ideas, and many of its religious ideas. When I have been placing the truth as it is in Christ before them, not once but again and again have they answered, "Do you wish us to become as a nation like the nations of the West? Do you wish greed of power, pride of race, ghastly wars, the drink traffic, the gambling spirit, the woful tale of crime that crowds your daily Press? Are not these characteristic of your Western national life, and, if so, shall we become Christian?" Now, sir, the answer to that, and the only answer I can at present give, is this: That it is one side of a picture. There are philanthropies that tend the dying on the battlefield, that clothe the naked, heal the sick, give comfort for pain, smiles for tears, and a blessed hope for dark despair. But mark my point, which is this, that it depends upon national righteousness at home to some extent as to how far our mission work can be successful. Every blow struck at evil and injustice in London or New York is a blow struck for truth and righteousness in Peking or Calcutta. Then strike on, beloved, strike on! Redouble your efforts to stem the rising tide of evil in the civic and national life of the West.

"We are living, we are dwelling, in a grand and awful time,
In an age on ages telling, to be living is sublime;
O, let all the soul within you, for the truth's sake, go abroad;
Strike, let every nerve and sinew tell on ages, tell for God."

A second aspect of the modern problem lies in the critical condition of Asia. The Asiatic has not only been discovered, but has discovered himself, which is very much more important. The Western world was told years ago that new ideas were filtering into that wonderful nation, Japan. The Western world heeded not; it was a principle with the Western that Asia never could be the equal of Europe. That dream has been dispelled, never to return, and, while it is not for us to trouble ourselves about the political bearing of this great fact, the religious significance is one which stirs us to our very depths. I have listened again and again to Dr. Timothy Richard urging the Christian Church here in Great Britain to be alive to the tremendous crisis that is happening in China. I fear his words are like those of many prophets, and have fallen on deaf ears. China is in a critical state, and what we want you to consider is this: it is not the China of the present but of the end of the century that is to be remembered. Let her be filled with the patriotism of Japan, let her have Western ideas, and then the world will be turned upside down by China. Therefore, I plead that we may see to it that "China for Christ," because of her critical condition, is written on the banner of the Christian Church. In India things are more critical still. There is no



HON. E. W. STEPHENS,
Columbia, Missouri.

part of her turbid being that has not been touched by the mysterious forces of Western life. Politically, her National Congress, with its cultured representatives, soon to be held here in London, spells legitimate agitation. Socially, undercurrents as tortuous and dangerous as those of her sacred river cut into the sandbanks of tradition and sweep away customs that are hoary with age. Religiously, the destruction of national faith proceeds, and what is the result? Why, our India gropes in the twilight of a vision that distorts all it sees, moved by mysterious impulses she cannot control or resist. Therefore, Asia's jeopardy is the Church's opportunity; and if it is to win humanity to Christ, the problem in Asia to-day is one that must engage the attention of all great missionary societies. (Hear, hear.)

I will not speak of the third aspect, save to say that the means to be employed must be in some due and proper correspondence with the end to be accomplished. I will tell you one thing about Baptists. In this handbook of the Congress you will see it noted that there are seven and a-half million Baptists in the world to-day, immersed believers, five million of whom belong to the white races speaking English. Do you know that those five million Baptists are represented in the foreign field by only 1,500 missionaries—one missionary to every 4,500 Church members? Sir, this to me is a fact that fills one with sadness. The Moravian Church sends one missionary for every sixty of its members. We want to see the need, and we need to send men in far larger numbers, and women, too, than in the past days.

In conclusion, just a word regarding modern resources, in men, money, and God. Regarding men, a friend was telling me the other day that even more important than the difficulty about money was getting suitable candidates. It seems to be the impression in some places that any fool will do for the foreign mission. Now, there is not a place in creation for a fool—(laughter)—but even if there is, the ministry at home and the foreign mission staff abroad is the last place to which to send him. The crisis of the hour, the far-reaching movements of spiritual and intellectual life, the future glory that awaits a redeemed humanity, all call for the Church's best in men and the Church's best in women. Give us your five-talent men. There are enough of us two-talent fellows out there. The crisis needs them. Nay, Christ Himself needs them. (Applause.)

Regarding the money, the Church's power is as enormous as her beneficence has, so far, been niggardly. Four million pounds is the only amount the great Christian Church can spare for foreign missions abroad. That is a disgrace, and what I want to say is this, that the solution of the pecuniary problem lies how and where?—it lies in the ministry. I never forget that that £13 2s. 6d., the first collection taken up when our Society was founded in Kettering in 1792, was a ministers' collection—ministers with small incomes but large hearts. Carey had fired them with new ideals, showed them the real Christ. And it seems to me if the ministers take the lead throughout the world—the Baptist ministers—then ignorance will be dispelled, meanness transformed, and a missionary passion created.

(The time did not allow Mr. Anderson quite to finish his address.)

The Hon. E. W. STEPHENS,
of Missouri

It is my honour to represent the country the genius of whose government was transmitted to it by the Baptist fathers. Its Bill of Rights is a modified expression of Baptist principles. The original author of the Declaration of American Independence was not Thomas Jefferson, but Roger Williams, who founded the doctrine of soul-liberty in Rhode Island one hundred years before Thomas Jefferson was born. But be it said to the honour of Mr. Jefferson that while he was proud, and justly proud, of the great instrument with which his name will be for ever associated, he was still prouder of the fact that he was the author of the Statute of Virginia, and he ordered that this be inscribed on his gravestone. It was the protest against religious proscription that fired the statesmanship of Jefferson and his co-operators, and inspired

the eloquence of the American orators of that day. And it was a Baptist who came from England three hundred years ago who started the American Revolution. But for him we might be with you yet. (Laughter.) We are, of course, in sympathy with you in your struggle for religious liberty in your own land. We recognise the fact that you are our mother, and that we are bound to you by insoluble ties. We have the same traditions, the same ancestry, the same history; and while as Baptists you have contributed to the world such magnificent names as those of Carey and of Milton and of Bunyan and of Charles Haddon Spurgeon, do not forget that in the long line of distinguished Baptists the United States of America has furnished such names as those of Adoniram Judson, J. P. Whelan, Luther Rice, and last, but not least, John A. Broadus. In the evangelisation of the world, and in the proclamation of religious freedom, English and American Baptists must take the initiative and must stand shoulder to shoulder and heart to heart in this great and glorious work. My first word must be to express to you, upon behalf of the American visitors and delegates to this Congress, their profound appreciation and gratitude for the cordial reception and the unstinted hospitality which have been extended to them. And I respond most heartily to the very cordial words of friendship which have been expressed by your chairman, and say to you that if this Congress ever meets, as it must meet the next time, in the United States, we will try to pay you back, if we possibly can, for all that you have done for us here. You have bound us to you by ties which will not be severed with the lapse of years. And this great Congress, what a blessing it will be to the Baptists and to the entire world! How it has brought us all together, given us a better understanding of each other, and enriched us in our knowledge of our denominational polity, and brought the Baptists of the whole world into unity and singleness of thought and purpose, and an organisation such as they have never known before! And I measure my words when I say that no assembly in the history of Baptists, and in the annals of mankind, will be of more far-reaching significance and importance. It has been a great pleasure to be with you, and we must tell others the results of what has occurred here; and, taking our lighted torches from this centre of enthusiasm, let us carry them throughout the world, carrying the flames of holy zeal and evangelisation to all sections of the earth.

But we must not have met in vain. The splendid addresses to which we have listened have been most interesting and most profitable. The courage, pluck, and loyalty to truth of the English Baptists, in their brave battle against ecclesiastical and civil injustice, have excited our admiration and our sympathy. The papers that have been read have set forth in a new light Baptist history and Baptist doctrine, and have also given us a more intelligent knowledge of our history than we have had. But shall we stand here looking up into heaven? There is a work for us to do. Our numbers, our opportunities, our resources, our abilities, are great, the time is opportune. What are we to do? We ought to go forth and possess the world. For the Baptists are eminently missionary. And how are we to possess it? By consecrated men and women. The women can be relied on to do their duty. It is a shame that we men put upon faithful and devoted women work that we should so well do ourselves. Sitting down talking to a pastor out in one of our Missouri towns away in the United States, he asked me what was my idea of the proportion of men and women in the Churches. I told him about thirty women out of a hundred, and about three men out of a hundred. He said he agreed with me so far as the women were concerned, but he thought I had put the average of the men a little too high. My friends, we laymen and preachers engaged in this great work of evangelising the world have a mission the dignity of which and the importance of which we cannot over-estimate. Men, Baptist men, are in two great divisions, preachers and laymen. At the basis of all religious possibility is the consecrated preacher. Dr. Gardner, in an admirable address before the Congress, made the statement that he thought we should put our best men into Japan. We should put our best men into the ministry. The preacher should be at once both a leader and a teacher; we cannot magnify the office too much. He must have a plenteous

endowment of the Holy Spirit. No man is fit to preach the Gospel of Christ who is not consecrated and who has not been born again. And he should be thoroughly educated also, and this suggests to me the fact that we ought to multiply our theological seminaries throughout the world, and elevate the standards of Christian education, not only in England and America, where we are strong, but also in heathen lands. The preacher should be like some of those preachers here in England and in America, not afraid anywhere and everywhere to preach the truth. He should be in touch with the intellectual spirit of the age, full of common sense, judgment and tact. There is no man who needs a wider range of qualities. And the great shame to those who are laymen, and who have the means of supporting them, is that we pay them such a shamelessly low salary.

It was my pleasure to listen to the programme of this great Congress, and it seems to me that we covered almost every subject in the heavens above, and in the earth beneath, and in the waters under the earth! But there was one important subject which was not touched, so far as I observed, and that was the subject of the Christian layman. I think attention should be paid to the layman along with the preacher. And if the laymen would do their duty, as the preacher does his, there would soon be an evangelisation of the world. Is there any reason why one man should serve God more than another? Is not the layman's soul as important as the preacher's soul? Will he be held less guilty for sins of omission and commission? Will he not suffer equal penalty for neglect and equal reward for obedience? And, in a Denomination which emphasizes individual obligation, and declares as the elemental part of its creed, that neither Church, State, nor priest, nor any other creature, shall stand between the servant and His God, is not the office of the layman magnified? Is there any reason why Judge Willis and myself should not preach the Gospel of Christ and do religious work as well as the minister? (Applause.) On the programme of this Congress 117 people (I took the pains to count them) took part, and of these 117, ninety-six were preachers, fourteen were teachers in schools and colleges, and just seven (five others, Judge Willis and myself) were engaged in secular pursuits. One hundred and ten preachers and teachers, five loaves, and one big fish and one little one! (Laughter.) The reason is that we cannot get our laymen to attend our great conventions. We cannot get them to come to our district, State, and national conventions in our own country. I know not how it is in your country. What we want is—I am going to mention some names of men who have impressed themselves upon me—we want more Herbert Marnhams, George Whites, Macalpines, more Lloyd-Georges, more Judge Willises. A layman needs Divine help more than anyone needs it, because he has to come into contact with the practical problems of life. More than that, he needs the refreshing rest of the Sabbath, and he needs the deepening and broadening influences which come from the study of God's Word, and from His service. And He needs the touch and help of Him who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Christian service strengthens the business man. It broadens and deepens him, it inspires him with hope and faith and love, which are the underlying qualities of all success. The best manual of business success ever given to the business man was the Ten Commandments and the Sermon on the Mount. (Applause.)

If religion is worth anything, it is worth everything. If we are God's children, if He is our Father, if we are His stewards, then it is our duty, our highest duty and interest to give Him the benefit of our prayers, of our labour, of our service, of our money. There is no greater preacher in the world than the Christian layman who dedicates his time, his thought, his labour, and his service to God. I believe God will reward the Christian layman who gives his service to Him. Did Christ die for us? Did God create us? Have we to give an account in the other life? That is the individual question I put to every business man, to every woman, to every preacher on this floor, to answer for yourselves. Let it be put on your individual conscience. Suppose that all

laymen recognised their stewardship and would give their money, not spasmodically, but systematically, how soon would the world be evangelised ! What necessity would there be for our missionary organisation ? The millennium would come. And my last word is this : let us laymen, preachers, missionaries, all of us, work together in this great work, whether we live in England or in America, or in the islands of the sea, and the time will not be long distant before darkened Africa will become white ; when Asia, Japan, India, and China will yield to the conquest of our Redeemer ; when Russia and Italy and England, and all Europe and America, and the islands of the sea will swell the mighty chorus of redemption in prophecy of the time when all of us who are here to-day ought to be able to join in the hosannas to the Lamb that was slain. (Applause.)

Rev. F. B. MEYER, B.A.,
of Westminster.

Mr. President, my Christian Friends,—From my heart I thank you for your welcome, which will hearten me for many a month as I try to serve you in the great office to which you have called me. This Congress, which reflects untold honour upon Mr. Shakespeare and Dr. Prestridge, will date an epoch in the history of the Baptists throughout the world, and it has been to all of us a veritable Pentecost, a Pentecost in its numbers, its nationalities, its tongues, and above all in its spiritual power. And together we thank the great Head of the Church for having shed upon us the Holy Ghost. We are now going back from Pentecost ; the man from Pontus to Pontus, the Elamite to Elam, the Mesopotamian to Mesopotamia. We are going back from Pentecost ; but before we go, as a patriot, as a Britisher, I want to say to my brethren and sisters, you must not judge England by London. London is great—great in numbers, great in commerce, great in sin. But England is greater, and the fountains of our national life are not found in our cities, but in the solitudes of our country villages. And if you would know England and the Free Churches of England, you must study them, not in a London suburb, but in the villages, in their gardens and orchards, with their hedgerows and cornfields and copses. Make your way to the manse, find out the Baptist minister and his wife. They are the conservators of the best life of our land. (Applause.)

We hope you will come again, and when you come we are told to-day that our thoroughfares will be straighter and less congested ; we hope there will be no slums, because public-houses will have become largely eliminated ; we believe that for her own sake the Church of England will then have dissolved her connection with the State ; and we trust that our public business will be transacted, not in the war of parties, but by a committee or council of our best citizens.

In the meanwhile you and I are going back from our Pentecost—with what impressions ? The first surely is this : a more vivid realisation of the Kingship of our Lord. Those early disciples had attended great meetings, had met with James and John, Peter and Andrew, had come under the influence of magnetic personalities, and had mixed with great masses of their fellow-believers. But when they went back to the world these impressions had faded from their memory, and their one message was that God had made that same Jesus Lord and Christ. We, too, are going back from our Pentecost. We have participated in great meetings, we have come in contact with our " Alexander," if not with our Rufus, with our " John," if not with James. We have been magnetised and quickened. But the one thing we are going to carry back to all the world is that Jesus Christ is King : that He is first King and then Saviour. Saviour because He is the enthroned King, King of the council chamber as well as the Church, of the city as well as the citizens, of what men call secular business as well as matters of the most sacred import. For us there is another King, Jesus. And we are glad enough to abide steadfastly by the laws of our country, of all countries, so long as they do not conflict with our loyalty to Christ. But just as soon as there is conflict or collision, then we must obey



REV F B. MEYER, B.A.

God rather than men. We have deliberately made our choice. It may cost us the averted face, the sundering of old friendships, our dining-tables and our sideboards, our teapots and our live-stock—(laughter)—but we can do no other. We are prepared even for bonds and imprisonment rather than deviate from our loyalty to our King, and we are the more strengthened in this when at the present juncture we discover that loyalty to Christ means that we stand in the great line of our forefathers in their protest against the attempt of the Roman Catholics, or the descendants of Laud, to poison the springs of our national life. "Brethren," said Thomas Browning from Northampton Gaol in 1684, "do not budge, stand your ground; we have one law, the Bible; we have one sovereign Monarch, Christ." We also go back from our Pentecost determined to maintain the rite of believers' baptism. Those early Christians had learned what they had never known before, as they saw thousands baptized in the temple tanks, the tanks prepared for the divers washings of the Jews. They had seen the death, burial, and resurrection of Christ set forth, and from that moment they put the lakes, the rivers, and the oceans of the world to a new use. We, too, pass away with the same great purpose, because we hold that that rite is not only characteristic of ourselves, but is the symbol of a great and essential doctrine. (Applause.)

For myself, I have never been an enthusiastic denominationalist. I have always cared more for the flock browsing on the great mountain than for the folds in the valley. At the same time, I know that denominations serve a useful purpose, but no one has a more ardent desire, however, to see the rite of believers' baptism kept well to the front. And I hope the time will come when in all Churches this shall become an open matter. I would like to see our rite recognised by Presbyterians and Methodists and Congregationalists and Episcopalians, as, indeed, it is. And here in the expansiveness of my heart I remember a story of a country vicar who was asked if he would greatly mind burying a Dissenter. He said, "Bury one! I would like to bury the lot!" (Laughter.) And I confess that such is the expansiveness of my heart to-day that I would like to "bury the lot," from the Archbishop of Canterbury to my friend here, the minister of the City Temple. (Laughter.)

Then, thirdly, surely we shall go away to enunciate the great principle of universal brotherhood. Those early disciples could do no less who had sat down at the same table with men from all the world. And we, too, go forth to speak these great words of universal brotherhood. We Baptists have been individualists, but Jesus Christ has surely been teaching us many things lately, and some things during the last few days. You will remember that when Michael Angelo came to the studio of Raphael, then a novice, and found his work crabbed and cramped, he marked the canvas with a few strong lines, and wrote beneath the word, "*Amplius, Amplius*" (wider, wider). Christ is saying that to us. Individualism does not build the strongest characters, nor will it save the world. The time is coming when we must learn that the Gospel of Christ is not individualist but altruist; not every man for himself to save his own soul, but every man to save the soul of someone else.

Brotherhood is in the air. Men are speaking of it on every side. Man will have it. It is the word which has rung above the tocsin of every revolution, and the question is, Whence is it coming, from below or from above? From the working classes or from the Churches? Because man must mass himself for his own interest, or because the Creator is Father of all, and Jesus Christ, the Son of Man, is the brother of the race? We want to go forth and teach the great law of brotherhood and to show the working classes especially that we are not here to patronise them, standing above their level, but to fight their battles. (Applause.) I am glad to hear that clap, not for myself, but for the sentiment it enunciates. The time is coming when the working man must come freely into our diaconates, into our elderships; the rich people must be prepared to receive the Lord's Supper at his hands, and there must be a breaking down of old barriers, again I say, not by way of patronage, but by a brotherly sympathy that looks upon the anguish, the struggle, the sorrow, the labour of the working classes as the property of the Churches. (Applause.)

We go back, as they did who had spoken with Mary the mother about the

sweet home-life of Jesus, in order to maintain inviolate the ideals of the home against all the corruptions of a dissolute age. We are going to stand for the purity and domesticity of our home life. We go back as they did who had seen new visions in the old Book, the Bible. We go back to follow, to believe, to preach, to exemplify the Bible as never before, and to insist that it shall be the basis of all elementary education. We go back as they did who had seen the one Priest between God and man, to give our unflinching testimony against the intrusion of any man-made priest between the human conscience and its Creator. (Applause.) We go back as they did who had shared the communism of the early Church to insist that Church finances shall not be raised by ice-cream suppers or rabbit-pie suppers, but by the sustained giving of Christian people. We go back once more to stand with our brethren of the Free Churches whom we love, to stand shoulder to shoulder with them in one great effort against all that disintegrates and corrupts modern society, against drink and lust, against gambling on the stock exchange and the race-course, against war, against slavery, against slavery under the name by which it is euphoniously called in South Africa; we are against the thrashing of the Chinese coolie as our forefathers were against the thrashing of the negro in Jamaica. We are against bribery and corruption in high places. We stand together for purity and right. The long red line has stood for centuries. It has been repleted from the rear every time the leaders have fallen. We are optimists; the future is with us. I do not believe the world has got to get worse before it gets better. I dare not believe it. The law of evolution is carrying us up and on towards the goal.

“For God has sounded forth His trumpet that can never call retreat.

He is sifting out His saints before His Judgment Seat.

Be swift, my soul, to meet Him; be jubilant, my feet,

For God is marching on.”

(Applause.)

Rev. Alexander MacLaren, D.D., in responding to repeated calls from the audience for a speech, said:—

There are limits to all things, and the closest of all limits to the power of speech. I have been talking, more or less disjointedly, and more or less continuously, ever since last Wednesday, and you must excuse me if I cannot with any propriety, or with any freshness of power, respond to your very kind invitation. But I should like to say, as having had the great honour, the greatest honour of my life, to preside over this marvellous Congress, that all that my friend Mr. Meyer has been so well saying as to the lessons we should carry with us, has my most fervent acquiescence, and that I pray from the bottom of my heart that as we part we may carry with us the secret of all power and blessedness, the indwelling Christ and the sanctifying Spirit.

We have had great times, but all our pleasant intercourse and all our profitable reception of the truths that our brethren have set before us will be less than nothing, unless we, in the depths of our own souls, and in the solitude of His presence, live the life of consecration, the life of self-conquest, and, to put it all into one word, the life of Christ which is life indeed. That is—if I may venture to hold for one moment more my evanescent dignity—that is the last message which I would desire to take into my own heart, and to leave on the spirits of all the members of this wonderful Congress. (Applause.)

Rev. JOHN MACNEILL, B.A.,
of Manitoba.

Your Honour, and Christian Friends,—I thank you for the very warm way in which you have received the representative of Canada to-night. We in Canada believe that no longer do we need an introduction to an English audience. Canada always feels that she is a daughter in her mother's house, even though she may think that she is mistress in her own! (Laughter.) To express the thanksgiving of Canadian delegates, to interpret the genius of the one hundred thousand Baptists we represent, to define our position in the great scheme of our world enterprises as Baptists, is a great undertaking



REV. J. J. MACNEILL, B.A., B.D.

for twenty minutes, and must be done in a fragmentary way. Perhaps the most enticing topic for an ardent Canadian at the present time is the limitless possibilities of his country. But it is not along that line that I dare speak to-night, for there are greater issues, the eternal interests of our people. Suffice it to say that every far-seeing statesman of the Empire has long ago recognised that with her inexhaustible resources, with her great inland water highway of lakes and rivers, with her hardy Northern climate, with the variety and abundance of her products, Canada furnishes an unparalleled ground for the fostering of a new Western civilisation that shall serve to strengthen all those foundations that underlie the whole superstructure of our free institutions. (Applause.)

I am rather here to-night to ask what is the relationship of this great World Baptist Church to the destiny of our Canadian people. I say the destiny, because the events that have transpired in the old land in the past few years have only served to convince us that the destiny of Canada is steadily unfolding as a most distinct entity in the world-thought. There was a time when our destiny was uncertain. A great many alternatives have been hovering around our pathway, offering a solution for our political future. There was the prospect of mere colonial dependence upon the old land. For in England there has always been a half voiceless questioning regarding the relation between the Colonies and the Mother Country. There was the promise at times of annexation with the United States, a sentiment that was often on the lips of our wise and intelligent statesmen. It is not yet silent on the lips of so great a Canadian as Mr. Goldwin Smith. In Canada there has been for long a feeling of uncertainty regarding the future. It was amid all these alternatives of dependence, of annexation, of uncertainty, that the change came, and Canada believes that she has found her destiny in the heart and the mission of the Empire of which she forms a part. It was out from the broad ocean of the Empire's life that the tides of that life flowed in the beginning, and thither again, believe me, are those tides beginning to ebb, and promise to merge themselves with, and become a part of, that great ocean from which they came. If there is any man here to-night who feels like venturing the opinion that the day may come when Canada shall become a nation, my answer to him is simply this, the time has already come, Canada *is* a nation. (Applause.) Gradually there has dawned on our Canadian people the consciousness of nationhood within the Empire itself. Gradually there has dawned on the people of the United States that, side by side and keeping step with them, there is growing up a strong, self-reliant people, a nation whose destiny they must recognise, a nation towards whose commercial interests they must relate themselves in the time that is to come. I believe, the idea of Mr. Goldwin Smith notwithstanding, that the dream of annexation is for ever dissipated in the minds of the present generation in Canada, and it has been supplanted by the dream of Anglo-Saxon brotherhood.

But let me warn you to-night that the destiny of the Canadian people is a perilous and growing thing. We shall furnish for you in England some of your problems for the days to come. Even now we furnish what some of your leaders are pleased to call the most imposing Imperial problem, the problem of commercial Imperialism. It is the rock on which governments, perchance, shall split for many days to come. It might be better for some of them to split. (Laughter.) But let me assure you of this, that we do not demand the bonds of mere colonial preferences to bind us to you. We hope to maintain our union by the deeper, stronger bonds of filial love and mutual esteem and regard for the great interests of our common race. The conscious destiny of the Canadian people will not exhaust itself in mere empty vapourings, let me assure you. It will stand ready to adjust itself, if need be, to the best interests of the Empire, and, of necessity, to the best interests of the Anglo-Saxon race. There has been gradually dawning upon our Canadian people the consciousness of the place that they must take in England. Also, I believe, there is a better understanding here of the status and relationship of the Colonies. The sentiment that was discovered in 1897, at the time

of the Diamond Jubilee, has impressed itself again and again upon the imagination of our people. Before old St. Paul's, when the sun of benediction was flashing down on the gracious old lady Queen—God bless her memory—with the children of a hundred Colonies round her, men saw the meaning of Empire, and let it be said in all honesty, that the hands of our Canadian statesmen were among those that swept the chords of the great Imperial harp, and with unequalled tact and sturdy self-respect they interpreted that music to the ears of the British people. Call it what you will, national recognition, self-awakening, at least we are constrained to say that not as a mere Colony does Canada appear now, but as the independent partner in the doings and destiny of a great family. And this great daughter of the old mother land has arisen, and shaking the sunny locks of her strength upon her shoulders, she commands the respect of the whole world, her unquestioned supremacy in the Empire of Britain's Colonial lands. (Applause.)

But I do not forget to-night that I am a Baptist as well as a Canadian. Indeed, my chief business on this platform is to tell you the relationship between those two great names. Let me tell you what they mean to us. They mean this, that the conscious destiny of our people shall never be fully realised apart from the inculcation and the supremacy of those blood-bought principles, for which Baptist Churches have always stood, and for which—please God—they always shall stand. We believe that the union between these two names is a divine marriage, and what God hath joined together let no man put asunder. Emil Reich, in a recent volume on the life of nations, has declared that every Western nation has been compelled to face the test of a triple trial before it came to its actual condition—viz., an intellectual renaissance, a political revolution, and a religious reformation. Passing by the political and the intellectual, let me say of the religious reformation, that we believe the great struggle out of which it is to come has yet to be fought in Canada. Suddenly we have found ourselves face to face with two forces that menace the religious life of the people. There is, first of all, the overwhelming spirit of materialism that is consequent upon the material possibilities of our land. It has already gathered its fruit around it—formalism in religion, externalism in worship, laxity in morals, and the elimination of God from the thought of the people. By a strange coincidence it occurs to me that perchance we ought to say, on behalf of the Baptists of Canada, that they are not of those who stand for the belief that the riches of a nation consist in the abundance of those things that she possesses. We believe that any nation is only great according to the measure of her moral strength. That nation that balances God against gold is on the road to insanity and a shameful oblivion. (Applause.) We have not forgotten that there are other young nations—and it may come to us—who have been eager to gather every star out of the firmament of material prosperity, and sweeping them into a galaxy they crown their heads for a little while with meteoric brilliancy, only to find that in the evil day the crown was shattered from their head, and every jewel of their diadem was cast down to be irrevocably lost in the mire of their stagnated moral and spiritual life.

Neither is formalism in religion any more palatable to our Canadian people than the materialism from which it often springs. I recall that exactly four years ago to-day I was in the Cathedral of Milan, and looked in through the crystal walls of a casket upon the embalmed body of a former bishop. And as I saw his figure robed in ecclesiastical attire with the marks of office upon it, I thought, "Had I been your friend and held your hand in the warmth of life, and seen the smile light your face, I would not want to look in upon your face, wizened as it is in death." Brethren, we have those in Canada who are clinging to the dead tradition of the past, as you have them in England. And it shall be our business, as I trust it shall be the business of Baptists the world over, to say to these men, "Robe, if you will, the traditions of the past in your robes of reverence, and embalm them in your thought; but in God's name we forbid you to lift up the dead cold corpse of the past into the throne of the living God. And we forbid you, in God's name, to substitute the words of dying men for that which was from the

beginning, which our ears have heard, which our eyes have seen, and which our hands have handled, of the Word of Life." It shall be our business to say to these men that unless a man be born from above, he cannot see the Kingdom of God; that unless a man shall do God's Will, he shall have no part in His glory; that the only way to save the nation is through the medium of the spiritually regenerated individual; that you can only save society in the horizontal, as you save it in the vertical. And as to that withering formalism that shall substitute any other name, or power, or authority, for the Word of God, and shall explain the success of the race by any other means, we shall say to them, "You call it nature; we shall call it the Infinite. You call it law; we shall call it Providence. You call it fate; we shall call it God." (Hear, hear.)

There is another force that is facing our life—and let me say it without any fear—and that is the persistent attempt of the Papacy to fetter the educational system of Canada. What the Establishment is trying to do in England, Rome is trying to do with us. And where did you ever see the serpent of Rome crawl, that it did not leave "its trail upon the leaf a glittering slime, and in the field a useless furrow"! Moreover, where did you see Rome at work that she did not move with all the subtlety of the serpent? It is common opinion among us—at least some of us—in Canada, that the educational clauses in the Autonomy Bill for the creation of two provinces in Western Canada were inspired by the Church of Rome. Sir Wilfrid Laurier—and I do not minimise for one moment his great power of leadership when entrusted with the leadership in politics—apparently forgot that he was a statesman, and to all outward appearances became a Jesuit. I remember where I am speaking. I know what political prejudices I may be crossing; and yet I want to say this, there are some of us who believe that the monstrous conditions that are being forced upon us in our Western land can end only in sectionalism, in strife, and in the cruel division of our national life. And I wish to say this, that even if the present agitation in Canada against the arrogant pretensions of a foreign religious hierarchy should precipitate a struggle that would end in the equality of all creeds in the eyes of the law, then I for one at least am prepared to say, "Let that struggle come, and come now." For come it must. There is no compromise that can ever avert it. Believe me, brethren, there is no problem, whether it be national or individual, that is ever settled until it is settled right. And the conditions that are saddled upon us, in spite of protest, promise nothing but a slumbering volcano that some day, in terrific eruption, shall drench our national life with the fiery lava tides of discord and strife.

Just give me one minute, will you? For those, and for other reasons—and I thank you for your interest—for those and for other reasons, I wish to say to-night, and I make bold to say it, that I believe we have a right to claim the sympathy, and, as far as possible, the united effort of World Baptists. Do not misunderstand me. I am not localising the interests of our great Denomination; when I plead for Canada, I plead for our Denomination as a whole. When I seek for the fortune of the Canadian child, I am seeking for the fortune of the Anglo-Saxon family. Let me tell you how important it is. From my own city of Winnipeg, straight west a thousand miles you can plough an unbroken furrow over the broad wheat-fields of our country. From the international boundary on the south straight north, you can plough a cross furrow five hundred miles. And upon that great wide expanse of country, once the stamping ground of the buffalo, and the hunting ground of the Red Indian, there are pouring in to-day the hundreds and thousands of the nations of the world. So limitless are our possibilities that we have there resources for the supporting of a population of one hundred million people. And so rapidly are they coming to us that the problem now is, not how shall we save them, but how shall we save ourselves from the harmful influences that they bring? They are coming from Continental Europe in thousands, so that in the Bible depository opened in Winnipeg only a few months ago, the Bible has been asked for in over sixty different tongues. Talk about foreign missions—we have them right on our own field. They are coming

with the seed of anarchy, with notions of despotism, with ideas of lawlessness, with fanaticism in religion, and all those things hold terrible import for the future. If I might adapt the words of Edward Markham in his poem, "The Man with the Hoe," I should like to say,

"Down all the slope of hell, to its last gulf,
There is no shape more terrible,"

for our Canadian people, than the figure of these heterogeneous peoples that are crowding on our Western plains. I recall the words of Victor Hugo regarding the downfall of Napoleon: "It was time for that vast man to fall; he had been impeached before the throne of the Infinite, and his fall had been decreed." And then, with almost a touch of blasphemy, Hugo adds this: "Napoleon bothered God." We fear in Canada a national type that may have characteristics similar to the characteristics that reigned in the heart of that man. And we know that it is woe unto the nation that bothers God. Who shall ever merge these peoples? What powers shall we use, unless we use the Gospel as we ourselves believe that we have secured it? Who will teach them that the individual is his own priest in the presence of God, through Jesus Christ? Who will teach them the great liberty of soul that all the disciples of the Lord ought to know? Who will gather them into unity? Who is better fitted to do it than those whom God has made free, as He has made us free, through the Gospel of His grace in Jesus Christ? (Applause.)

Just this closing word. Brethren, are we to have repeated on our Western plains in Canada the shameful degradation of the Greek Church in Russia, or the shameful paralysis of the hand of Rome as it has rested upon Spain? It is not fifty years hence, but now, that we ask for your sympathy and support. England cannot afford to forget us; America lying side by side cannot afford to ignore us; and our appeal is to you.

"There's the work of God half done,
There's the Kingdom of His Son,
There's the triumph just begun;
Put it through!

"To you the task is given,
By you the bolt is driven,
By the very God of Heaven,
Put it through!"

(Applause.)

The Hon. E. W. Stephens said: Before we dismiss this audience there is one pleasant duty I am commissioned, I know, by every delegate of this Congress to perform. There is one man to whom more than all others has been due the great and brilliant success of this Congress. He has laboured for over a year to make it a success, he formulated largely its programme, he has been in correspondence with all of its visitors; and since we have come here, by his courtesy, his kindness and his efficiency, he has so drawn us unto him that we can never forget him. He seems to be possessed of ceaseless good nature and energy, never wears out and never becomes tired. The gentleman to whom I refer is the efficient Secretary of the Congress, Rev. J. H. Shakespeare. (Applause.)

Dr. Clifford said: I never did a more delightful thing, nor a thing more delightful to me, than seconding this proposition of thanksgiving to my dear and beloved friend, John Howard Shakespeare. If there is a man in this city I love more than another, it is he. If there is one in whom I have fuller confidence than in another, it is he. If there is one who has served this Congress more than another, it is he. I thank God from the bottom of my heart for him, and for the work he has done in connection with this Congress. But I feel I must add another word. (Hear, hear.) It is not the word you expect. (Laughter.) The word I want to add is this, that our friend Dr. Prestridge, out of whose fertile brain the suggestion of this

Baptist World Congress seems first of all to have come, has served this Congress with an efficiency, a thoroughness, and a consecration only second to that of our friend Mr. Shakespeare. I should like to include his name in this expression of thanks, and I think that will be in the fullest accord with Mr. Shakespeare's own wishes.

The Hon. E. W. Stephens, of Missouri, here rose and said: No man in our country has done so much for this Congress as Dr. Prestridge.

Dr. Clifford: That is moved and seconded. I am not going to put it, but I want to say this, Why should we break up this Congress?

Rev. J. H. Shakespeare here rose to acknowledge the resolution, upon which Dr. Prestridge left Mr. Shakespeare's side and resumed his seat. Mr. Shakespeare said: Mr. President, it is the first time that Dr. Prestridge has forsaken me. (Laughter.) I have had a reward running over in the magnificent enthusiasm and success of this Congress. I can only say that I love the Baptist people, that I want the Baptists to go in at every open door of service, to seize every opportunity, to occupy every land, and to take their full share in winning the world to God.

Dr. Prestridge, in making acknowledgment, said: Brother Moderator, I have just learned how poor I have been all my life, because I have not before known how to love Shakespeare, as these other men. (Laughter.) I take this opportunity to invite all of you to the next Baptist World Congress in America, and if you all do not come, we shall be wounded. They have said that it will be in five years from now. How can we wait that long? I am going to watch all the papers and all the drifts, and see if it will not be possible to seek to persuade the Baptists of the world to come to see us before that time. It is too long. God bless you, and come to see us.

With clasped hands, on the suggestion of Dr. Maclaren, the immense audience joined in singing, "Blest be the tie that binds."

Impressively pronouncing the Benediction, Dr. Maclaren closed the meeting.

WEDNESDAY, JULY 19.

VISIT TO ELSTOW, BEDFORD AND CAMBRIDGE.

DR. CLIFFORD ON JOHN BUNYAN.

ON Wednesday nearly 600 delegates visited Elstow, the birthplace of Bunyan, where, upon the village green, a short service was held, with Dr. Maclaren in the chair. Assembled around the improvised plain platform there must have been present 2,500 people. After prayer by Rev. E. C. Pike, Dr. Clifford delivered the following address:—

JOHN BUNYAN.

Nothing could be more in keeping with this great gathering of the Baptists of the world than that we should visit this Elstow Green, walk by the side of the "river" Ouse "with its green banks," look at the "tempting stile that leads to Byepath Meadow," gaze on the "delicate plain called Ease," and catch some glimpses of the land on which grew into greatness our own John Bunyan, a man of consummate genius, heroic fidelity to righteousness, flaming zeal for God, sweet serenity of soul, and triumphant faith in the love and mercy of God revealed in Jesus Christ.

To Baptists no spot in old England is more sacred than this: not Stratford-on-Avon, with its memories of the myriad-minded poet of the spacious days of Queen Elizabeth, William Shakespeare; not the Jordans, rich in association with that noble-souled patriot-statesman, the founder of Pennsylvania, William Penn; not even Chalfont St. Giles, where that other great Puritan Baptist, the secretary of Oliver Cromwell, John Milton, sang the sublime and regal strains of "Paradise Lost" and "Paradise Regained."

For Bunyan was our Baptist faith incarnate—in its deep inwardness and heroic utterance, and still more heroic suffering; in its vehement and utter repudiation of all priestism and unreality; in its ringing emphasis on purity of conduct, and in the measureless value of its ever-increasing service to mankind—Baptist ideas embodied; Baptist principles demonstrated in obedience to the King of Kings; the Baptist displayed, aggressive, patient, vocal, and victorious. Personalities are the great forces of history. They create. They reshape the life of the world. They speak to their own day, and being dead they still speak. The arrival of a new personality is the advent of a new force, the dawn of a new epoch; and amongst the new men brought on to the stage of serious action by Puritanism, the most remarkable, all things considered, was John Bunyan, a man whose faith and fortitude, conviction and courage, devotion and devoutness, sufferings and victory, we celebrate by our gathering here this day. Gratefully we glorify our God for the gift of this matchless Baptist hero, John Bunyan.

Bunyan has not left us in any doubt as to the true key for the interpretation of his life. He places it in our hands himself, in the pathetic and soul-stirring autobiography known all over the world as "Grace Abounding to the Chief of Sinners."

There we have Bunyan painted by his own hand. The title is Bunyan in a line; the man sketched in a sentence. It takes us at once to the kernel of the book, and to the beating heart of the man. By the grace of God he is what he is. "Grace" revealed to a man who knew and felt more acutely

than he felt anything else that he was a sinner, that he deserved not favour but punishment, not pardon for his sins but condemnation, not life but death. That is the marvel of his experience to himself, and the explanation of the man and his career to us. He, a guilty sinner, has been met, conquered, soothed, healed, remade, by the wholly unmerited favour, the undeserved and overflowing love of God.

He has broken the law; his sins appal him. He feels he deserves the everlasting burnings; but God forgives him, fully, freely, and assures him that he is "*able*," "*able*" to save him from his sins.

So he comes to the Cross; and the strings that fastened his burden upon him are loosed, and the load slips away from his shoulders into the sepulchre, and he is a free man in Christ Jesus, a miracle of forgiveness is wrought, his soul is filled with wondering and adoring love, tears run down his cheeks, and a new song fills his mouth with thanksgiving and peace. He is reconciled to God, at peace with Him, through faith in our Lord Jesus Christ.

"Grace Abounding to the Chief of Sinners" is a superlative classic in literature; it belongs, by the confession of the foremost witnesses, to the "literature of power"; it is also a gracious aid to the devout life. But it is more: it is the history of a soul in its search for peace, for forgiveness, for oneness with God, for real religion; it is the record, traced by a master of the spiritual life, of the rise and progress of religion in the soul; it is an offering of gratitude and affection laid at the feet of the great Physician for the healing of a man sick unto death.

That is the deepest fact in this new man's experience; grace has abounded to the chief of sinners. That is the beginning of his new life. That experience of the grace of God is as determinative as it is initial. (1) No baptism in water is permissible before it or without it. Such baptism is an illusion and a snare. It is contrary to the will of Christ, to the spirit of New Testament religion and of common sense. That must be first which is first. We may not alter God's order; we must follow it. "Now," writes Bunyan, "he that believeth in Jesus Christ hath richer and better than that (of baptism in water)—viz., is dead to sin and lives to God. By Him he hath the heart, power and doctrine of baptism. All then that he wanteth is but the sign, the shadow, the outward circumstance thereof." The reality in the soul must take precedence of the symbol. (2) No Church membership is permissible without that reality. It menaces the Church's purity, confuses its witness, and hinders its progress. (3) No ministry of the Word should be undertaken without conscious discipleship to Christ; culture, genius, gifts may help, but the experience of grace is the primary qualification. Real religion is personal and inward. Effective religion is experimental. The message for all is: "*Ye may be born again.*" The qualification for baptism and for fellowship with the Church of Christ is: "*Ye must be born again.*"

Although we Baptists do not agree with all that Bunyan taught, we stand firmly by these essentials:—(1) The primary place he assigns to personal and individual experience of God, of His grace, of His love and power in all things pertaining to the religious life; (2) the necessity for a "regenerate" Church membership, or what Bunyan calls "a converted state," of a serious quest for the deepest and highest things of the soul and of God; (3) and the out-and-out repudiation of all ceremonialism as religion, or as having any vital connection with religion. We refuse to yield an inch to the authority of the priest, the tyranny of a hierarchy, and the substitution of symbols and ritual for faith and love, for doing justly, loving mercy, and walking humbly with God. Here on this Green we declare our faith, renew our covenant, and offer ourselves anew to our Redeeming Lord.

But Bunyan never allows us to forget that though he is exalted to "the heav'nlies" by the grace of God, he still has his roots in the common soil, belongs to the common people who mend pots and pans, and finds his sphere of work amongst and on behalf of the people. He reminds us of Shakespeare in the splendid march of his mind and the largeness of his literary gifts, yet he was a man of the common folk. He belonged to them. He sprang up amongst them, gained his experience in their midst, knew their woes and

their wants, and graduated, as Carlyle would phrase it, in that best university—the university of the world. He had his place amongst the rank and file of humanity, and understood them because he loved them, and wrote for them with captivating charm, and spoke to them with conquering power, because he understood them. He frankly tells us that “for his descent, it was of a low and inconsiderable generation; my father’s house being of that rank that is meanest and most despised of all the families of the land.” His father was a blacksmith, and his mother a peasant woman who died before he reached the age of sixteen; and when he married it was to a woman who had “not so much household stuff as a dish or a spoon;” but she was rich in faith and in gracious ministry to her husband, and with the aid of a godly woman and John Gifford, the Bedford pastor, led him to the Church of the people, where he was taught “not to take any truth on trust as from this or that, or any other man, but to cry mightily to God that He would convince us of the reality thereof and set us down therein by His own Spirit in the Holy Word.” Then he was apprenticed to, and qualified for, his life-long service of the people, with the effect, as Mark Rutherford puts it, that “for more than two hundred years he has been mainly the beloved interpreter of their religion to the common folk.”

That is the crowning achievement of John Bunyan. He is “the beloved interpreter of the people’s religion,” of their inward struggles and fears, of the way of penitence and faith, of the springs of solace and uplift, of the joys and triumphs of the spiritual life. There is Bunyan’s distinctive merit.

Truly on his head are many crowns, but this is chief.

He is one of the most eminent of saints, an expert of the highest life, a master-Christian. He is a teacher and preacher, working wonders, beyond many of his contemporaries. He is the “Poet of Puritanism” endowed with luxuriant imagination, a strong dramatic instinct, buoyant humour, and able to make the inward things of the spirit actual and living. He is the “historian of the human soul,” of the fierce fight between God and Satan for the solitary beleaguered human spirit; all the battalions of wickedness led against the armies of Emmanuel, for that unspeakable prize. He is all that; but always for the common ruck of man; for universal man; for man in his struggle against sin, and his insatiable passion for union with God; warning him of Apollyon, and bidding him fight all unfearing, with his face to the foe, and a knowledge that he has no armour for his back, comforting him by urging him to pluck the key of promise from his bosom and open forthwith the gates of Doubting Castle, and march into the land of the free, cheering him, as he comes to the edge of the cold river of death, with the vision of the shining ones on the other side.

Hence, the common people have loved him and do love him still. They called him “Bishop Bunyan,” risked their liberty as they listened to the gracious words that proceeded from his mouth as they stealthily gathered in the woods of Bedfordshire and Hertfordshire, and later on crowded at early morning the places where he preached the unsearchable riches of Christ. And since his departure successive generations of the people have followed the inspired lead of this Great Heart as he has led them, with speech simple and strong, pure and undefiled, from the City of Destruction, through the wicket gate, to the Interpreter’s House, and on by the Valley of Humiliation, until they have arrived in the land that is afar off and seen the King in His beauty.

Into that succession also we have come. We, too, are of the people and with the people. Our message and service are for the people. Our goal is their salvation, and we seek to reach it with them and by them. Others may find their work in a special class or section of society, the cultured or the ignorant, the white or black. We cannot. I heard a great preacher of another denomination declare that their mission was to the cultured class in society. I thanked God I was not in a company with so restricted a work. We do not work for a section or a fragment. Our principles forbid it. It is to the indestructible human spirit we call, and for it we minister. Our business is with man, as man; the whole man; man in the variety of his interests

and uttermost fulness of his development. Shame on us if we become narrow in our sympathies, unsympathetic with the poor and oppressed, indifferent to the woes of the toiling masses! It would discredit our traditions. Bunyan would rise up in judgment and condemn us.

For that we need not only Bunyan's experience of the grace of God, full and broad sympathy with man, but also his invincible passion for righteousness.

Bunyan was a prisoner for Jesus Christ because he belonged to Jesus Christ. He must go to prison because he is Jesus Christ's bondsman. He cannot keep out. Righteousness is sovereign. It must reign. In the least as well as in the greatest things. There can be no paltering with error, no temporising. He must obey; and he does it without fuss and without noise, simply, naturally, inevitably. He says, as if he were uttering an axiom, "Where I cannot obey actively, there I am willing to lie down and to suffer what they shall do unto me." But it is said, "You ought to obey the laws of civilised communities. It is anarchy to put individual opinions and right against those of the majority." "Well," the hero simply says, "I will not dispute the point with you. You must hang me or shoot me." There was infinite comfort in that. A man is in heaven when he can say, "You may hang me or shoot me; my heart is fixed."

So, bravely and cheerfully, to prison he goes. In prison he stays—one year—five years—ay, ten years; and when he is told that he must abide there or cease preaching Christ, he calmly says he will stay in prison till the moss grows on his eyes rather than silence his soul on the things which concern the salvation of men.

By many infallible proofs Bunyan belongs to the heroes of God. He is a true man, faithful to conviction, loyal to eternal fact, bravely standing for the right and the true at all hazards to himself. Great as he was in grace—and few there are amongst the saints of God who take higher rank; original as he was in genius—and, according to Lord Macaulay, he is one of the only two men produced in England in the seventeenth century who could claim that distinction, the other being John Milton; great as he is as an author—having produced one of the two works in English literature of "universal popularity," Defoe having given us the other—he is greatest of all in the fine qualities of his character, in his unswerving allegiance to truth, his passion for righteousness, his bold and fearless hazard for what he felt to be his duty to God.

It is to that we are called to-day with a clarion voice. God calls us. His summons falls on our ears. His mandate is final and must be obeyed, and as we look at John Bunyan we pray the God of Bunyan to fire us with Bunyan's invincible passion for righteousness, and to keep us faithful and true as he was, even unto death.

There are two religions in this country to-day, as there were in the days of Bunyan—the religion of Archbishop Laud and the religion of John Bunyan.

Laud was the son of a Reading clothier and hated to be reminded of his descent; Bunyan was the child of a blacksmith, and was too much of a man to attempt to ignore it. Laud was wily as a Jesuit, slippery as an eel, crafty and designing as a priest; Bunyan was a man of settled convictions, direct and clear in speech and conduct. Laud was dishonest and cruel, covetous of place and power, and to get them would cringe before the King and his satellites; Bunyan was unstained in character, manly and gentle, dead to fame and love of power, and heedless of the fiats of magistrates and judges. Laud was sacerdotal, superstitious, and Papist in all except the acknowledgment of the supremacy of the Pope; Bunyan was a Puritan, a hater of sin and sins, of falsehood and greed, a man who feared God and the eternal penalties of wrong, and sought for a holy life in union with God as his chief joy.

As are the men, so are the religions. The Laudian religion is sacramental and outward; the religion of Bunyan is non-priestly, anti-priestly, and inward. That coerced the conscience of man, sought to triumph over Puritanism by the aid of the power of the magistrate, punished those who would not yield to it, slit noses, cut off ears, and flung men into prison. This glorified the

grace of God, protested against the acceptance of man's authority in matters of religion, and claimed freedom for all to worship God.

I do not claim perfection for Bunyan or for the religion of Bunyan. He and it fell short of the fulness and richness of the religion of the New Testament. But the soul of that religion was in him and in it, and so it takes its place under his lead, a real movement by the Spirit of God to the very spirit of the faith of Christ and of His Apostles.

Bunyan died in 1688, in Snow Hill, London. It was the dawning of the era of liberty, of a truer and broader religion, and of the enthronement of righteousness. The last Stuart King gives place to William of Orange. The intolerance of the sacerdotal priesthood receives a crippling blow. Bunyan has served his generation. He has sown the Baptist "seed," and though the reaper passed from the field, the harvest is there. So for us! The day is dark and cloudy; the old Laudian spirit is abroad, coercing the consciences of men by the power of the State. But the dawning of a new and better day is at hand. Go forward, followers of Bunyan, forward to witness for Christ and to save the whole world.

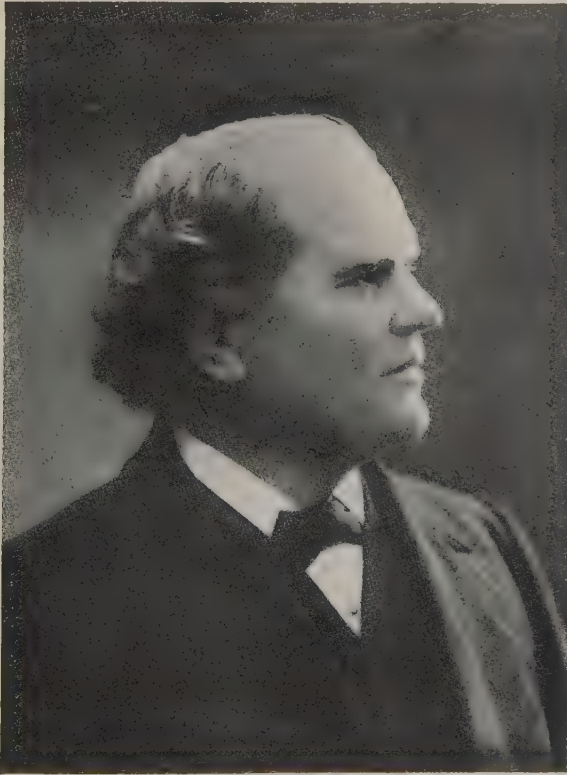
The delegates then visited the cottage where Bunyan was born, the Moot Hall, and the Church. By road they afterwards journeyed to Bedford and inspected the Bunyan relics at Bunyan Meeting, and also visited Howard Memorial Chapel, in addition to seeing other objects of interest to Baptists.

At midday the special trains were again occupied, and the delegates proceeded to Cambridge, where the local Baptists entertained them—one party in Trinity Hall and the other in St. John's College. Several University men acted as guides and conducted the visitors to the sights worth seeing.

After lunch at Trinity Hall, Rev. Charles Joseph, the leader of the Cambridge Baptists, who made arrangements for the visit of the Congress delegates, thanked Canon Parry for presiding upon that occasion, and referred to the fact that Dr. Butler, the Master of Trinity, though unable to be present at the lunch, hoped to be with them at tea. After thanking the College authorities for their kindness in granting the use of the hall for the purpose of the lunch and allowing the kitchen staff to supply it, Mr. Joseph said: "We thought you would prefer a crust in Trinity Hall to a sumptuous lunch in a town hall." (Laughter and applause.)

Dr. Prestridge: As I stood out there waiting for entrance to the hall, I felt delighted at being permitted the privilege of visiting these fine old colleges, for two or three reasons. I enjoyed the pleasure of looking at the time-stained walls and the beautiful sod-lawn—I think you call it—out there. One of those Americans who are worth laughing at admired such a lawn and wanted one like it. When he told the gardener of his requirements, he replied it was very simple. "All you have got to do is to roll and mow the grass for two hundred years. There it is." (Laughter.) With another happy story Dr. Prestridge illustrated how an Englishman amidst the clear air of Colorado lost all proportions of space. Amidst the beautiful surroundings of Cambridge he himself had lost the proportions of space. It was a happy privilege just now to witness very much the unity of the nations. He himself had already referred during the sittings of the Congress to the "Anglo-Saxon nation"—a term he ventured to think of considerable significance. As Baptists they represented six and a-half millions of communicants, and as a Congress they had come there to utter their fundamental principles in the hope of broadening the world and broadening themselves. "I feel sure," he added, "that everyone here joins with me in expressing indebtedness to Cambridge for the great courtesy and kindness shown to us. We shall carry away beautiful memories of our visit here." (Applause.)

Canon Parry said: It is very difficult to follow so eloquent a speech just here, especially as I must not lose the "sense of time." (Laughter.) It is a great privilege to welcome you here and offer you the hospitality we can. Cambridge is synonymous with truth and freedom and the wide-open door. The visit of Baptists from all over the world gives us a great deal of pleasure. I can only hope that as you go about the colleges, something of the spirit of



REV. CHARLES JOSEPH.

freedom and truth and brotherhood will seem to you to show itself even in the stones of the buildings. (Hear, hear.) After the speech of Dr. Prestidge you will take a very great deal on trust. (Laughter.) It is a very great part of the pleasure that you have with you many American visitors. Scarcely a week—I may almost say a day—passes but we have the pleasure of entertaining some of the learned men from over the water. With a felicitous passage concerning the unity of the two great nations, England and America, Canon Parry closed his speech.

The Master of Trinity, Dr. Butler, presided at the tea in Trinity Hall, and at its conclusion Dr. Clifford said: I rise to express on behalf of the delegates to the Baptist World Congress our sincere thanks to you, Dr. Butler, and to the College for the courtesy which we have received from you. It is a joy to us having you as president on this occasion. Those who come here are standing on behalf of Baptists in all parts of the world. They come from Russia, Germany, Australia, Hungary, Brazil and America. They come here with great joy. Some of our richest associations as Baptists are connected with this place. Some of our American friends are delighted to come here because of the association of Roger Williams, who founded the colony at Rhode Island, with this University. We do not forget also the association of Harvard with Cambridge. Harvard is the new Cambridge of the New World, and was linked in its origin with old Cambridge of the Old World. Baptists are particularly glad to be in the University that was associated with John Milton, the typical Puritan. There is another name, less known, associated with Cambridge that is intensely interesting to me. I refer to John Smith, founder of the General Baptists in the year 1610 or 1611.

Dr. Crandall, speaking for the American visitors, said: We are all delighted at being in Cambridge. We Americans are not noted for our humility, but on this day and in this place for once we are feeling very humble. Never before, and never again. (Laughter.) We are spending many millions of dollars in founding colleges of our own. We are erecting magnificent buildings and have a splendid corps of teachers, but we cannot create the antiquity and tradition which so strongly appeal to us in a place like Cambridge. We can never hope to rival such a University, for even when our own universities now new, are three centuries old, Cambridge will have added three centuries more to its traditions and will be still more venerable than at present.

Amidst general cheering, Dr. Butler rose to respond, and said: I really find it difficult to express myself adequately in reply to those most kind words from Dr. Clifford and Dr. Crandall. But I can say that we very much rejoice at the University in being able to welcome you here. You have come to England for the purpose of your Congress, and I hope that one of the most agreeable things you have experienced will be the recollection of the exquisitely beautiful day which Cambridge has chosen to show you her best, and that this will linger as one of your most cherished memories. There is one thing I am sure you will never forget, and that is the sight of the weeping willows in all their summer joy as they bend over the beautiful river close to the bridges. That is one of the sights which belong to the tradition of all Cambridge men. However long their lives last, the recollection of those willows and the plashing of the fountain in the middle of their old court are the latest vision in their eyes and the latest sound that echoes in their ears. I should like to say one word of sympathy with you on coming within these walls that are so inexpressibly dear to myself and to every Cambridge man. Some of the names mentioned come home to me. One name I think has been omitted which might mean much to some of you. Was not the great preacher, Robert Hall, a Cambridge man? (Applause.) I have heard of his eloquence, not only from persons who were living here at the time, like our most venerable Vice-Master, the famous Professor Adam Sidgwick, but my own father heard Robert Hall when he was a member of Sidney Sussex College, and I gathered from him that Robert Hall was one of the noblest and most impressively eloquent preachers that were ever heard in a pulpit. I have heard the same thing from my old friend Dr. Vaughan,

Dean of Llandaff, whose father laboured at the same time as Robert Hall in Leicester, and was associated with Robert Hall in various works of beneficence.

Dr. Butler then described the portraits upon the walls, and recalled the associations of many eminent men with Trinity College. Immediately behind him was the portrait of Sir Isaac Newton. He said: It is exactly 200 years ago that Queen Anne, who had been to Newmarket upon a hunting expedition, visited Cambridge and sat at lunch just where Dr. Clifford is now sitting. On that occasion she took a sword and knighted two persons—the Mayor of Cambridge and the great philosopher, Isaac Newton. It is always a special delight to me to receive Americans here. Your late Ambassador, whom I am proud to call my friend—Mr. Choate—visited Cambridge with Mrs. Choate and Miss Choate in the spring. I took Miss Choate into the College garden and she was touched almost beyond measure at seeing the cowslips. The garden was almost a field of cloth of gold with the cowslips. She admitted that America had many things to be proud of, but confessed that England at least could claim superiority over America in regard to cowslips. Your present Ambassador, Mr. Whitelaw Reid, has also visited us here. I am delighted at being able to welcome you on behalf of Trinity College, and invite you to visit the Lodge and the beautiful Lodge garden, which I have given instructions to be opened to you. I hope you will linger as long as you possibly can amid such surroundings.

A party of the delegates were afterwards conducted through the Master's Lodge by Dr. Butler, who explained its many beauties.

EVENING MEETING AT ST. ANDREW'S STREET.

Assembled in the beautiful chapel of which Rev. Charles Joseph is pastor, a short meeting was held prior to the delegates returning to London.

Rev. C. Joseph announced the hymn, "My faith looks up to Thee" (Ray Palmer), and Dr. Wooddy (Oregon) led the devotions.

In a brief address of welcome, Mr. Joseph said: My dear friends, I am glad to see you here in this chapel, but I am not to speak, I simply want in the name of the Church to bid you a very hearty welcome. I am sorry that the Rev. W. B. Selbie, the President of the Free Church Council, is not present. He is in Oxford to-day lecturing, or else he would have been here, and I should have asked him to say a word to you. I think also that I might add that the Established Church represented in Cambridge bids you welcome. Those of us who heard with pleasure the gracious words of the Master of Trinity, which were so full of breadth and sympathy, will carry away in our minds his gracious speech. I shall now give this meeting over to Mr. Shakespeare, who knows his speakers, and is better able to guide it to a conclusion than I am.

The Secretary having called upon Dr. Morehouse, the latter said: First of all let me say that I do not intend to take the liberty of delivering an address, but I wish to express my profound sense of the hospitality shown us on this occasion. I hope that we shall not be judged by the consumption of loaves and fishes—a reference that induced him to tell the story of the provisions, of a feast being all consumed, when the host said, "My inference is this, that if the people at the time of the miracle had had so good appetites, they would not have carried away twelve baskets full." (Laughter.) We rejoice at the privilege of being here, added Dr. Morehouse. We also rejoice at finding a Church of this character alongside those grand buildings which we have seen to-day, for Baptists have a mission for all classes. We have not many things of interest, but we have some. I am reminded of the response of an American who was visiting Vesuvius: "You have nothing like this in America," said his companion. "No," said he, "but we have a waterfall there which, if it were put into that crater would put the fire out in fifteen minutes!" (Laughter.) We in America are making history. You have made it. We rejoice in the success that is attending your work in England, for our

mission is to proclaim the Gospel to the world, and with all the cogency, winsomeness and power we can. It is life, life we need. As your poet says :

" It is life of which our nerves are scant,
More life and fuller that we want."

Just as a man rejoices in his strength and guides it to his task, so we rejoice in the Spirit of Christ which enters into our lives. We have the power for the regeneration of the world, and now, as the result of these meetings, we wait for the refreshing of the Spirit from on high, so that we can apply ourselves to the great task. (Applause.)

Rev. J. A. Ohrn (Norway) said: We have had a very quiet revolution in Norway, but we have not amalgamated. We have separated. I am not from Sweden, but from the rocky shores of Norway, which so many of you have visited. There our land is decorated with snow-clad mountains, from whence the water runs down into the green valleys. It is a small country with a small people, but we as Baptists have our mission there, and I hope that as the result of our visit to England we shall find our mission and do our work still better. I ask for your prayers and sympathy so that we may be borne up in the work of God. If it were not for the Gulf Stream, we could not exist, but the warm sun lights up our wind-swept shores and sometimes we have it just as warm as you do in England. I thank you for your courteous reception which we have experienced during our stay in England. It is my first opportunity of expressing our thanks. There are only three of us, but yet we are glad to be taken notice of. We love this dear brother [referring to the Secretary, Mr. Shakespeare] in his work for God. We would give him all sorts of titles if it were in our power.

Dr. Carter (Atlanta, Georgia) : I assure you that I rejoice at the invitation to be here, and for the great privilege of having a word to say. But I want to ask, Where on earth am I to begin ? for I feel so completely overshadowed during the last few hours, since that splendid demonstration last night in London. To-day I have gone in the midst of the educational centre of the world, and have been walking all day in the midst of giant intellects, until I say that I do not know where I am, and it is hard for me to begin to speak. I come from the States, and represent the coloured Baptists where every coloured man in America is a Baptist at heart. I believe the Bible just as it is. This reminds me of a story of an old coloured preacher who intended to preach upon Noah and his wife. Some boys who knew his intention pasted two of the leaves together, so that when the old preacher came to the bottom of the page he found that Noah's wife and the dimensions of the ark were mixed up. He read : " And Noah's wife was one hundred yards long, fifty yards high, and thirty yards wide, and was pitched within and without." The old man found it seemed wrong, and he could not think exactly what had happened. So he said, " The Bible says so and I believe it," and he proceeded to preach about that large wife. (Laughter.) I heard Mr. Meyer say that he hoped that other denominations would adopt baptism. In my own country the Methodists and the Congregationalists are so afraid that they will not be able to get men into their Churches that they are now putting pools in their Churches. That is due to the coloured men who are loyal to the Bible. I want to say that the coloured Baptists of America believe implicitly what Christ said, not what commentators say of Him. We are Bible preachers. This is what I am. Twenty-five years ago I could not read or write. My friends said I must marry, and I married, but I found that there were other things I needed. At length I was called to the ministry, for I felt that I must preach the Gospel, but I said, " I will not preach the Gospel ignorantly." In 1879 I went to the school established by the Home Mission Department, and spent a part of my time there and a part of the time at work. I had an invalid wife, and in order to assist her I used, before I went out, to wash and cook and get her things ready for her. I used to rise at four o'clock in the morning so that I should not be late. She said to me, " Go on ! It can't be so always." (Applause.) And it did not

go on always. I bought as many books as possible, and swallowed them whole and gathered in some knowledge. The Lord lifted me up and gave me great help. (Applause.) I have now been preaching to my people twenty-four years. I speak to 3,000 people, and we have had so many to baptize that I have taken them two at a time. Then, besides all that, we have built a great church, a home for old coloured people who were without children and friends. It is a building three storeys high, fifty-five feet high, and seventy-three feet long. Thank God, those old people are lighted by great electric lights which could not burn them. (Applause.) I am prepared to say to-day that all the brethren are as full as myself of a great gratitude for the good treatment we have received. We shall never forget Mr. Shakespeare, nor Judge Willis, nor Dr. Clifford, and we shall not forget English churches and pastors.

Dr. Hamilton said: I have a great many things to distinguish me from my brethren. I live in the Jerusalem of the Baptists, and while coming to this country there was one of whom I was thinking. I commenced work in an hotel as a night clerk, and studied at King's College. I am going back to my home to emphasize two things: one is that the absolute individualism we have always held must give place to the Lord's work, and another the inerrancy of the Scriptures. There is another thing we recognise, the headship of Jesus Christ. There are two other things which I wish to call your attention to. Not only must we be loyal to those truths, but we must recommend the doctrines we hold. The men to be impressed are largely impressed by the character and life of Christians. The sermons in shoes are having more use than the sermons we preach. I hope that I shall go back and live more faithfully for the Lord Jesus Christ. When I was living in the hotel—and I can tell you an hotel is a very difficult place in which to manifest the grace of God—an old coloured woman who professed to be a Christian was not manifesting on one occasion the Christian spirit. I spoke to her on the matter, and she replied, "I hangs my Christianity on the fence before I gets to the hotel, and gets it again when I go back at night." Let us go back with the spirit of evangelism as never before. (Applause.)

Mr. H. F. Richardson, of Geelong, said: I had no idea that I should speak here this evening until a few minutes ago. I only wish to say a few words, and in those few words to thank the office-bearers of the Congress in England for the kindness offered to the Australian delegation. I think it a great privilege to be allowed to serve on the committee of the Congress, and it will always be a pleasant memory to me. I belong to the most democratic country in the world. You belong to the most democratic Christian Church in the world. I should like to urge that we all fully recognise our duties in the world. I have no sympathy with those who take no part in the duties of the daily life, and I trust we shall always take a great interest in public questions. It is always a pleasure to me to read in the papers concerning Dr. Clifford and the manly action he is taking in educational matters. (Applause.) We must get down to the working classes, and if we do we shall find that we are influencing those classes for higher things. (Applause.)

Professor Farmer (Canada): I need not say anything about Canada. To-day we are in a University town, and I do believe that it is our duty to take an interest in the subject of education. I would like to re-echo the words Dr. Clifford uttered, that grace was the great keynote of Bunyan. The living Spirit of Christ must be our reserve for power to conquer sin without and within. I trust we shall take the words of Christ when He said, "Ye believe in God, believe also in Me." Grace in the atonement of Christ and grace in the power of the Holy Spirit are our cardinal doctrines.

The delegates then left to join the train for London.

APPENDIX I.

MINUTES OF THE CONGRESS.

TUESDAY, JULY 11.

EXETER HALL.

INAUGURAL MEETING.

At 5.7 p.m. His Honour Judge W. Willis, K.C., of East Dereham, Norfolk, took the chair.

Prayer was offered by Rev. James Owen, of Swansea.

After a preliminary statement by the Secretary, and an Address of Welcome from the Chairman, the Roll Call of Countries was called by the Secretary, Rev. J. H. Shakespeare, M.A.

Responses were made as follows :—

Austria-Hungary : Pastor Nor. Capek.

Denmark : Pastor Aug. Broholm.

Finland : Pastor E. Jansson.

France : Pasteur A. Cadot.

Germany : Pastor Herrmann.

Italy : Signor Paschetto.

Netherlands : Pastor N. van Beek.

Norway : Pastor Ohrn.

Russia : Gospodin Pavloff and Baron Uixkiull.

Sweden : Dr. K. O. Broady.

United Kingdom : Rev. J. Clifford, M.A., D.D.

China : Rev. Timothy Richard, D.D.

India : Rev. M. C. Mason, of Tura, Assam.

Japan : Rev. R. A. Thomson.

Congo : Nlemvo.

South Africa : Mr. T. Burnham King, M.L.A.

America, Southern Baptist Convention : Rev. Curtis Lee Laws, D.D.

America, Regular Baptists, North : Rev. Lathan A. Crandall, D.D.

America, National Convention : Rev. E. C. Morris, D.D.

America, Lott-Carey Convention : Rev. C. S. Brown, D.D.

Canada : Mr. D. E. Thompson, K.C., LL.D.

Mexico : Rev. Alex. Trevino.

West Indies : Rev. S. J. Washington.

Australia : Mr. H. F. Richardson.

New Zealand : Mr. A. F. Carey.

Brazil : Rev. Solomon L. Ginsburg.

After the Response from the United Kingdom, the first verse of the National Anthem was sung, and after the Response from America, the first verse was sung of "My country, 'tis of thee."

At 9.49 p.m. the Benediction was pronounced by Rev. J. N. Prestridge, D.D., of Kentucky.

WEDNESDAY, JULY 12.

EXETER HALL.

FIRST SESSION.

At 9.47 a.m., the President of the Congress, Rev. Alexander Maclaren, D.D., Litt.D., of Manchester, took the chair.

After reading Psalms cxxxiii. and lxvii. 1 to 5, Isaiah lx., Ephesians iv. 1 to 13, the President of the Congress offered prayer, and gave an Introductory Address, in the middle of which, led by him, the Congress repeated the "Apostles' Creed."

TELEGRAM TO KING EDWARD VII.

It was moved from the Chair, seconded by Rev. J. N. Prestridge, D.D., of Kentucky, and unanimously resolved to send the following message to His Majesty King Edward VII. :

May it please your Majesty—

We, Ministers and Delegates of Baptist Churches in the United Kingdom, the British Colonies, America, and various otherlands, representing over seven millions of communicants, assembled in the Baptist World Congress, desire to express our joy at meeting in this land so dear to all lovers of religion and freedom.

We wish to express our deep appreciation of your Majesty's labours in the cause of Peace—the prime condition of prosperity and progress. And we desire to commend your Majesty to the Grace of God, earnestly praying that your reign may be long and full of blessing to yourself, to Her Majesty the Queen, to the Royal Family and to every part of your extended Empire.

ALEXANDER MACLAREN, President.

Exeter Hall, London.

After the adoption of this message the first verse of the National Anthem was sung, and three cheers were given for their Majesties the King and Queen and for President Roosevelt.

DISASTER AT RHONDDA, SOUTH WALES.

Upon the motion of Rev. F. B. Meyer, B.A., of London, seconded by Sir Hugh Gilzean Reid, it was unanimously resolved to send

the following telegram to the Acting Manager of the Colliery at Wattstown, Pontypridd :—

Baptist World Congress expresses profound sympathy with sufferers Rhondda disaster and prays for Divine consolation.

ALEXANDER MACLAREN, President

Exeter H. II.

THE PLACE OF BAPTISTS IN THE CHRISTIAN CHURCH.

A Paper on this subject was read by Rev. J. D. Freeman, M.A., of Toronto, and it was further discussed by Rev. Principal W. Edwards, D.D., of Cardiff.

DEPUTATION FROM THE NATIONAL FREE CHURCH COUNCIL.

An Address of Greeting and Congratulation from the Executive of the National Council of Evangelical Free Churches of England and Wales, signed by the President and Secretary, was read by Rev. Thomas Law, Secretary, and spoken to by Rev. Robert F. Horton, M.A., D.D., of London, President. The President of the Congress and Rev. J. N. Prestridge, D.D., Vice-President, responded, and the members of the Committee of the Council who were present as a deputation were severally introduced to the President by Rev. Thomas Law.

GREETING FROM LETTISH BAPTIST UNION.

The following telegram from Riga was read by the Secretary :
“ God bless the Baptist World Congress to hold high the Gospel torch to lighten the way to heaven.—Pastor Frey, Commissioner.”

FUTURE CONGRESSES.

Upon the motion of the President, seconded by Mr. Herbert Marnham, of London, it was resolved :—“ That the President is hereby authorised to nominate a Committee on future Congresses with Rev. J. N. Prestridge, D.D., and Rev. J. H. Shakespeare, M.A., as Conveners, which shall report at the Morning Session on 17th July, 1905.

CONCLUSION OF SESSION.

At 12.55 p.m., the Session was closed with the Benediction by the President.

SECOND SESSION.

At 3.2 p.m. the Chair was taken by Mr. D. Lloyd-George, M.P. for Carnarvon Boroughs, North Wales.

Prayer was offered by Rev. J. H. Atkinson, of Liverpool.

NATIONAL PRIMARY EDUCATION.

After an Address on National Primary Education by the Chairman, the subject was further discussed by Rev. W. H. Whitsitt, D.D., LL.D., of Richmond College, Virginia : Rev. J. Clifford, M.A., D.D., of London ; Professor Sherwood Fox, M.A., of Manitoba ; Mr. J. F. B. McGowan, of Godstone, Surrey, and Rev. D. M. Davies, B.A., of Bolton.

CONCLUSION OF SESSION.

At 4.53 p.m., the Session was closed with the Benediction by Rev. John Wilson, of London.

CONGRESS SERMON.

METROPOLITAN TABERNACLE.

At 7 p.m. Public Worship was led by Rev. H. C. Mabie, D.D., of Tremont Temple, who read Acts xxi. 39 to xxii. 10, and offered prayer.

Rev. A. H. Strong, D.D., LL.D., President of Rochester Theological Seminary, U.S.A., preached the Congress Sermon from Acts xxii. 8 and 10 ("Who art Thou, Lord ? . . . What shall I do, Lord ?").

At 9.20 p.m. the Doxology was sung, and Rev. Thomas Spurgeon, of London, pronounced the Benediction.

THURSDAY, JULY 13.

EXETER HALL.

THIRD SESSION.

At 9.30 a.m. a Devotional Service was held, over which Rev. S. Vincent presided, who read Isaiah xii. 2 to 6 and Ephesians iii. 14 to 21 and offered prayer.

At 9.55 a.m., the chair was taken by Rev. J. Clifford, M.A., D.D., of London.

“THE INADEQUACY OF NON-CHRISTIAN RELIGIONS TO MEET THE
NEEDS OF THE WORLD.”

Rev. Richard Glover, D.D., of Bristol, read a Paper on this subject.

“WOMAN’S WORK ON THE FOREIGN FIELD.”

A Paper on this subject was read by Mrs. Norman Mather Waterbury, of Boston.

“HOW TO CREATE A DEEPER MISSIONARY INTEREST IN THE HOME
CHURCHES.”

Rev. H. C. Mabie, D.D., of Boston, gave an Address on this subject.

Discussion of these Foreign Mission topics was opened by Rev. J. W. Ewing, M.A., B.D., of London ; and continued by Miss N. H. Burroughs, of the National Convention (Woman’s Work), Louisville ; Rev. C. S. Morris, D.D., of Texas ; Mrs. R. A. Thomson, of Japan ; Rev. W. T. Johnson, of Richmond, Virginia ; Mrs. J. R. M. Stephens, of Wathen, Congo ; and Mr. A. H. Baynes, of London.

CONCLUSION OF SESSION.

Rev. Richard Glover, D.D., of Bristol, offered prayer and pronounced the Benediction, and the Session concluded at 12.43 p.m.

FOURTH SESSION.

At 3.1 p.m., a Devotional Service was conducted by Rev. Professor W. Hackney, M.A., of London, who read Acts iv. 24 to 33, and offered prayer.

At 3.12 Herr J. G. Lehmann, of Kassel, took the chair.

MISSIONARY METHODS.

Papers on this subject were read by—

- (1) Rev. Silas Mead, M.A., LL.B., of West Australia ;
 - (2) Rev. J. G. Brown, B.A., B.D., of Toronto ;
 - (3) Rev. T. Barbour, D.D., of Boston ;
 - (4) Professor W. O. Carver, Th.D., D.D., of Louisville.
- At 4.56 p.m. the Session was closed with the Benediction by Rev. J. Wilson, of London.

FIFTH SESSION.

At 7.1 p.m. Mr. G. W. Macalpine, J.P., of Accrington, took the chair.

Prayer was offered by Rev. C. E. Wilson, B.A., of the Baptist Missionary Society, London.

“THE AWAKENING OF CHINA AND JAPAN AND THE DUTY OF THE CHURCH.”

Addresses on this subject were read by—

- (1) Rev. Timothy Richard, D.D., of Shanghai; and
- (2) Rev. C. S. Gardner, D.D., of Virginia.

“THE ATTITUDE OF INDIA TO-DAY IN REGARD TO CHRISTIANITY.”

Rev. J. McLaurin, D.D., of Ontacamund, read a Paper on this subject.

“THE CLAIMS OF AFRICA.”

A Paper on this subject was read by Rev. W. Holman Bentley, D.D., of the Congo. Rev. L. G. Jordan, of Louisville, followed with a speech on the same topic.

At 8.58 p.m., the Doxology was sung, and Rev. J. Clifford, M.A., D.D., of London, closed the Session by pronouncing the Benediction.

FRIDAY, JULY 14.

EXETER HALL.

SIXTH SESSION.

At 9.30 a.m., Rev. J. Clifford, M.A., D.D., of London, took the chair.

Rev. W. Brock, of London, read Psalm xix. and John xiv. 15 to 31, and offered prayer.

“CONSTRUCTIVE WORK IN BIBLICAL STUDY.”

At 10 a.m., Papers on this subject were read by—

- (1) Rev. Principal J. T. Marshall, M.A., D.D., of Manchester
—with reference to the Life of Abraham.
- (2) Rev. Professor Milton G. Evans, D.D., of Chester, Penn.
—with reference to the New Testament.

MESSAGE FROM KING EDWARD VII.

At 10.30 a.m., the following telegram—in response to the message sent on Wednesday (see page 138)—from His Majesty was read by

the Secretary, the audience standing, and the first verse of the National Anthem was sung :—

KNOWSLEY HALL, PRESCOT,
13th July, 1905.

President, Baptist World Congress, Exeter Hall, London.

The King commands me to convey his sincere thanks to the Ministers and Delegates of Baptist Churches from the United Kingdom, the British Colonies, America, and various other lands, now assembled in the Baptist World Congress, for the message to Himself and the Queen, which their Majesties greatly appreciate and value.—KNOLLYS.

DISCUSSION.

At 11 a.m., Rev. J. Thomas, M.A., of Liverpool, opened a discussion of the aforementioned Papers on "Constructive Work in Biblical Study," which was sustained by Rev. Principal W. J. Henderson, B.A., of Bristol; Rev. A. T. Robertson, D.D., of Louisville; Rev. F. A. Jones, of London; Rev. A. H. Strong, D.D., LL.D., of Rochester, N.Y.; and Rev. C. Silvester Horne, M.A. (Congregationalist), of London (by request).

"THE TREND OF MODERN THOUGHT."

At 12.7 p.m., a Paper on this subject was read by Rev. E. Y. Mullins, D.D., LL.D., of Louisville, and Rev. J. G. Raws,¹ of Adelaide, spoke upon it.

CONCLUSION OF SESSION.

At 12.54 p.m., the Session was closed with the Benediction by Rev. L. A. Crandall, D.D., of Minneapolis.

SEVENTH SESSION.

At 3 p.m., Rev. C. Williams, of Accrington, took the chair, and read Isaiah xxxv.

Rev. C. A. Wooddy, D.D., of Portland, Oregon, offered prayer.

"HOME MISSION METHODS."

On this subject Papers were read by—

- (1) Rev. H. L. Morehouse, D.D., of New York;
- (2) Rev. W. E. Norton, A.M., of Toronto;
- (3) Mr. H. F. Richardson, J.P., of Geelong, Victoria; and
- (4) Rev. A. Hall, of Port Elizabeth, South Africa.

CONCLUSION OF SESSION.

At 4.45 p.m., the Session was closed with prayer and the Benediction by the Chairman.

EIGHTH SESSION.

At 7.6 p.m., Rev. J. N. Prestridge, D.D., of Kentucky, took the chair.

Prayer was offered by Rev. J. R. Wood, of London.

“BAPTIST WORK ON THE CONTINENT.”

Papers on this subject were read by—

- (1) *Swedish* : Rev. K. O. Broady, D.D., of Stockholm.
- (2) *Russian* : Baron Uixkiull and Rev. D. J. Mazajeff.
- (3) *German* : Rev. Professor J. Lehmann, of Hamburg.
- (4) *Dutch* : Rev. G. de Wilde, of Sneek.
- (5) *Italian* : Signor Giovanni Allegri, of Toscana.
- (6) *French* : Rev. R. Saillens, of Paris.

CONCLUSION OF SESSION.

At 9.30 p.m., the Session was closed with prayer by Rev. T. Spurgeon, of London, and the Benediction by Rev. R. Saillens, of Paris.

SATURDAY, JULY 15.

EXETER HALL.

NINTH SESSION.

At 9.32 a.m., a Devotional Service was held, conducted by Rev. W. Cuff, of London, who read Acts i. 1 to 14 and ii. 1 to 13, and offered prayer.

At 10.5 a.m., Rev. J. Clifford, M.A., D.D., took the chair.

“THE SELF-SUPPORT AND SELF-PROPAGATION OF NATIVE CHURCHES.”

An address on this subject was given by Rev. M. C. Mason, of Tura, Assam.

“HIGHER EDUCATION IN MISSIONARY SCHOOLS AND COLLEGES, HOME AND FOREIGN.”

Rev. C. E. Wilson, B.A., of London, Assistant Secretary of the Baptist Missionary Society, read a paper on this subject.

These subjects were further discussed by Rev. B. D. Gray, D.D., LL.D., of Georgia ; Mrs. J. E. Givens, of Louisville ; Rev. S. L. Ginsburg, of Brazil ; Rev. W. K. Landels, of Turin ; Rev. J. J. Blackshear, M.A., of Texas, and Rev. H. P. McCormick, of Porto Rico.

DEATH OF DR. HOMER ANTHONY.

The Chairman announced that on the previous day, Dr. Homer Anthony, of Arkansas, had been knocked down in the Strand by an omnibus, and had died of his injuries. Rev. J. C. Carlile, of Folkestone, commended all the mourners to God in prayer, and it was resolved to request the Secretary to communicate to them an expression of the grief and sympathy of the Congress.

“THE PRINTING PRESS AND CHRISTIAN LITERATURE AS MISSIONARY AGENCIES.”

A paper on this subject was read by Rev. A. J. Rowland, D.D., of Philadelphia, and Rev. R. H. Boyd, D.D., of Nashville, Tennessee, and Herr J. G. Lehmann, of Kassel, also spoke upon it.

CONCLUSION OF SESSION.

At 12.32 p.m., the Chairman closed the Session with the Benediction.

MONDAY, JULY 17.

EXETER HALL.

TENTH SESSION.

At 9.30 a.m. a Devotional Service was held, conducted by Rev. President Jervis Coats, M.A., D.D., of Glasgow, who read Psalm cxix. 9 to 16 and Colossians i. 9 to 29, and offered prayer.

At 10 a.m. Rev. A. Maclaren, D.D., Litt.D., of Manchester, President of the Congress, took the Chair.

“THE FUNCTION OF THE DENOMINATIONAL COLLEGE.”

A paper on this subject was read by Rev. Principal G. P. Gould, M.A., of London.

“THE PLACE OF DENOMINATIONAL ACADEMIES, COLLEGES,
UNIVERSITIES, AND THEOLOGICAL SEMINARIES.”

Rev. Professor C. R. Henderson, Ph.D., D.D., of Chicago, gave an address on this subject.

Discussion of the two subjects was opened by Rev. H. D. Brown, M.A., B.L., of Dublin, and continued by Miss Mary G. Burdette, of Chicago; Rev. A. C. Dixon, D.D., of Boston; Rev. C. H. Parrish, D.D., of Louisville; and Rev. P. S. Henson, D.D., of Boston, U.S.A.

MESSAGE FROM VICTORIA.

The President read the following telegram from Melbourne :—

“Dr. MACLAREN, Baptist Church House, Southampton-row, W.C.

“Congratulate Chairman first Baptist World Congress. God bless deliberations.—WESTMORE STEPHENS.”

UNVEILING OF CHARLES HADDON SPURGEON STATUE.

At 11.58 a.m., the President of the Congress paid a tribute to the memory of the late Rev. C. H. Spurgeon, and unveiled the model of the statue, by Mr. C. Derwent Wood, to be erected in the Hall of the Baptist Church House. Rev. John Wilson, of London, also gave an address.

GREETING FROM SWEDEN.

The President read the following telegram from Stockholm :—

“The World's Baptist Congress, London.

“Three thousand Swedish Baptists gathered at a meeting in Stockholm send you our most heartfelt and brotherly greetings.—LUNDSTROM.”

FUTURE CONGRESSES.

The Report of the Committee on Future Congresses was presented as follows by Rev. L. A. Crandall, D.D., of Minneapolis, who moved its adoption. This was seconded by his Honour Judge W. Willis, K.C., of East Dereham, supported by Rev. J. Clifford, M.A., D.D., of London, and carried unanimously :—

PREAMBLE.

Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness in the Lord Jesus Christ as their God and Saviour, of the Churches of the Baptist order and faith throughout the world and to promote the spirit of fellowship, service and co-operation among them, while recognising the independence of each particular Church and not assuming the functions of any existing organisation, it is agreed to form a Baptist Alliance, extending over every part of the world.

ARTICLES.

1. *Designation*.—This Alliance shall be known as “The Baptist World Alliance.”

2. *Membership*.—Any general union, convention or association of Baptist Churches shall be eligible for membership in the Alliance.

3. *Officers.*—The officers of the Alliance shall be: A President, a Vice-President, from each country represented in the Alliance, a Treasurer, a British Secretary, and an American Secretary.

4. *The Executive Committee.*—The Executive Committee shall consist of the President, Treasurer, Secretaries, and twenty-one other members, all of whom, together with the officers, shall be elected at each General Meeting of the Alliance and enter upon office at the close of such meeting. Of the twenty-one elected members:—

Five shall be from Great Britain, seven shall be from United States of America, two shall be from Canada, and the remaining seven shall be from the rest of the world.

Five members shall constitute a quorum for a meeting of the Executive, but absent members shall have the right of voting by proxy, through any other member of the Executive who shall produce a written authorisation. A majority of those voting in person or by proxy shall be sufficient for the transaction of business. Three months' notice shall be given to every member of the Executive of all business to be brought before the next meeting, which is other than routine business. The President shall appoint at a general meeting of the Alliance a Committee of nine members to submit the names of the officers and of the Executive Committee for the approval of the General Meeting.

5. *Advisory Committee.*—At a date not later than one year preceding a General Meeting of the Alliance, the Executive Committee shall have authority to appoint an Advisory Committee of not more than three hundred members of the Alliance, to confer with the Executive Committee on any matter pertaining to the objects of the Alliance. The Executive shall, however, have power to appoint an Advisory Committee not exceeding three hundred members at such other times as it may consider necessary.

6. *Powers of the Executive.*—The Executive Committee shall have the power of filling up vacancies which may occur among the officers and the Executive when the Assembly is not in Session. It shall be the first business of the Executive Committee, after its appointment, and the forming of this Alliance, to frame the bye-laws for the administration of business.

7. *General Meeting.*—The Alliance shall meet in general assembly ordinarily once in five years, unless otherwise determined by the Executive Committee, the specific date and place to be determined by the Executive Committee which shall have power to make all necessary arrangements therefor.

8. *Representation for General Meeting.*—Each constituent body of the Alliance may appoint messengers to the General Meeting from its own resident members on a basis to be determined by the Executive Committee.

Amendment.—No change shall be made in this Constitution except by a two-thirds majority at a General Meeting of the Alliance after at least two days' notice of the proposed action, such vote not to be taken on the last day of the meeting.

It was also resolved that the following be a Committee to select the names of the Officers and the Executive Committee and submit them to the Congress next morning:—Dr. J. S. Dickerson, of Chicago, *Chairman*; Rev. R. H. Boyd, D.D., of Nashville; Rev. Professor J. H. Farmer, LL.D., of Toronto; Rev. Professor J. Lehmann, D.D., of Hamburg; Rev. Timothy Richard, D.D., of China; Mr. H. F. Richardson, of Victoria; Rev. A. T. Robertson, D.D., of Louisville; Mr. G. White, M.P., of Norwich; and Rev. W. T. Whitley, M.A., LL.D., of Preston.

CONCLUSION OF SESSION.

At 12.40 p.m. the Session was closed with the Benediction by the President.

ELEVENTH SESSION.

At 7 p.m. Mr. Herbert Marnham, of London, took the Chair. Prayer was offered by Rev. J. Lewis, of London.

SUNDAY SCHOOL WORK.

An address on this subject was given by Rev. E. B. Pollard, Ph.D., of Kentucky.

ADULT SCHOOL WORK.

Rev. Principal W. E. Blomfield, B.A., B.D., of Rawdon, read a paper on this subject.

At 8.20 p.m. Mr. Herbert Marnham vacated the Chair, and his place was taken by Rev. J. R. Wood, of London.

YOUNG PEOPLE'S WORK.

Rev. C. Brown, of London, read a paper on this subject.

CONCLUSION OF SESSION.

At 8.50 p.m., the Session was closed with the Benediction by the Chairman.

TUESDAY, JULY 18.

EXETER HALL.

TWELFTH SESSION.

At 9.30 a.m., the chair was taken by the President of the Congress, and a Devotional Service was conducted by Rev. D. Witton Jenkins, of Salendine Nook, who read Isaiah lviii. 1 to 12, Luke x. 25 to 37, and Matthew xxv. 31 to 46, and offered prayer.

"SOCIAL QUESTIONS."

At 10.5 a.m., Papers were read as under :—

- (1) "*Temperance*"—Mr. G. White, M.P., of Norwich.
- (2) "*The Attitude of the Baptists to the Working Classes*"—Rev. J. T. Forbes, M.A., of Glasgow.
- (3) "*Commercial Ethics*"—Mr. W. Buckingham, of New South Wales.

Discussion of these subjects was opened by Rev. Professor W. L. Poteat, M.A., LL.D., of Raleigh, North Carolina, and continued by Rev. J. McLeod, D.D., of Fredericton, N.B.; Rev. J. N. Prestridge, D.D., of Louisville; Rev. T. Phillips, B.A., of London; Rev. President E. Y. Mullins, D.D., LL.D., of Kentucky; His Honour Judge W. Willis, K.C., of East Dereham; Rev. L. A. Crandall, D.D., of Minneapolis; and Mr. T. B. King, M.L.A., of South Africa.

REPORT OF SPECIAL CONGRESS COMMITTEE.

Mr. J. S. Dickerson, of Chicago, presented the report of the Committee appointed on the previous day (see page 280) to nominate the officers and the Executive for the proposed Baptist World Alliance, and moved its adoption as follows:—

OFFICERS.

President : Rev. J. Clifford, M.A., D.D., London.

Secretaries : Rev. J. N. Prestridge, D.D., Louisville, and Rev. J. H. Shakespeare, M.A., London.

Treasurer : Hon. H. K. Porter, Pittsburg.

Vice-Presidents (not on the Committee) :

Australia : Mr. W. G. Stephens, J.P., Melbourne.

Austria-Hungary : Rev. H. Novotny, Prague.

Brazil : Rev. Z. C. Taylor, Bahia.

Canada : Rev. J. McLeod, D.D., Fredericton, N.B.

China : Pastor Liu, Shensi.

Congo : Dr. A. Sims, Matadi.

Cuba : Rev. J. V. Cova, Havana.

Denmark : Rev. M. Larsen, Copenhagen.

France : Pasteur R. Saillens, Paris.

Germany : Herr J. G. Lehmann.

Great Britain and Ireland : Mr. G. White, M.P., Norwich.

India : Professor D. Nursiah, Ramapatam.

Italy : Signor Paschetto.

Jamaica : Rev. S. J. Washington.

Japan : Rev. H. Yoshikawa, Kobe.

Mexico : Rev. A. Trevino, Zacatecas.

Netherlands : Rev. B. Roeles, Zutphen.

New Zealand : Mr. H. H. Driver, Dunedin.

Norway : Pastor Ohrn, Christiania.

Porto Rico : Rev. H. P. McCormick.

Russia : Baron Uixkiull.

South Africa : Mr. T. B. King, M.L.A., Cape Town.

Sweden : Rev. K. O. Broady, D.D., Stockholm.

United States : Rev. A. H. Strong, D.D., LL.D., Rochester.

[The Vice-Presidents have been appointed for the countries

represented at the London Congress. Under the Constitution, the Executive Committee has power to nominate when other countries apply, such as Argentina, Belgium, Bolivia, British Central Africa, Bulgaria, Cameroons, Ceylon, Columbia, Costa Rica, Lagos, Liberia, Palestine, Philippines, Roumania, Spain, Switzerland.]

COMMITTEE.

The President, the Secretaries, and the Treasurer, with the following twenty-one members :—

- British* : Rev. Principal W. E. Blomfield, B.A., B.D., Rawdon.
 Rev. D. Witton Jenkins, Salendine Nook.
 Mr. H. Marnham, London.
 Sir Hugh Gilzean Reid, London.
 Rev. W. T. Whitley, M.A., LL.D., Preston.
- American* : Rev. L. A. Crandall, D.D., Minneapolis.
 Rev. W. C. Bitting, D.D., New York.
 Rev. W. W. Landrum, D.D., Georgia.
 Rev. E. C. Morris, D.D., Arkansas.
 Rev. R. H. Pitt, D.D., Virginia.
 Hon. E. W. Stephens, Missouri.
 Mr. G. C. Whitney, Massachusetts.
- Canadian* : Rev. Principal A. P. McDiarmid, D.D., Manitoba.
 Mr. S. J. Moore, Toronto.
- African* : Rev. A. Hall, Port Elizabeth.
- Australian* : Rev. S. Mead, M.A., LL.B., Perth.
- German* : Pastor C. Peters, Hamburg.
- Indian* : Rev. J. McLaurin, D.D., Ootacamund.
- Japanese* : Professor E. W. Clement, Tokio.
- Russian* : Pastor L. Brauer,
- Swedish* : Rev. C. E. Benander, D.D., Stockholm.

This was seconded from the chair and carried unanimously.

NEXT CONGRESS.

Rev. J. N. Prestridge, D.D., of Kentucky, announced that the next meeting of the Baptist World Alliance would be held in the United States.

ACKNOWLEDGMENTS.

Rev. J. H. Shakespeare, M.A., of London, acknowledged the honour conferred in his election as the colleague of Dr. Prestridge in the secretariat, and he called attention to the immense value of the services rendered to the Congress by the Assistant Secretary, Rev. W. T. Whitley, M.A., LL.D., and Mr. Harold Knott, M.A., of London. These two gentlemen briefly responded.

THANKS TO ENGLISH FRIENDS.

Rev. H. C. Morehouse, D.D., LL.D., of New York, proposed that the hearty thanks of all visitors from abroad be given to the English friends for the reception which had been accorded to them. This was carried by a standing vote of the Colonial and Foreign Delegates, and the President of the Congress responded.

THANKS TO REPRESENTATIVES OF THE PRESS.

Dr. Maclaren expressed the thanks of the Congress to the gentlemen of the Press for their courteous and efficient services.

MESSAGE FROM KANSAS, U.S.A.

The receipt of the following telegram was reported :—

“Kansas City, Mo.

“Baptist Congress, London.

“Success—Samuel Bacote, Statistician, Negro Baptists.”

CONCLUSION OF SESSION.

At 12.52 p.m., the Doxology was sung and the Session was closed with the Benediction by the President.

THIRTEENTH SESSION.

At 3.4 p.m., Rev. J. R. Wood, of London, took the chair. Prayer was offered by Rev. G. H. James, of Derby.

“THE SECULAR AND RELIGIOUS PRESS.”

An Address on this subject was given by Rev. J. G. Greenhough, M.A., of Dunton Bassett.

“DENOMINATIONAL LITERATURE.”

Rev. J. L. White, D.D., of Georgia, gave an Address on this subject.

Discussion on both subjects was opened by Rev. S. B. Meeser, D.D., of Michigan, and continued by Rev. S. J. Arthur, B.A., of Erie, Pennsylvania; Rev. Professor W. O. Carver, Th.D., D.D., of Louisville; and Rev. Professor A. T. Robertson, D.D., of Louisville.

GREETING FROM CANADIAN WOMEN.

Mrs. A. A. Cameron, of Ottawa, conveyed a greeting from the Baptist women of Canada, and described their work.

THANKS TO THE SECRETARY.

On the motion of Rev. S. B. Meeser, D.D., of Michigan, a hearty vote of thanks to the Secretary for his able services to the Congress was passed, and Mr. Shakespeare briefly responded.

CONCLUSION OF SESSION.

At 4.50 p.m., the Session was closed with the singing of the Doxology and the pronouncing of the Benediction by the Chairman.

CLOSING DEMONSTRATION.

ALBERT HALL.

At 7.4 p.m., His Honour Judge W. Willis, K.C., of East Dereham, President of the Baptist Union of Great Britain and Ireland, took the chair.

Prayer was offered by Rev. A. Maclaren, D.D., Litt.D., of Manchester.

Addresses were given by—(1) Rev. Herbert Anderson, of Calcutta ; (2) The Hon. E. W. Stephens, of Missouri ; (3) Rev. F. B. Meyer, B.A., of London ; (4) Rev. A. Maclaren, D.D., Litt.D., of Manchester (at the call of the audience), and (5) Rev. J. MacNeill, B.A., of Manitoba.

On the motion of the Hon. E. W. Stephens, seconded by Rev. J. Clifford, M.A., D.D., it was unanimously resolved to give heartiest thanks to Rev. J. H. Shakespeare, M.A., and Rev. J. N. Prestridge, D.D., for their invaluable services as the Secretaries of the Congress. Mr. Shakespeare and Dr. Prestridge responded.

At 9.32 p.m., the meeting was closed with the Benediction by Rev. A. Maclaren, D.D.



REV. J. T. M. JOHNSTON D.D.
(St. Louis.)

APPENDIX II.

THE PRELIMINARY DISTRICT MEETINGS.

THE speeches delivered at the preliminary district meetings on Monday evening, July 10, were not reported. As a specimen of the addresses we are able, however, to reproduce the following, delivered at Regent's Park Chapel by the Rev. J. T. M. Johnston, D.D., of Delmar Church, St. Louis, U.S.A.

The spread of truth and consequent advance of individual freedom has prepared the world for Baptist principles.

American Baptists esteem it a high privilege to meet the Baptists of the world on the soil of their mother country, the country of Shakespeare, who gave to mankind its richest legacy of literature, a potent factor in making English the dominant language of the race, the country of those contemporary lovers of liberty, Cromwell, Milton, Bunyan, whose very names are oved by every intelligent American, and the home of Spurgeon, the memory of whose life we cherish as an object lesson in prayer, faith and work.

We rejoice to greet in person the venerable Dr. Maclaren, whose sermons for two score years have been a mighty help to the preachers of America.

We are happy to be in touch with this great gathering in the historic City of London, which for centuries has been the radiating centre of the world's progress, civilisation and Christianisation; and here in the heart of this throbbing world to gather information and inspiration from the lips of representative Baptists from all parts of earth.

Four-fifths of the Baptists of the world live in America, which, shall I say it, is one of the greatest countries, with the best and freest Government, that has existed among men. I am sure you will pardon the pride of an American Baptist in his country, when you remember that they were the most potential force in planting the tree of civil and religious liberty whose fruitage is now ripening throughout the world.

It was in America that the free spirit of man threw off its last fetters. American Baptists planted the seed of religious liberty. They nurtured and defended it with their lives and fortunes. This plant struggled in its growth, watered by the tears of persecuted Baptists, protected by their fidelity and devotion to truth for a hundred and fifty years, when it bloomed into the beauty and glory of civil and religious freedom.

To flourish, Baptist principles must have individual freedom. This truth was illustrated in England where, under the political ascendancy of Cromwell, Baptists increased to 120,000, but under the arbitrary rule of restored King Charles II. were reduced to less than 20,000. Since this period the increase of Baptists in England has been in proportion to her advance in civil and religious liberty.

In 1639 Roger Williams, an apostle of religious freedom, left the religious restraint that existed in England, and went to America, where he preached a few years to the colonists of Massachusetts, until they refused to tolerate his advanced ideas of separation of Church and State, and banished him. With a few followers he went to the wilderness of Rhode Island and founded a commonwealth, based on freedom of conscience, and separation of Church and State. In 1639 he organised a Church on the lines of those with which he had been associated. Later, in his search of Scripture, he could find no authority for the baptism of unbelievers or infants, so he and the entire Church were baptized, becoming the first Church of baptized believers in America.

From this moment Baptists grew in strength and numbers, though followed by bitter persecutions by the State and by other denominations, specially the Episcopal, which was the established Church in a number of the colonies. They were branded as heretics, their preachers were imprisoned, and they were heavily fined for refusing to have their infants baptized. Yet they continued loyal to truth and conviction.

Their zeal for truth and freedom furnished inspiration for the eloquence of Patrick Henry. It inspired the Declaration of Independence voiced by Thomas Jefferson. In their fight for separation of Church and State they had to resist the powerful influence of Washington. After more than a century of struggle, Baptists, unhampered by State interference and the influence of Pope, Bishop, or ecclesiastical edicts, had a congenial home in America, where they could worship God in simplicity and truth, with no man-made creed between them and the inspired Book, and where they could emphasize the basal fact for which Baptists stand—the spirituality of the Kingdom of God and loyalty to its King, Christ, and Christ alone, the only source of eternal light.

A century ago, in America, we had only 900 Churches with less than 90,000 members. We now have 46,000 Churches with 4,800,000 members; 27,000 Sunday-schools with more than 2,000,000 scholars; 218 institutions of learning with 47,000 students; school property and endowments, \$48,000,000, and \$102,000,000 in Church property. We gave during the past year for missions, aside from the support of our Churches and the immediate mission work connected with each Church, \$1,617,931.

The increase of population in the United States during the past century is without a parallel in history, yet the ratio of increase of Baptists is five times that of population.

The world is making rapid strides toward individual freedom, and with the wonderful increase of knowledge is getting a clearer view of truth, and becoming keenly alive to an interest in spiritual things. These conditions are conducive to the spread of Baptist principles.

God, in His wisdom, has opened the secrets of Nature, enabling all the inhabitants of earth to live as neighbours, enlarging the scope of the command—"Love thy neighbour as thyself." Baptists have but one lamp by which they are guided—Christ, "The Light of the World." This Light shines in all its effulgence in His last commission: "Go, make disciples."

The world is largely indebted to English Baptists who sustained the immortal Carey in the missionary field, and to America for the support of Judson. What a change in the world's condition since Carey and Judson wrought! The Bible is now translated into every language and almost every dialect. With the printed page we can give every message of Christ a million tongues, and with rapid transit send missionaries to every family of earth.

Shall we not make this gathering, the first of its kind in the life of the world, this epochal event in Baptist progress, count for the Kingdom of God? Shall we not plan to send the Gospel in its purity to every nation and individual on earth? Shall we not return to our homes with purpose clear and definite to inspire the millions we represent to renewed and glowing zeal to extend the reign of Christ in human hearts?

The world was never so ready for the Gospel as now, resources in the hands of Baptists were never so great, facilities for effective work never so perfect, our people never so harmonious and united, our knowledge of truth and duty never so clear. The world is now ripe for Baptist principles. Will not the great army of world-wide Baptist brotherhood move mightily forward in the strength of their God, under the command of their King: "Go ye into all the world and preach the Gospel to every creature"?

APPENDIX III.

SOME DENOMINATIONAL STATISTICS.

(From the World Congress Guide Book.)

FOREIGN MISSIONS.

WHILE the English-speaking lands are the denominational strongholds, yet in few countries are Baptists so self-centred as not to lend a hand elsewhere. Six Societies exist in Britain for the purpose, eight in North America, six in Australasia, and one in South Africa. Also Jamaica, Germany, Holland, Sweden, send men and money away; while converts in Canton, Burma, Bengal, South India, and Lagos also contribute to let the Gospel go further.

Baptists have always believed greatly in straight preaching, and have put their main strength in this. Education is not neglected altogether: colleges and schools are on most mission-fields, even in such a forgotten place as Java. Industrial work is promoted in Japan, Burma, India and Africa. Medical work has led to numerous hospitals and dispensaries in China, Java, Siam, Burma, India, and Africa. Leper refuges, rescue homes, orphanages are dotted about. A tiny fleet of mission ships sail inland seas. But, on the whole, Baptist work is preaching, and it is no small consolation to know that the Indian missionaries of all denominations see that the reaping is done in this way, whatever credit is due to others for ploughing and weeding and sowing.

More than £334,000 is spent annually in these efforts, maintaining a force of 1,250 whites and 6,100 natives at work. The result is a band of over 200,000 communicants gathered out of the non-white races.

As specimens of the societies may be taken those with an income exceeding £10,000 yearly. The American Baptist Missionary Union fosters work in Burma, Assam, South India, Siam, China, Japan, Africa, and the Philippines; in Sweden, Norway, Germany, Russia, Finland, Denmark, France and Spain—sixteen different countries. Work is also aided in Austria, Hungary, Bulgaria, and Eastern Roumania; and, indirectly, in Switzerland and Belgium. The English Baptist Missionary Society throws its strength into India, China, and the Congo; also it evangelises in Ceylon, the West Indies, in Italy and Brittany. The Southern Baptist Convention, through its Foreign Board, sees to China, Japan, and Africa; and, in Papal lands, to Mexico, Brazil, Italy, and Argentine. The Baptist Zenana Mission sends women from London to the women of India and China.

The progress of Baptist Foreign Missions may be traced, not only in the reports of the societies, but by extracts from three impartial reporters. The Protestant Missionary Guidebook of 1846 knew of workers in Monrovia, Nellore, Java, Siam, and Hong Kong who were not yet cheered by any converts; at Fernando Po and Grahamstown, with 166; in Bengal, with 403; Ceylon, 500; Burma, 270; in Belize, 132; the Bahames, 1,568; while in Jamaica the exhausted statist could only say they were "very numerous." In 1874, more careful figures were compiled, showing total Baptist contributions of £126,407, while Romanists, all the world over, only gave £224,105. European converts numbered 13,359; Indian, 30,107; Chinese, 669; African, 1,313; West Indian, 27,301. To-day, Harlan P. Beach tells us that, on Papal fields, 5,407 have joined in Baptist fellowship, while 136,769 have been won in non-Christian lands.

FOREIGN MISSIONARY SOCIETIES,

ARRANGED ACCORDING TO HEADQUARTERS.

British.

- 1792 BAPTIST MISSIONARY SOCIETY, with a total income of £92,200. Work maintained in India, Ceylon, China, Central Africa, West Indies, Brittany, and Italy. General Secretary, Mr. ALFRED HENRY BAYNES, F.R.A.S., 19, Furnival-street, Holborn, London, E.C.
- This is an amalgamation of the Particular Baptist Missionary Society for Propagating the Gospel among the Heathen, and the General Baptist Missionary Society (founded in 1816). It is closely related to the Bible Translation Society, the Young People's Missionary Association, the Baptist Zenana Mission, the Medical Mission Auxiliary. Monthly magazines: *Missionary Herald* and *Juvenile Missionary Herald*.
- 1840 BIBLE TRANSLATION SOCIETY. Income £2,000. It aids the production of versions which translate the word "Baptizo." Secretary: Rev. P. G. SCOREY, 10, Furnival-street.
- 1845 GERMAN BAPTIST MISSION. Income £400. It aids the German Baptist Churches in their work carried on in Central and Eastern Europe. Treasurer: Mr. WILLIAM S. ONCKEN, Lincoln. *Quarterly Reporter*.
- 1860 STRICT BAPTIST MISSION. Income, £1,000. Works in South India. Hon. Sec.: Rev. W. CHISNALL, Soho Baptist Chapel, Shaftesbury-avenue, London, W.C.
- 1867 BAPTIST ZENANA MISSION. Income, £12,053. Carries on work among the women and girls of India and China, by house-to-house visitation, schools, medical and evangelistic effort. Hon. Secs.: Miss ANGUS and Miss E. A. ANGUS, Ellerdale, Hampstead, N.W.
- 1897 SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY. Income, £1,200. Works in Tinnevely and Punamali. General Secretary: Rev. S. GRAY, 15, Gladstone-terrace, Brighton.

Continental.

- 1847 DOOPSGEZINDE VEREENIGING TET BEVORDERING DER EVANGELIEVERBREIDING IN DE NEDERLANDSCH-OVERZEESCHE BEZITTINGEN [Mennonite Union for the Spread of the Gospel in Dutch Possessions beyond the Seas]. Income, 35,500 florins (say £2,840). Fields: Java and Sumatra. Secretary: Rev. W. I. LEENDERTZ, Keizersgracht 194, Amsterdam.
- 1889 SALLSKAPET SVENSKA BAPTIST MISSIONEN [Swedish Baptist Mission]. Income, 27,000 kroner, of which 16,000 (say £800) was for foreign work. China and Africa are the fields outside Europe. Secretary: Rev. WILHELM LINDBLOM, Stockholm.
- 1890 MISSIONSGESELLSCHAFT DER DEUTSCHEN BAPTISTEN IN BERLIN [Missionary Society of the German Baptists in Berlin]. Income, 100,462 marks (say £5,023). Works in the Cameroons, and emphasizes the training of natives for evangelistic service: Director: Rev. KARL MASCHER, Steglitz bei Berlin, Filandastrasse 4.

Asiatic.

- 1850 BASSEIN KAREN HOME MISSION SOCIETY.
- 1854 RANGOON KAREN HOME MISSION SOCIETY.
- 1865 BURMA BAPTIST MISSIONARY CONVENTION. Secretary: Rev. T. THANBYAH, Karen Mission, Rangoon, Burma.
- 1866 SOUTH INDIA BAPTIST MISSION. Income, about 1,050 rupees (say £70).
- 1897 TELUGU BAPTIST HOME MISSIONARY SOCIETY. Works in Ramapatam and among emigrants to Natal. Income not exceeding 1,000 rupees (say £55).

- 1898 CHINA BAPTIST PUBLICATION SOCIETY. Income, about £1,600. Works from Canton in all parts of China.
- 1899 INDIAN BAPTIST MISSIONARY SOCIETY. Chiefly working in Bengal or the North-West Provinces.

African.

- 1888 NATIVE BAPTIST UNION OF LAGOS. Income, about £80.
- 1892 SOUTH AFRICAN BAPTIST MISSIONARY SOCIETY. Income, about £1,500. Hon. Sec. : Rev. T. PERRY.

American.

- 1814 AMERICAN BAPTIST MISSIONARY UNION. Income, \$737,984 (say £147,600). Secretaries : Rev. HENRY C. MABIE, D.D., and Rev. THOMAS S. BARBOUR, D.D., Tremont Temple, Boston, Massachusetts. It is aided by two Women's Baptist Foreign Missionary Societies, founded in 1871, which contribute to the above total about £30,740. Their Secretaries are Mrs. H. G. SAFFORD and Mrs. NORMAN MATHER WATERBURY, of the Tremont Temple, and Mrs. FREDERICK CLATWORTHY, Evanston, Illinois.
- Besides the excellent work fostered in Europe, the Union maintains over 1,400 preachers in heathen lands, who have gathered 114,000 communicants, adding about 7,500 annually by baptism, largely from the Sunday-schools, where 40,000 children are under training. Monthly publications : *The Baptist Missionary Magazine*, *The Helping Hand*, *Little Helpers*.
- 1833 GENERAL CONFERENCE OF FREE BAPTISTS. Foreign Mission income, \$24,613, with \$13,710 raised by the Free Baptist Women's Missionary Society (say £7,665 in all). Secretaries : Rev. ARTHUR GIVEN, D.D., Auburn, Rhode Island ; Mrs. S. C. G. AVERY, Wells, Maine. The foreign work is in Bengal and Orissa and Africa.
- 1842 SEVENTH DAY BAPTIST MISSIONARY SOCIETY. Foreign Mission income, about \$8,000 (say £1,600), including help through the Women's Executive Board. Secretaries : Rev. O. U. WHITFORD, D.D., Westerly, Rhode Island ; Mrs. T. P. VAN HORN, Albion, Wisconsin. Work done in China, West Africa, and Holland.
- 1845 FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION. Income, \$283,415 (say £56,700). Secretary : Rev. R. J. WILLINGHAM, D.D., 1,103 Main-street, Richmond, Virginia. This is aided by the Women's Missionary Union, whose Secretary is Miss ANNIE W. ARMSTRONG, 233, North Howard-street, Baltimore, Maryland. The board maintains 140 missionaries, who are aided by 220 native workers, and baptize about 2,000 annually. The *Foreign Mission Journal* is issued monthly.
- 1846 FOREIGN MISSION BOARD OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES. Income, \$20,150 (say £4,030), including receipts from the Women's Union. Secretaries : Rev. J. W. MANNING, 240, Duke-street, St. John, New Brunswick ; Mrs. M. A. CHUBBUCK, Amherst, Nova Scotia. Work is done among the Telugus of India. The *Canadian Missionary Link* is published monthly by the Women's Foreign Missionary Societies.
- 1855 JAMAICA BAPTIST MISSIONARY SOCIETY. Income, £1,150. Secretary : Rev. E. J. HEWITT, Mount Carey, Anchovy, P.O. Evangelises the islands and coasts near.
- 1873 FOREIGN MISSION BOARD OF THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC. Income, \$23,443, with \$17,068 more from three Women's Societies (say £8,100 in all). Secretaries : Rev. J. G. BROWN, B.A., B.D., 177, Albany-avenue, Toronto, Ontario ; Mrs. H. K. LLOYD, 386, Brunswick-avenue, Toronto ; Mrs. H. HIBBARD AYER, 264, Wood-street, Westmount, Montreal ; Miss M. I. REEKIE, Box 616, Winnipeg, Manitoba. Work chiefly among the Telugus, also in Bolivia.

- 1880 FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION. Income, \$12,000 (say £2,400). Secretary: Rev. L. C. JORDAN, D.D., 726, West Walnut-street, Louisville, Kentucky. Fields: Guiana, Liberia, South and British East Central Africa.
- 1884 GENERAL MISSIONARY AND TRACT COMMITTEE OF THE GERMAN BAPTIST BRETHREN [Dunkards]. Income, \$53,190 (say £10,620), not all of which is devoted to foreign work. Secretary: GALEN B. ROYER, Elgin, Illinois. Foreign fields: India and Asia Minor, Switzerland, Sweden, and Denmark. The *Missionary Visitor* is issued monthly.

Australasian.

- 1864 THE FARIDPUR MISSION. Income, £1,101. Sec.: Rev. JOHN PRICE, Hyde Park, Adelaide. Works in Faridpur and Pabna.
- 1865 VICTORIAN BAPTIST FOREIGN MISSION. Income, £2,060. Secretary: Rev. W. H. HOLDSWORTH, M.A., Kew, Victoria. Evangelises Garos and Hindus in Mymensingh.
- 1884 TASMANIAN BAPTIST MISSIONARY SOCIETY. Income, £350. Secretary: Miss BROOMBY, Launceston. Station at Sirajganj.
- 1885 NEW ZEALAND BAPTIST MISSIONARY SOCIETY. Income, £1,100. Secretary: Rev. J. C. MARTIN, Spreydon. Works in Tippera.
- 1887 QUEENSLAND BAPTIST FOREIGN MISSIONARY SOCIETY. Income, £605. Secretary: Mr. S. G. MARTIN, Brisbane. Occupies Noakhali.
- 1892 BAPTIST FOREIGN MISSIONARY SOCIETY OF NEW SOUTH WALES. Income, £600. Secretary: Rev. F. HIBBERD, Carlingford. Station at Comilla.

The fields of these six societies lie in a circle, all within East Bengal. Twenty-six Australasians and 82 natives have gathered 712 communicants; in 41 day schools are 758 pupils. Medical and Zenana work are also well developed.

EDUCATIONAL WORK.

British.

All Colleges Theological; the Arts work chiefly done at neighbouring Universities.

- 1770 Bristol. President HENDERSON.
- 1797 Midland. Principal BOWSER.
- 1804 Rawdon. Principal BLOMFIELD.
- 1807 Cardiff. President EDWARDS.
- 1810 Regent's Park. Principal GOULD.
- 1856 Pastors'. Principal McCaig.
- 1862 Bangor. Principal MORRIS.
- 1866 Manchester. President MARSHALL.
- 1892 Dublin. Principal BURY.
- 1894 Glasgow. President COATS.

The eight Colleges in England and Wales educate 224 students, on an annual income of £16,633.

Continental.

- GERMANY—Hamburg-Horn. Professors LEHMANN and FETZER. 29 students.
- SWEDEN—Stockholm, Bethel Seminary. Principal BROADY. 36 students.

Asiatic, African, West Indian.

THEOLOGICAL COLLEGES ARE MAINTAINED IN:—

JAPAN—Yokohama and Tokio.

CHINA—Canton, Ningpo, Sheaoxing, Swatow, Tsingchow, and Ung-kung.

INDIA—Cumbum, Cuttack, Delhi, Impur, Nellore, Ramapatam, Samulcotta, Serampur and Tura.

JAMAICA—Kingston.

OTHER HIGHER EDUCATION IS PROVIDED IN:—

CHINA—Wei Hsien.

INDIA—Insein, Moulmein, Ongole, Rangoon, and Serampur.

AFRICA—Banza Manteke.

JAMAICA—Kingston.

Canadian.

- 1838 Acadia University, Wolfville, N.S. President TROTTER. Horton Academy and Acadia Seminary, allied, with 284 pupils.
 1860 McMaster University, Toronto, Ontario. Chancellor WALLACE. Woodstock and Moulton Colleges, allied. Total enrolment, 469.
 Brandon College, Brandon, Manitoba. Principal McDIARMID. 135 students.

American.

THEOLOGICAL SEMINARIES:—

- 1819 Colgate—Hamilton, N.Y. President MERRILL. 42 students.
 1825 Newton—Newton Center, Mass. President WOOD. 62 students.
 1850 Rochester—Rochester, N.Y. President STRONG. 115 students.
 1859 Southern B.T.S.—Louisville, Ky. President MULLINS. 270 students.
 1867 Union University—Richmond, Va. Chancellor McVICAR. 25 Negro students.
 1867 Chicago—Chicago, Ill. President HULBERT. 364 students.
 1868 Crozer—Upland, Pa. President WESTON. 85 students.
 1901 Kansas—Kansas City. President CRANNELL. 32 students.
 1901 Baylor—Waco, Texas. President BROOKS. 100 students.

UNIVERSITIES AND COLLEGES:—

Ninety-seven institutions, with 2,081 instructors and 31,934 students, at an annual expense of £425,222.

ACADEMIES, SEMINARIES, AND INSTITUTES:—

A hundred-and-six institutions, where 888 teachers train 16,278 pupils, at a yearly cost of £118,350

Australian.

The Baptist College of Victoria President HOLDSWORTH. Theological students only.

BAPTIZED BELIEVERS.

The figures are taken chiefly from the returns made by the bodies mentioned, generally in 1904; not all were represented in London.

				Churches.	Members.
America :					
National Baptist Convention	..	..	..	16,996	.. 2,110,269
Southern Baptist Convention	..	..	..	20,431	.. 1,832,638
"Disciples of Christ"	..	..	..	11,157	.. 1,235,798
Thirty-five Northern States	..	..	..	8,894	.. 986,821
Fourteen other bodies	..	..	..	7,921	.. 414,775
Australasia	..	..	..	270	.. 23,253
Canada	..	..	..	985	.. 103,062
South Africa	..	..	..	52	.. 4,865
United Kingdom	..	..	..	2,907	.. 394,811
TOTAL ENGLISH-SPEAKING				69,613	.. 7,106,292

Austria-Hungary	..	..	..	..	..	37	..	9,783
Denmark	..	..	..	..	..	29	..	3,954
Finland	..	..	..	..	..	43	..	2,301
France	..	..	..	..	..	28	..	2,278
Germany	..	..	..	..	..	180	..	32,462
Italy	..	..	..	..	..	53	..	1,376
Mexico and Central America	..	..	..	..	..	58	..	1,820
Netherlands	..	..	..	..	..	22	..	1,413
Norway	..	..	..	..	..	39	..	2,849
Roumania and Bulgaria	..	..	..	..	..	5	..	374
Russia and Poland	..	..	..	..	..	131	..	22,809
South America	..	..	..	..	..	63	..	3,641
Spain	..	..	..	..	..	7	..	245
Sweden	..	..	..	..	..	567	..	43,305
Switzerland	..	..	..	..	..	8	..	796
West Indies	..	..	..	..	..	318	..	42,310
TOTAL IN OTHER CHRISTIAN LANDS						1,587	..	171,716
Ceylon	..	..	..	..	..	25	..	1,044
China	..	..	..	..	..	137	..	12,160
India	..	..	..	..	..	1,215	..	121,716
Japan	..	..	..	..	..	40	..	2,326
Palestine	..	..	..	..	..	1	..	106
Philippines	..	..	..	..	..	4	..	425
Congo	..	..	..	..	..	21	..	4,673
West Africa	..	..	..	..	..	10	..	629
TOTAL IN PAGAN LANDS						1,453	..	143,079

There is a grand total of nearly seven and a half millions of baptized believers in actual Church fellowship, besides the large numbers who habitually worship with them. Of these about five millions are of the white race speaking English.

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